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THE CHRISTIAN

JANUARY 7, 1964



God of our life, through all the circling years,
 We trust in thee;
In all the past, through all our hopes and fears,
 Thy hand we see.
With each new day, when morning lifts the veil,
We own thy mercies, Lord, which never fail.

God of the past, our times are in thy hand;
 With us abide.
Lead us by faith to hope's true promised land;
 Be thou our guide.
With thee to bless, the darkness shines as light,
And faith's fair vision changes into sight.

God of the coming years, through paths unknown
 We follow thee;
When we are strong, Lord, leave us not alone;
 Our refuge be.
Be thou for us in life our daily bread,
Our heart's true home when all our years have sped.

—Hugh T. Kerr
in **Pilgrim Hymnal**

We Are Back In Business

It may not make your hair stand on end or your heart skip a beat, but we are back in business. The Christian Sun missed two issues, which you may not have missed, and is now beginning its 116th volume. (In February it will pass the 120th anniversary of its beginning. Four years out for a war that should never have been fought.) The editor is back at the helm (with wifely help as usual) after an extended release from responsibilities which never moved him from the office-home, nor kept him from knowing what would be in each issue of the paper, part of which he wrote regularly. The Christian Sun is back in business in a brand new year of golden opportunities. It begins with high hopes that news will flood in from the churches, that members and ministers will present their ideas of what persons and churches should be, and that the record will show excellent progress towards the high goals of Christian service in a challenging world.

The people of our High Point Congregational Christian Church felt a little of the thrill of being back in business last Sunday. For four years they have had no church building of any kind. Their meeting place was in a rented parsonage and a rented school auditorium. That was better than nothing, but it was not enough better. Their dreams of a new church building are still surrounded by brush piles, mud holes, incompleted rooms, and fears that there will not be enough money to render the needed service to the community. The BIG service planned for the first Sunday in the new year could not be held because the building was not completed. But about sixty-five people made their way from the street along a temporary board walk across the mud to the building where they sat in fiberglass chairs in Sunday school rooms, and worshipped before an improvised altar in one of those rooms that is not yet complete. The new location in the woods where squirrels may be seen through the big glass doors and birds will sing in redbud and dogwood trees in the not distant future, the new Pilgrim Hymnals that are so different from the song book with which we are familiar, the lovely little spinnet piano that was a gift of women in Massachusetts, the semi-circular arrangement of a congregation resting in chairs with padded seats, the attempt of a minister of half a century trying to interest children, teen-agers, lovers, busy business people, and aged saints in "Temples Yet Undone," people who through four long, and, in some sense, unrewarding years have sacrificed for the dream that was in their hearts worshipping with others who came in for the day — all this, and more, made the first Sunday of January, 1964, a day that will long be remembered by our church in High Point, North Carolina, and made the members feel that their church was back in business. E'er long you will be invited to share a service in the completed church building, and we will be happy if you can come.

Churches across the world are back in business, too. Christmas was not really a vacation. It was a time of specialization, of joyous celebration. But it was different from the regular business of the year,

Annual business meetings are now in order. Observance of days and weeks for special purposes prepare the way for Lent, which leads to Easter. Pastors (and teachers) train people for church membership. Choirs learn new anthems. Multitudes of all ages study about the Christ whose birthday we have just celebrated and whose death will be commemorated all too soon — at Easter. Lay people, and pastors, are restudying the church and the community to see what needs to be done for the benefit of the people who live there and how the church can grow in membership and effectiveness, finance committees are considering budgets that will meet local needs and send the Good News of God's redeeming love around the world. Yes, the church is back in business on the local, denominational and interdenominational level. The whole world is interested in the Pope's trip to the Holy Land, and the work of the World Council of Churches. This can be a WONDERFUL year for the Church of Jesus Christ, and to this end you — all of us — are invited to work and pray. The Church is in the greatest business this world has ever known. When you celebrated Christmas you said that God is interested, too.

Planning Sessions

Exactly what will your group undertake this year? Perhaps the goals are already decided, and written in a book. Good! In some churches this is not true. Even if goals are recommended to the Annual Meeting in January, planning sessions will be needed to translate those goals into reality.

Some people don't like such sessions. They can be long and tedious and tiresome. It is easier to stay home, and then criticize what others do, but it is much more helpful and delightful to attend such sessions and to contribute one's best judgment. Never let it be recorded in God's Book of Life that you failed as an officer in the church or as a member of a committee which had work assigned it. If you do there will come a time when it will be exceedingly embarrassing — and then it may be eternally too late.

A Happy New Year

Those words you have heard and said many times recently, but let us repeat them again for all our readers — Happy New Year!

This is not a wish for tension to be removed from life, for all decisions to be easy, for money to be multiplied without effort, nor even for death to be removed from human experience. It is a wish backed by prayer that each of your tensions will purify the mettle of the soul, that decisions will be sought under Divine leadership, and that you will

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Daily Devotions For January

The following brief devotional moments were prepared by Rev. Richard Wong, pastor of The Community Church, Honolulu, Hawaii, for use on the radio there last January. We commend them to your use each week day during January, 1964.

DAILY WORD

— 1 —

God of our fathers, brood over our country and grant us thy spirit that we may grow in oneness without bigotry, respect one another without prejudice, and increase in justice because we love fair play. Watch over our President that he may choose wisely amid the hard decisions of the year. Amen.

— 2 —

O God, we aspire not to be saints but only to be people who wear gentleness as their robe, who let kindness sit upon their tongues, and who spend love as if it were endless. Amen.

— 3 —

Give me a new seeing and a new feeling for the year so fresh and clean, O God, that I may tingle for the shape of a tree, the coolness of water, the excitement of books, and the radiance of friendship. Amen.

— 4 —

Help us to defend the sounds of freedom, O God, who did make us to be free, for in the rumble of a newspaper press, the prayers of a people at worship, and the noises of election night are the music of free peoples. Amen.

— 6 —

When we long for far off pastures, O God, send us remembrances of the fragrance of ginger blossoms, the long roar of island breakers, and the warmth of Hawaiian peoples, for our own pastures are lovely and green. Amen.

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No. 1

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— 7 —

Lead me into this week, O God, that I may live with my whole self. Make my life high for reaching, wide for adventure, and deep for loving, that at the end of the week, I shall have grown. Amen.

— 8 —

Our Father, remind us of the common graces that make life worthwhile: achievement with modesty, simplicity with sincerity, and wealth with sharing. Amen.

— 9 —

O God, full of mercy and love, we bring our wounds of the spirit, our cup of resentments, our bagful of disappointments to thee who can receive all hurts and exchange them for healthy scars. Amen.

— 10 —

Commission me as a builder, O God, in my little corner that I may mend that relation which is broken, unite that house which is divided, and heal that spirit which is unsound, for thou lovest a whole and not a fragment. Amen.

— 11 —

We lift up to thee for thy benediction, O God, those who hire that they may understand the fears of workers who grow old; and those who are hired that they may give full effort for their wages. Amen.

— 13 —

Bend over my loved ones a little, O God, and keep them as a family and not as a mob. Watch over my state and keep it a people and not as a bedlam. Watch over my country that it be a union and not as a war. Amen.

— 14 —

We thank thee God for the equations of life: joy and pain, work and play, sun and rain, victory and defeat, that having one portion we may understand the other also. Amen.

— 15 —

O God, who art the Lord of all nations and tribes, without whose spirit nothing grows, without whose righteousness men grow lawless, and without whose love men wither and fall away, lead us to thee, that the world may last another day. Amen.

— 16 —

Thou art a very great Rock, O God, and we are as a pebble. Thou art a great Sea, and we are as a drop. And Thou art a very great Power, and we are as a creature. So may we speak as a child and not as a god. Amen.

— 17 —

O God, be kind to those who want maturity but must go through the pangs of growing. Be patient to those who wish to pay a word of kindness but find it hard. And support those who wish to live honorably but are weak when their chances come. Amen.

— 18 —

Save those, O God, who wander about looking for a great purpose and having found one, cannot choose it. If I be one of those, be merciful, and harness me to an everyday task. Amen.

(Continued on Next Page)

— 20 —

Deepen my perception, O God, that I may appreciate the taste of bread, the curve of a rainbow, and the murmurings of children, for life is the arithmetic of common things. Amen.

— 21 —

O God, thou knowest that the world is in trouble for thou hearest me complain. Nevertheless, lead me to set the world aright, beginning with me — right here — right now. Amen.

— 22 —

When we are strong enough to stop telling the big lie, O God, give us even more courage to stop telling the little lie. Amen.

— 23 —

Tune my ears to the happy sounds of childhood, O God, before the noises of the world deafen me, for the young cries of surprise, the shouts of exciting games, and the lisps of "thank you" will keep me human. Amen.

— 24 —

To my God, a heart of flame,
To my fellow men, a heart of love,
To myself, a heart of steel.
—St. Augustine

— 25 —

We thank thee God, for borrowers whose words are good, for they keep the world tolerable. We thank thee God, for faithful husbands and wives, for they keep the world decent. We thank thee God, for people who can forgive for they keep the world glowing with hope. Amen.

— 27 —

O God, if I cannot sing a little tune today, help me to say a gladsounding word. If I cannot smile a little today, help me to know that tomorrow is another day. If I cannot walk a little, wheel me about so that I can tow someone along. Amen.

— 28 —

This day is yours to give, O God, and mine to use. Help me to find my goals that my hours may mean something. Discourage me from cheap goals, easily won, and quickly tossed away. Send me on errands that stretch me and make me grow into a human being. Amen.

— 29 —

Our Father, who in wisdom and love did make peoples of all colors, shapes, and dispositions, lead me to look for the good, the true, and the beautiful that thou has hidden in the next person I shall meet until I find them. Amen.

— 30 —

O God, whose patience is beyond the longest day, grant me eagerness to do my work, curiosity to push into the new, determination to verify rumor, and courage to live until sundown. Amen.

— 31 —

We come to thee, O God, an ordinary people burdened with fears and disabilities for problems are the secret load of everyone. Teach us not to disown them but to face them and work through them, for with thy power all things are possible. Amen.

Building Bridges

Dr. W. N. Tuttle, Editor, Florida United Church News

Sixty years ago I heard a story about the building of the first suspension bridge below Niagara Falls. The problem was how to get the first cable over the raging river on which no boat could live. Finally a prize was offered to any boy who could fly a kite across and make it drop on the other side. A lot of boys tried and one succeeded. With the fragile kite string a stronger cord was pulled over. It carried one still stronger and the process went on until they had ropes strong enough to pull the great steel cables to support the bridge.

Building bridges is an important part of religion. The ancient Romans sensed this when they called their high priest, Pontifex Maximus, chief builder of bridges. When Rome became Christian its bishop inherited that title. Right now in the role of the bridge builder, Pope Paul is seeking to establish better communication with us, his "Separated Brethren." Thank God for that! It is time for all Christians to know each other as brothers.

There is no more urgent need in today's divided world than for bigger and better bridges to bring about communication between nations—between classes—between races. Where communications are good there is peace. Witness the long unfortified borders between us and Canada and Mexico. Where communications are bad there is strife. Witness Birmingham.

It may be that the story about the boy and his kite isn't true. If it isn't, it ought to be. Anyhow you and I can fly our kites. I can give my share to the food program, Share Our Substance, and to our Christian World Mission. Some hungry child may know he has an American friend. Some ambassador of Christ will have part of his support and some of his working tools. I can seek to widen my friendship with Roman Catholics, even if I can never have an audience with the Pope. I can seek to know and like more Negroes. In short I can be at least a Pontifex Minimus.

If enough of us fly our kites, bigger and better bridges will be built someday.

Living With Abandon

William T. Joyner

Luke 8:26-35, Matthew 25:14-30.

Both of the men described in these two passages are afraid. In the case of the "one talent" man we observe a man who is afraid to invest his resources. He is excessively cautious. Too often we all, like this unworthy steward, act according to our fears rather than our convictions. We cherish security more than we cherish the way of God.

Despite contrary inclinations, however, the Christian is called upon to live with abandon. One may ignore this call to service out of fear and be applauded as a very "practical" person by a great multitude of equally timid souls. But is such self-concern really practical? The teachings of Jesus Christ declare that the only practical way to live — the only way to survive — is to abandon self-interest in the service of God and man. According to his Gospel, to fearfully protect one's talent or one's life and refuse to invest it is to lose it. Men have always been tempted to think that the only sensible way for people and nations to live is according to the principle of self-preservation. But during these days of nuclear defense, it is a most practical fact that to continue living on that basis is to lose both our security and everything else we have.

God does not intend for us to live in selfishness and cowardice. He intends, rather, for us to disregard our fears and live with holy abandon. This life is short and precious; why, therefore, should we spend our days and end them in fear? Of course we are afraid to act according to God's will. People always have been. The difference between those who have ventured out for God in this world and those who have held back from doing so is precisely the difference between a hero and a coward; both are afraid, but the hero acts in spite of his fear. It is the difference between Columbus who sailed toward new worlds and the multitude of persons who preferred to "hug the familiar shore."

Dr. Herman H. Long, formerly director of the Race Relations Department of the United Church of Christ, became the ninth president of 97-year-old Talladega College, Alabama, January 1. He and his wife both graduated from Talladega and he has degrees from Hartford Seminary and the University of Michigan. Talladega is one of the church-related colleges of the United Church of Christ.

PARSON TO PERSON

Rev. James C. Monroe

"FIDDLE MUSIC"

Back in Tennessee, a lot of publicity came to the backwoods when a tourist discovered a genuine Stradivarius violin. It was in all of the newspapers, and the wire-services made a lot to do about it all. The violin finally came to the hands of a violinist, and he was quoted as saying, "It is inconceivable that so much wealth has been wasted so long." He was right. The wealth of rich beauty of music had been silent for ever a hundred years. The instrument had not been entirely silent, as it had been used for "fiddle" music in the family for years. Looking at the matter through the eyes of one who knows the value of the instrument, it is easy to see the wasted years, but to the ones who only knew it as a fiddle, it was only a plaything.

Looking at life through the eyes of one who knows, we can see the wasted years, but to others it becomes only a plaything. For example, take the matter of faith. The Lord plainly tells us the reward of faith, and yet we are quite sure that we know better how to care for our own lives, and go on year-by-year, still doing fiddle music on a Stradivarius. How rich would be the reward if only we knew.

Take the example of stewardship. God tells us that life can never be happy until this matter is completely surrendered, and yet we think that we are so wise by stealing from Him. The reward of contentment alone would more than justify our surrender to Him. Fiddle music is only noise compared with the rich tones of the masters. What we have now is only noise compared to the beautiful music that comes from the Master when we let Him have our lives.

To many people, godliness is a useless barrier to real living. Yet, it seems that only the godly people know the secret of security and contentment.

Dr. H. S. Hardcastle, interim pastor of United, Portsmouth the first five months of 1963, was back to preach the final sermon of the year, while the pastor, Rev. John D. Schofield, and his wife were paying a Christmas visit to their daughter. Two Elon College students from this church, Bert Morrison and Tommy Collette, shared in the worship service December 22.

The orchestra of First, Richmond rendered several selections at the church school assembly Christmas Sunday. Wonder if any other church in our area has an orchestra?

A CHRISTIAN'S MEDITATIONS MAKE EACH YEAR COUNT

Harry G. Forster
Layman,

West Palm Beach, Fla.

The number of years one lives are not the criterion by which one can be judged. Many men and women who have been called away early in life have achieved distinction and left their marks upon mankind. There are those who live decade after decade, giving little, leaving nothing but the dross of a misdirected, wasteful life that is but a mockery of what might have been.

So, count each year as though it were the only one. Then, whether you depart sooner or later, you may rest in the knowledge that you have done what you were expected to do within your powers — no more can nor will be expected of you.

To celebrate a century can be a distinction only if those years have been put to good uses. A great idea — good deeds — a saintly life — are the criteria of a worthwhile existence. Count your contributions rather than your years as the earmark of what you leave behind. That is your Christian responsibility.

BEING CHRISTIAN

If every Christian were Christlike
And none were biased or blind,
We would follow but truth and adventure
On the trail of the Infinite Mind.

If every Christian were Christlike,
Without injustice or hate,
Our love and good will would be mighty,
Rebuilding mankind and the state.

If every Christian were Christlike,
All evil could not divide
One Lord, one Faith, one Spirit,
One Kingdom built world-wide.

—Chauncey R. Piety

HERALD HAS NEW NEWS EDITOR

Rev. Frank A. Kostyu became news editor for **United Church Herald** January 1. A native of Ohio, Mr. Kostyu graduated from Heidelberg College, Eden Seminary and has his S.T.M. from Oberlin School of Theology. He has been pastor of churches in Ohio and Illinois.

I Am Your Southern Convention

Clyde L. Fields, Superintendent

I am your Southern Convention — an acting Conference of the United Church of Christ — a larger unit in a fellowship composed of some 8,000 local congregations, and a total membership of 2½ million people. Yes, I am your Southern Convention, comprising some 209 churches, with more than 37,000 members, located in open country, towns, and cities in North Carolina and Virginia. I am large and small churches — strong and weak churches — giving aid and receiving aid type of churches — new and old churches — shining new buildings and old buildings in need of repair — many types of church programs and church buildings.

I am your Southern Convention, divided into five Conferences, located in the beautiful Virginia Valley, the tidewater section of Virginia, Eastern North Carolina, Piedmont North Carolina, and the rolling hills of Western North Carolina. I am Boards, Committees, auxiliaries, property, statistics, figures, budgets, programs, meetings, strengths, weaknesses, high moments, low moments, problems, solutions — all these.

I am people — elected and called to serve in the local church — in the Conference, on Committees, on staff positions in Conference and Convention. I am people with a task given to do. I am Superintendent, Editor, Carolina Field Secretary, Virginia Field Secretary, Pastor-At-Large, Secretary, Bookkeeper, Visual Aids Consultant, Youth Worker, Camp Director, Camp Manager, Office Secretary — yea, all these beyond statistics — the Southern Convention is people.

What is your Southern Convention? I am people on a mission in the local church, in the local community, in North Carolina and Virginia and through the arms of the United Church of Christ reaching out around the world in a program of Christian fellowship and concern in these United States and throughout more than thirty countries of the world. I am Our Christian World Mission continuing to do the work Christ committed to His Disciples in our busy and chaotic world. Yes, I am your Southern Convention on a mission, the mission of our Lord, a sacred trust, a responsible obligation, a committed task, requiring personal loyalty and devotion, requiring stewardship, calling for sacrifice, demanding allegiance, seeking growth, never satisfied with less than full commitment to the gospel of Jesus Christ.

What is your Southern Convention? I am women that work in the Women's Fellowship, carrying on a program of Christian witness in every area of life and work. I am women at study, in program and organization, in mission support and seeking to become in deed and in fact the laos, the people of God. I am men, organized through the Churchmen's Fellowship in the local church, in the Conference and in the Convention. I am men witnessing for Christ through projects, inspirational rallies, and providing leadership in the work and witness of Christ and His Church. I am Youth at work through the Youth Ministry, through Pilgrim Fellowship, through rallies, through Summer Conferences, through program study, through organization, through missionary sharing; I am Youth — Christian Youth from the churches, seeking to find the will and way of Christ in our complex society.

What is your Southern Convention? I am a Mission Board, a Christian Missionary Association, a North Carolina Church Builders Club, concerned that new churches be erected to meet the exploding population, to see that weak and struggling churches have leadership aid and counsel support, to share with the United Church of Christ in a joint venture in church extension, seeking to give leadership and guidance to building, finance, establishing new churches, and providing financial aid where most sorely needed.

I am Committees, Boards, staff leaders, seeking to promote Christian Enlistment, to encourage Evangelism, train leaders in stewardship, promote Stewardship and Missions clinics, retreats, and study groups seeking to find the way of Christ in social change, to encourage involvement of Christians in putting Christ to work in our social structure, committees seeking to give guidance and challenge to young people considering full-time Christian vocations, committees of Conference and Convention seeking to be responsible and useful members rendering specific and delegated service.

I am your Board of Christian Education, seeking in many ways to help train church school workers, introduce the United Church curriculum, promote our youth work, assist in Daily Vacation Bible School, undergird the Moonelon summer conference and camp program, where some 400 young people learn of Christ and the church during the summer, provide spiritual guidance

through a Campus Ministry program at colleges where our young people are receiving an education, seeking to be a link between the local church and the wider participation of Christian youth in the Youth Ministry, arranging and conducting scores of local and area group meetings in the interest of Christian Education.

I am your Congregational Christian Home for Children, providing care and comfort for some 80 children in a Christian environment. I am these children looking to all of us for food, clothing, Christian love, and an answer to the cry of the broken home, for little children affected by the brokenness of our world.

I am a College — Elon College — providing education in a Christian atmosphere for more than 1,000 students each year — young people who come from our homes, seeking to find the educational and moral equipment for rendering a useful service in our society. I am Christian Higher Education at work in the conviction that an education is available to all who seek it.

I am an office on Trollinger Street in Elon College, North Carolina, through which come many of the problems needing a solution — visual aids, records, treasurer transmitting funds, expert advice in youth work, counselling in church school curriculum, arranging for summer camps and conferences, counseling with churches needing pastors, counseling with pastors needing churches, offering service in Conference and Convention program planning, arranging for meetings of committees, providing a central unifying influence in the Convention, a channel of communication — I am your Southern Convention Office — but more than an office, made up of individuals who seek to serve Christ through the Convention. I am a Southern Convention Office with staff persons available at the call of local churches to render any service possible.

I am THE CHRISTIAN SUN visiting the homes of our area since 1844, bringing news, editorials, information, suggestions, seeking to mold 209 churches into a homogeneous unit. I am the organ of the Southern Convention at work through the printed page of THE CHRISTIAN SUN seeking to promote the program of Christian Witness — yes, I am your Southern Convention seen on the printed page 50 times each year, through THE CHRISTIAN SUN.

I am your Conference of the Southern Convention — one of five units in a smaller geographic area, providing a group insurance program for our ministers, carrying on a mission and providing budget for same, working through committees, annual meetings, and in other ways to be an effective unit of the Southern Convention. I am a Conference where local churches hold membership. I am made up of local churches and members of local churches in a smaller geographic area carrying on Our Christian World Mission at the grass roots.

I am your Southern Convention at work on Our Christian World Mission. Through the Apportionment, I help provide funds for the world-wide work of the United Church Board for Homeland Ministries, carrying on in the name of Christ in the tradition of Christ and His early disciples; with 551 missionaries serving in many countries of the world, I am at work in a ministry of preaching, healing, evangelism, and concern around the world. I am your Southern Convention at work on Our Christian World Mission through the United Church Board for World Ministries, which carries on a multi-faceted program of Christian in-reach and outreach throughout the United States and Puerto Rico, as well as Hawaii. In the wider outreach through the Board for Homeland Ministries, we engage in a national program of Christian Education, Church Extension, Evangelism and Research, Health and Welfare Services, Higher Education, Publications, and a complex ministry.

I am your Southern Convention at work on Our Christian World Mission through the instrumentalities of the United Church of Christ such as the Executive Council, The Stewardship Council, The Council for Lay Life and Work, The Council for Christian

Social Action, the Council for Church and Ministry, the Pension Boards. Through publications such as the United Church Curriculum and through the Office of Communication — yes, I am your Southern Convention spelled out in stewardship dollars given by each individual of each local church gathered together through the Southern Convention Office and made available to the wider work of the United Church of Christ in a spirit of loving concern, that the name of Christ would be known and honored in all of our society and in every continent of the earth. Yes, your Southern Convention is a part of the family of God seeking to minister and serve in the name of Jesus Christ.

I am your Southern Convention, an acting Conference of the United Church of Christ, committed by vote in Bethlehem Church, Suffolk, Virginia, 1962, to join with the Southern Synod and the Convention of the South to form a new Conference of the United Church of Christ in North Carolina and that section of Virginia South of a line drawn about Richmond. I am a Southern Convention with a proud history, a record which speaks for itself, a company of people who need not be ashamed, a people with a proud heritage who now bring to this moment of history that same pioneering and forward looking spirit that have enabled us to make changes necessary and desirable throughout all these years of history.

I am your Southern Convention, joining with the Southern Synod and the Convention of the South in a grand and noble experiment in seeking to bring together people of various rich and historic backgrounds, sacred and meaningful liturgical differences, ancient and beloved theological positions, people of diverse ethnic and racial backgrounds, people of differing worship

habits and customs, people with differing views regarding the social solution to our troubled and tempestuous times, people so different in sociological and cultural advantages, and yet all bearing the name of Jesus Christ as Saviour and Lord, and yet all members of the body of Christ called the church, and all committed to follow Christ in ways known and to be made known to us. Yes, I am your Southern Convention engaged in a grand and thrilling search for ways in which a new Conference can come into being which will demonstrate to our world the unity that can be found in diversity. Yes, hundreds of reasons could be found as to why this noble and grand experiment is beset with problems, frustrations, and doubts, but the challenge of history, the facing of these days, the demand for Christian unity, and a broken world needing Christ call out from among us, not the faint heart, but the great and stout heart. Let us take courage and move ahead with bravery and at such a speed that will enable all of us to be both humble and proud at the solution God will and can work among us if we seek Him with all our hearts.

WHY TITHE?

1. It guides us by providing us with a method of intelligent giving.
2. It helps us by freeing our church leaders from a preoccupation with money for the more important task of ministering to people.
3. It places us all, rich or poor, on an equal footing before God.
4. It helps us by enabling our church to speak not about money in a begging attitude but about responsibility in a dignified manner.
5. It shows us in a concrete manner the everyday meaning of real gratitude to God for the many things He has given to us.

6. By making us responsible with a fixed per cent of our income, it teaches us responsibility in the handling of all our possessions.

7. Like all truly Christian living, it brings to us the joy of an honest and important participation in God's word in this world.

8. It places us within a mighty tradition because it has Scriptural authority.

9. It helps us to see that all of living, even the making of a personal budget and the spending of money, can be done to God's glory.

WHY SHOULD I PLEDGE SO MUCH MONEY WHEN I DON'T LIKE WHAT THEY DO WITH IT?

Withholding financial support is one method of voicing a protest — but is it the best way?

First, we must understand that the reference to "they" is irrelevant. The church is "we" bound together in Jesus Christ, our Lord, united in a common cause. When one starts talking about "them" or "they" he demonstrates that something important has been forgotten.

Secondly, wherever people are involved there will always be differences of opinion. Consequently, we have a responsibility to voice our concerns publicly by expressing ourselves in church meetings, privately by our vote, and most importantly, by seeking God's guidance for those administering our funds.

Finally, in spite of her human weaknesses, the church is still proclaiming the gospel of Jesus Christ as the only hope of mankind. This is the treasure given to us, precious and urgent beyond our comprehension. God has determined to work through us "earthen vessels." We trust that his will shall be done despite our human failings. **GOD CALLS US TO TRUST HIM.**

You Are Invited—

TAKE A UNITED CHURCH TOUR

Twenty-two lay members and pastors of churches from California to Massachusetts, have recently concluded a tour to Europe, the Near East, and Africa. United Church Tours have taken 115 churchmen for person-to-person contact with mission work in Puerto Rico, the Southland, Colorado, Montana, Hawaii, and New Nations of the world in 1963.

Dr. Dreier says, "Churchmen go on our tours because they give opportunity to combine purposeful travel with sight-seeing. They meet and talk with people and leaders from near and far. They go in the company of fine Christian friends and see both home and world missions at work."

One tour member this year wrote when he returned that the tour made it possible to see and experience many times as much as a commercial tour because of the many personal contacts afforded and at a lower price.

A trip to Puerto Rico in January, and Rocky Mountain Empire in July, combine the scenic wonders of these areas and our church, educational, and medical work. The cost is only \$295. Transportation, overnight accommodations and meals are included on all of our tours.

Two opportunities to travel abroad appear in the 1964 list. In April, one will go to Mexico, Honduras, Ecuador, Puerto Rico and return via Miami. It will visit mission work of the church and give background for the 1964 mission study theme on Spanish Americans. The cost is \$1,150.

A tour to Europe, at a cost of \$1,295, will leave in July, visiting religious, world service, and historically significant places from London and Copenhagen to Naples and Rome. An extension of this tour, for an additional \$550 will take the travelers to Athens, Beirut, Istanbul, Jerusalem, and return through Cairo and Madrid or Lisbon.

The 1964 folder for United Church Tours is now available. To get yours write to: Dr. Nelson C. Dreier, United Church Tours, 1505 Race Street, Philadelphia, Pennsylvania — 19102.

HONDURAS EXPEDITION

Twenty-six members of the UCBWM Board of Directors, accompanied by five wives and six staff members of the UCBWM and the Office of Communication, at their own expense, went to Honduras in November preceding the Board for World Ministries meeting in Miami. They observed our mission work with the Evangelical and Reformed Synod centering

MEET OUR MISSIONAIRES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

Rhodesia

CHIKORE

JANUARY

- 12—**Mr. John Robert Schmidt** was appointed in 1963 for a three year term as a history teacher in Chikore Secondary School. He was counselor and tutor at Franklin and Marshall College, Lancaster, Pa.
- 13—**Mr. and Mrs. Paul Franklin Stockard** were appointed in 1962 for a three year term for educational work in the Rhodesia Mission. With their experience in the teaching profession, they are reinforcing the staff of Chikore Secondary School.
- 14—**Miss Louise Torrence** has been stationed at Chikore since her return from furlough at the beginning of 1961. Her work is primarily with the religious instruction of primary schools and curriculum for Sunday School and the recruiting, training and supervising of Sunday School teachers in central stations and out-stations. Miss Torrence requests special prayer that the right teachers may be found for our Sunday Church schools.
- 15—**Mr. and Mrs. William Dorland Webb** are stationed at Chikore where he teaches English and she teaches Health Science. Mr. Webb also serves as school librarian and Station Superintendent. Their son, David, also teaches in the Chikore high school. The Webbs have served in Lebanon and China. They will be on furlough beginning January, 1964.

MT. SILINDA

Mission station, near Mahogany forest. Related institutions: Mt. Silinda Institute, Willis F. Pierce Memorial Hospital and Nurses' Training School.

- 16—**Dr. Almarose Cooke** went to Africa to fill in for Dr. Kirk Stetson at Willis F. Pierce Memorial Hospital during his 1961-62 furlough, and remained while Dr. Donaldson went on furlough. Previously she served one term as a medical missionary in Honduras. She is the niece of Dr. Alma Cooke who has just completed a period of post-retirement service at Mt. Silinda.
- 17—**Mr. and Mrs. Eric R. Dahle** have been teaching at Mt. Silinda Institute since January 1957. He is in charge of the Teacher Training Program and she teaches the missionary children. Mr. Dahle was on the faculty of Adams College (now closed) for 20 years.
- 18—**Miss Mary Reed Dewar** joined the staff of the Mt. Silinda Hospital and nursing school after beginning her third term of service in 1960. Previously she served in the Taiku Hospital in the North China Mission. In 1956 she became director of nursing school at the Sara Hurd Scott Memorial Hospital in Dondi, Angola, Africa.

chiefly around the northern city of San Pedro Sula.

The purpose of the trip was to see the work; to learn a bit more about one particular field; to enlarge vision for whatever might be one's special field of interest, and to grow in skill in the stewardship of the mission task.

Camp Promotion Association of Turkey on the campus of the American Collegiate Institute in Izmir from July 15-27. Attending were 15 young Turks, mainly university students, and 15 other nationalities including students from Malaya, Sweden, England, Holland, Denmark, and Cyprus, a nursery school teacher from California, and a Massachusetts Peace Corps worker from Kenya.

Professor Peter Frank of the Department of Economics of Robert College directed the conference. Financial support was secured from Izmir businessmen and the American Protestant Women's group. Consultants included professors from the Universities in Istanbul and Ankara, and advisors from the U. N. Office, A.I.D., and Turkish representatives from the Ministries of Health, Education, and Social Services.

TURKISH SOCIAL WELFARE PROJECTS

Turkish participation in international groups and in social welfare projects has been infrequent enough to make very important the social work emphases recently in our Turkey schools.

Very significant was the community development seminar sponsored by the Work-

DONALD SLEDGE LICENSED AND DAN W. JONES ORDAINED

A Service of Licensure for Rev. Donald Dennis Sledge and a Service of Ordination for Rev. Daniel Webster Jones, Jr., was held at the Haw River United Church of Christ, December 29, at 3:00 p.m. Revs. Wm. J. Andes, H. Winfred Bray, William A. Cousins, Clyde L. Fields, Philip F. Kahal, Robert M. Kimball, Odell J. Powell, K. D. Register, and William E. Wiseman shared in the service. The music was provided by the Long's Chapel and Haw River United Church of Christ choirs and by William E. Kirkpatrick, soloist. The sermon was given by Rev. Wm. A. Cousins, pastor of South Norfolk Congregational Christian Church, home church of Rev. Daniel Jones.

A number of members from Church School classes of the South Norfolk Congregational Christian Church were present for the service. Rev. and Mrs. Dan Jones were members of the South Norfolk Church School and Church prior to entering the ministry.

Rev. and Mrs. Donald D. Sledge, Rev. and Mrs. Dan W. Jones, Jr., and the participating ministers formed a receiving line for a reception held in honor of Mr. Sledge and Mr. Jones following the service.

Rev. Donald D. Sledge is minister of the Long's Chapel United Church of Christ and a student at Duke Divinity School.

Rev. Dan W. Jones is minister of the Haw River United Church of Christ, and will complete his seminary work at Duke Divinity School, January, 1954.

WHITE BIBLE CEREMONY AT OAK LEVEL

W. N. Hoyle

A very impressive White Bible Ceremony was held for bride-elect Miss Peggy Cash by the ladies of Oak Level on Sunday, December 1, at 11:00 a.m. under the direction of Mrs. J. E. Preddy.

The color scheme of green and white was carried out. The ladies wore white robes and carried white candles entwined with green ivy.

Those taking part were members of the Women's Fellowship, Mrs. Ethel H. Winston, Mrs. Elton L. White, Mrs. Evelyn D. Wiggins, Mrs. Marjorie Y. Grissom, Mrs. Josephine H. Wiggins, Mrs. Eva P. Hoyle, and Miss Bettie Shearon.

Special music was rendered by Miss Mary Iva Wrenn of Franklinton and E. C. T. C. Greenville, North Carolina, who sang "Bless This House, O Lord." Miss Coleen Grissom was at the piano.

The Bible was presented to Peggy by her pastor, Rev. T. N. Daughtry.

NEW SOCIAL ACTION LEADER IN NORTH CAROLINA

The North Carolina Council of Church's special project for 1963 in the field of Christian Social Action has been brought to a successful conclusion. Money was raised for this new project, a job analysis drawn up, and a capable leader selected.

The first director is Rev. Jack Crum, Methodist minister, who has his office in our United Church in Raleigh. Mr. Crum is a graduate of Broughton high school, Raleigh; Emory University; and Duke Divinity School.

NATIONAL COUNCIL OFFICERS

Dr. Reuben H. Mueller, presiding bishop of the Evangelical United Brethren Church, was elected president of the National Council of Churches when it met in Philadelphia in December. Dr. Arthur S. Flemming, Methodist layman, was elected vice president. Other vice presidents to serve as chairmen of divisions are: Christian Education, Rev. H. L. Smith, Disciples of Christ; Christian Life and Work, Rev. N. J. Baugher, Church of the Brethren; Home Missions, Rev. Paul O. Madsen, American Baptist; Foreign Missions, Rev. John C. Smith, United Presbyterian.

SERVICE OF LICENSURE FOR JAMES B. TURNER AT CLAYTON

A Service of Licensure for James B. Turner was held at the Clayton Christian Church, December 29, at 7:30 p.m. Rev. Carl Dixon, pastor, the church choir, Superintendent Clyde Fields, and others participated in the service.

Mr. and Mrs. James B. Turner are members of the Clayton Christian Church and have been active in the life of the Church for several years. They have been students at Piedmont Bible College, Winston-Salem, N. C., where they will both receive degrees in June. He has received his Bachelor of Religious Education and will receive a Bachelor of Theology, while she will receive a Bachelor of Christian Education degree.

Rev. Rosser Lee Clapp, president of the Eastern North Carolina Conference, was scheduled to participate in the service, but was unable to do so because of illness.

The readers of The Christian Sun send best wishes to the Clayton Christian Church and Mr. and Mrs. James B. Turner for making possible a very significant service.

Rev. and Mrs. James B. Turner will be available to serve as pastor of churches in the Southern Convention, preferably in the Eastern North Carolina Conference, near their time of graduation in June of 1964.

CHRISTMAS AT MT. ZION

Lillian Sharpe, Reporter

Saturday night, December 21, the Ladies Adult Sunday School Class of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, met in the hut for their annual "Secret Pal" party and supper. A short devotional was held after supper with Mrs. Mary Claire Tate, president, reading scripture taken from Luke 2:1-20, and Mrs. Philip Kahal, our pastor's wife, bringing the message, "By-Passing Bethlehem." Christmas carols were sung and games were directed by Miss Elizabeth Strayhorn. Mrs. Lorena Warren, Miss Elizabeth Strayhorn, Mrs. Maggie Tate, and Miss Lillian Sharpe gave a short skit, "The Christmas Cake," which kept everyone laughing.

Sunday, December 22, at the 11 o'clock worship service, Rev. Philip Kahal's topic for the sermon was "Born to Die." The youth choir special was "Angels, We Have Heard on High" and the Senior Choir special was "The Prince of Peace."

The annual Christmas play was presented Sunday night. After the children from the kindergarten, primary, and junior classes gave their speeches, the pageant, "Back To Bethlehem," was produced by the Youth Fellowship and presented under the direction of Mrs. Louise Tate and Mrs. Peggy Riley.

The following characters took part in the pageant: Grandmother Patience — mother of Mrs. Worldrich, Vickie Crutchfield; John Worldrich — modern doctor, Rev. Philip Kahal; Grace Worldrich — club woman, Janice Terry; Jack Worldrich — teen-age son, Jerry Hargis; Opal Worldrich — teen-age daughter, Carolyn Hargis; Angels — Rita Richmond, Sandra Gentry, Terry Lynch, and Evangeline Tate; Shepherds — Richard Shepherd, Roger Tate, and Mark Kahal; Mary, Nancy Terry; Joseph, Tommy Gentry. Music was furnished by the Senior Choir under the direction of Mrs. Judy Young and Miss Linda Wilkerson, organist. Staging was by Bonnie Gentry and Joyce Strayhorn.

After the program, everyone gathered in the hut where presents were distributed, and where cookies and hot chocolate was served.

Youth Fellowship of Shelton Memorial, Portsmouth attend the presentation of "The Messiah" by the Elon College choir at Suffolk December 15.

All the pews in the church being erected by Apple's Chapel are being given in memory of or honor of someone. Educational rooms in the new building were used for the first time last Sunday.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

ROSEMONT YOUNG PEOPLE

The Youth at Rosemont are seen in so many dimensions. They are grateful for all that has been done for them through advisors, teachers, and interested adults.

The youth serve in so many capacities, such as scouts, bands, choirs, athletics and various youth offices. The following youth singing in the senior choir: Freddie Congleton, Jimmie Cannon, Danny Dunnagan, Nancy Lewis, Donnie Miller, and Joan Stinnett.

Blanche Anne Skelly is president of the Sophomore Class at Smith High. Kenney Delong, Robin Sherman, Jimmie Cannon and Ronnie Hodges played on Smith Hi varsity football team.

Several youth are presently assisting in morning worship services in a very splendid manner. The Senior Hi Fellowship is doing a wonderful job and being of service to the church in many capacities.



All men are my kin.

Since every man has been

Blood of my blood;

I glory in the grace

And strength of every race,

And in every trace

Of brotherhood.

—Author Unknown

PRAYER FOR THE NEW YEAR

Day by day,
Dear Lord, of thee three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day.

—Richard of Chichester

WINDSOR HELPS MOONELON LAKE

Suellen Johnson, Reporter

The Youth Fellowship of the Windsor Congregational Christian Church is sending money earned from "Workday for Christ" to the fund for rebuilding the lake at Moonelon.

The newly elected officers of the Youth Fellowship for the coming year are: Peggy Beale, President; Peggy Grissom, Vice-President; Shirley Jean Holland, Secretary; Ernie Everett, Treasurer; Suellen Johnson, Reporter; Herbert Laine and Jerry Garriss, Program Chairmen.

Why Santa Still Uses Sleigh

Richard Rhodes

(The following poem, written by an 11-year-old member of the Bethlehem (Suffolk) Junior Pilgrim Fellowship, was contributed by Mrs. Walter D. Graham.)

Last Christmas night Santa Claus sure was beat.
He hopped in his sleigh and sat down on the seat.
"This seat is too bumpy," he loudly commented.
"One runner is off and the side door is dented.
I've been in this sleigh for years and I'm bored.
I could be riding in a Comet or Ford.
I've got an idea, and when I get back,
I'll take out the seats and I'll take out my pack.
I'll take off the runners and melt the sides too.
I'll show all the people what Santa can do."

So he rode to the North Pole and melted his sled.
He made it an auto and painted it red.
He put in two engines and an extra big back
For holding his tools, and his toys, and his sack.
It was shaped like a rocket, three wheels on each side,
Jet engines designed for a real jet-smooth ride.
All his eight reindeer he locked up away;
He gave to his elves the scrap left from his sleigh.
Next Christmas Eve ole' Santa was ready.

He said, "This time my ride will be steady."
He hopped in it happily and shifted his gear,
He buckled his seat belt, and shouted, "Stand Clear!"
Two eight inch drag-slicks dug into the snow.
Santa pulled out the choke, and off he did go.
The front wheels were screeching, the motor was smoking;
So much smoke was in his face that poor Santa was choking.
He held down his sack, pushed the pedal to the floor,
As he took off in a blurr, his engines did roar.

Then it happened, the thing hit a rock, and, oh my;
The auto turned upward, and shot into the sky!
Then the wheels fell off, then the nuts, bolts, and bars.
Santa sighed, "What do I know about how to build cars."
Then it fell toward the earth. "Help, help!" Santa cried.
And then he awoke with Mrs. Claus by his side.
"That was a bad nightmare, it all seemed so real.
I'll never trade my sleigh for an automobile."
Now that ends the story, and say by the way,
That's the reason why Santa Claus still has his sleigh.

RECENT GIFTS TO PARKWAY

When a new church building is erected there are always things which are put off until later, because there is money for only the essentials. Recently our new church in Winston-Salem has added:

1. Eight folding banquet-type tables from individual special gifts.

2. A slide projector for special use with the new curriculum, a gift from two members.

3. A timer switch for the outside flood lights given by the women's night circle — also paying for increase in electrical bill for a year!

UNUSUAL PROCESSIONAL AT RICHMOND

At the Thanksgiving service in First, Richmond there was a special litany and Procession of Symbols. Participating were: Miss Barbara Fussell lighted the candles and presented the Gift of Light; Mrs. Glenn Terrill presented the Gift of Material Necessities, symbolized by vegetables; Mrs.

"TALK BACK"

Many church goers would like to interrupt the sermon, but only a few get the chance. Among these favored few are those attending the Adult Discussion Group, C. David Jenkins, leader, during the church school hour at United Church, Chapel Hill. Instead of following a national Sunday school lesson series, the group takes as its topic for discussion the sermon of the previous Sunday.

Rev. DeWitt L. Myers opens the session with a brief resume of the last sermon, then the floor is open for questions, disagreements, and extensions of the ideas presented. Persons attending these sessions have felt that this chance for exploration and reconsideration of the message have led to a better understanding of some of the basic issues of our Christian faith. All adults who are members or friends of the church are welcome to participate in these discussions.

CONFERENCE ON "PERSONS OF SPECIAL NEED"

OPPORTUNITIES FOR ADULTS

A leaflet describing the Christian education program of United, Raleigh, includes the following "Adult Education Opportunities":

Sunday mornings, 9:45

Adult Bible Class, "Exploring the Parables"—led by Dr. Suzanne Freund.

"Dunkers" Discussion Group — led by Vernon Clarkson.

Pastor's Class, "Searching for Fruits" currently using "Honest to God" and "The Miracle of Dialogue"—led by Rev. Collins Kilburn.

Friday evenings in November

Study of "The Great Realities" by Samuel Miller.

Four evenings during Lent

Study of "No Man Is An Island" by Thomas Merton.

Monday evenings during February

"Institute of Religion" — Lecture series on contemporary issues.

CHRISTMAS NEWS FROM ROSEMONT

Ruby Cannon, Reporter

The Philathea Sunday School Class completed a most worthy project — that of making and stuffing dolls and toys for the mentally retarded children at Lynchburg Training School and Hospital. They were presented to them for Christmas.

The Young Adult Class had a living "Nativity Scene" on the church lawn for Christmas — this being the first time.

The Welfare Committee has gone "all out" this season so as to be able to take care of their known needs. The special offerings on December 8 and 15, donations of clothes, toys and food were most outstanding.

The three choirs presented the Christmas cantata December 22. From reports, this church is the only one in the area that has three choirs with matching robes. The robes are beautiful and so is the music.

The Sunday school program on Sunday evening was most enjoyable, with "Santa" giving special "glee" to the children!

Rosemont again had a "Candlelight Communion" on Christmas Eve at 11:30 p.m. and also a New Year's Eve service.

I feel that Rosemont with its "out-going spirit" is truly helping to put "Thanks back into Thanksgiving" and "Christ back into Christmas."

Our Christian Higher Education

William T. Scott, Sr.

It was our privilege again after four years to make the "rounds" of the conferences in October and November. This brought to us many pleasant renewals of old associations. It was gratifying and encouraging to see so many new and beautiful church plants, and to feel the evidences of Christian concern everywhere. We were encouraged by the evidences of a vigorous and concerned laity and ministry in our churches — a concern for the basic, clear-cut principles and demands of the Scriptures; a concern for the application of the mind of Christ to the social, economic, national, and international problems of our day. However, the shortage of ministers and other full-time Christian workers for our churches was lamented. A fallacy seems to have crept into our thinking, namely, that we can discharge our Christian responsibilities by generous offerings placed upon the collection plate on the Sabbath day, at the same time withholding ourselves and our sons from full-time Christian service!

In the Conference sessions, we were told that in our increasingly crowded and complex world, right relations to other people; right relations to things we create, develop, use, give away; to life itself — become questions we must answer rightly if man is to survive on this planet. Education alone will not do the job, yet we are confronted with the fact that untrained and undisciplined minds constitute a threat to the better way of life. It is right, therefore, that the state and its citizenry should be concerned with providing more adequate facilities and better trained teachers in our school systems. But, again, we cannot simply "pay our taxes" to the state and say, "it is done!"

Cannot Leave Education to State

It is not enough to leave education to the state. It is not enough to train the mind with secular knowledge. Man is a spirit as well as body and mind! What the state **cannot do** in emphasizing the spiritual demands of life—the **Church must do!** That is the unique service and mission of the church related education program.

This church-related education must begin in the Christian home, be continued in the local Church's program of Christian education, and further sponsored and provided in our church related colleges. Christian higher education (church sponsored education and Christian oriented education) is not merely offering service and assistance to our nation in providing facilities and educational opportunities to a large per-

centage of the youth of our land. It is that to be sure, but much more than that. Church-related (Christian higher education) through colleges like Elon supplements the educational program of the state by adding the emphasis upon the basic spiritual and moral laws of life. **The state cannot do this. The Church must.**

75th Anniversary of Elon College

The Southern Convention churches have sought to fulfill an educational mission through Elon College. Authorized by the Southern Convention in September, 1888, and chartered by the state of North Carolina on March 11, 1889, Elon College is now in its SEVENTY-FIFTH YEAR. On Founder's Day — March 11, 1964 — our DIAMOND JUBILEE will be celebrated. This celebration will not only honor our Church fathers who in their wisdom, Christian dedication and sacrifices established Elon College, but we hope that day will mark the successful conclusion of the

SEVENTY-FIFTH ANNIVERSARY CAPITAL FUNDS CAMPAIGN. On that date, we fondly hope announcement can be made that the campaign to raise a minimum of \$600,000 for our Christian higher education mission at Elon College has been successfully concluded. To make this a fact, the churches' share — \$225,000 must be realized.

Our Christian higher education mission through Elon College was sympathetically heard at each of the five conferences just held. They each reaffirmed the 1962 actions of the Convention, authorizing a capital funds campaign for Elon College, and the actions of the Convention's Executive Board in approving the amount of \$600,000 as a general goal, of which the churches' share is \$225,000. Suggested local Church goals are in the hands of our churches for their consideration. The College is now entering into the promotional phase of this opportunity to our churches to continue their Christian witness through Elon College by raising \$225,000.

Nicodemus, The Cautious Inquirer

Background Scripture: John 3:1-21; 7:40-52; 19:38-42.

Memory Selection: **Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.**
I John 5:6-14.

A GOOD WORD FOR NICODEMUS

Nicodemus was no coward. To be sure he came to Jesus "by night." He might have come at that time in order to have a quiet, uninterrupted conversation with Jesus, who during the day was almost always surrounded by crowds of people. Even if he came "by night" because he was a bit afraid of coming during the day, **Nicodemus showed courage in coming at all.**

He was an older man, a member of the Sanhedrin, the highest Court of the Jewish nation, a man supposedly an authority on the Jewish religion. And here he was, coming to a young Jewish teacher, without any official credentials, seeking to know the secret of the new life which the young man had, and quickened in others. That act showed **true humility and true courage.** Later in the ministry of Jesus, Nicodemus "stood up for Christ" against the Sanhedrin (John 7:40-52). And Nicodemus, along with Joseph of Arimathea, took care of the body of Jesus after the Crucifixion, and laid it in the tomb. That took courage, too. Perhaps we can say that the trouble with Nicodemus was that his courage did not go far enough. He had the courage to come to Jesus, but not the courage to go all the way with Jesus. Thus he missed the rich companionship with Christ that he might have had.

THE NEW BIRTH

Jesus startled Nicodemus by saying that if a man were to see or enter the Kingdom, he must be born again, or born anew or born from above. Nicodemus took him literally and asked how in the world a man who was grown old could be born again. The fact is that Nicodemus's knowledge of Hebrew customs should have helped him to understand, for any Jew, at the moment of his initiation into Judaism, was considered a man "reborn" and any Jewish convert was said to be "like a newborn child." The Greeks, too, spoke of the new-comer to the faith as "twice born." Jesus was simply giving a deeper meaning to a familiar term, and also a new quality. Nicodemus, like so many of us, was unwilling to face and accept a truth he fully recognized.

What Jesus said about the NEW BIRTH can be summed up in a few words.

A. It Is Necessary

"Except a man be born again, he cannot see, or cannot enter the kingdom of God." Unless the divine spirit comes into a man's life, unless he becomes regenerated by the Holy Spirit, he cannot see or enter the Kingdom. That which is of the flesh is fleshly, that which is of the spirit is spiritual. Flesh and blood cannot inherit

the Kingdom of God. A man cannot be educated into the kingdom of God, or perhaps to state it better, education of itself cannot regenerate a man. Nor can men lift themselves by their own bootstraps. The only way in which a bad man can become a good man is by the work of the Holy Spirit. The kingdom of God does not come by the reformation of men but by their transformation. There are many moderns who scoff at the idea of the "New Birth." But the words of Jesus stand there like a rock and refuge. The only way a man can get into the kingdom of God is by "being born again, being born from above." The New Birth Is Necessary.

B. The New Birth Is Reasonable

Every new order of life comes from a lower order of life. Take for instance a simple example and a single example. Here is a lifeless inorganic, materialistic raw materials, made up of chemical properties and ingredients. There is no life except potential life in the mass. But a living plant strikes roots and sends down tendrils into it, absorbs the constituent minerals and materials in it, and transforms it into a living plant and a lovely flower. It is a new life, a life on a higher level, a life with new dimensions. Those inert, lifeless chemicals and elements have been "born from above" or anew, a higher life has reached down and laid hold upon them. And this simple illustration finds its analogy throughout the whole scale of life in the universe. The New Birth Is Reasonable.

C. The New Birth Is Mysterious

Jesus did not say that it was simple. In trying to explain it to Nicodemus he used a simple analogy. Perhaps they were sitting on the house-top in the cool of the evening. From the West there came a

refreshing breeze. Where does it come from? Where does it go? Modern men may have an explanation for that phenomenon, but even then there is something mysterious about the process. But in Jesus' day with its utter lack of a knowledge of meteorology, the questions posed an unanswerable solution. They were in the presence of a deep mystery. In like manner, the question of how the Spirit of God can come into a man's heart and regenerate him, make him a new creature, defies a simple explanation. It may be reasonable, but it is still mysterious.

D. The New Birth Is Demonstrable

"We do speak the things we know, and testify that we have seen." A man may not, indeed, he cannot explain the New Birth. But thank God, **he can experience it.** To say that it cannot happen, and has not happened is to close our minds and hearts to solid truth and countless examples. Uncounted millions of men and women have experienced the New Birth. They know they have been born from above. And their daily lives show it, and attest to the fact of it.

After 83 Years of Mission Work BIBLE IN ANGOLAN LANGUAGES

The 25th of June, 1963, was a day of excitement and rejoicing and made history for the Church of Christ in Angola, Africa, with the arrival at the Press Building, Dondi, Angola, of the first shipment of the complete Bibles in two new translations — one in Portuguese and Umbundu and the other in Portuguese and Luchazi.

The atmosphere was one of near incredulity and "of-course-it-isn't-true," for after 83 years of missionary work and many ups and downs, the complete Bible had become an actuality.

During the years one of the first tasks in the life of the Angola Mission has been the translation of the Scriptures into the languages of the people. The Africans have been familiar with parts of the Bible, having had Gospels and other portions in paper back, and during the past fifteen years, the full New Testament. Thus they are in a position to appreciate the entire Bible in the Umbundu and Luchazi languages.

Many thanks of appreciation were expressed for the workers over the years who have given much time on the preparation of the translation, for the Bible Society that has published these Bibles, and to the people who have contributed to the Bible Society so that the Bibles accessible at a price much less than the cost of publication.

Reputation is what men and women think of us; character is what God and angels know of us.
—Thomas Paine

SUNDAY SCHOOL LESSON JANUARY 5, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

1963 - A Year Of Happiness

Dear Friends:

At the writing of this letter (December 30th) only a few of our children have returned to the campus. By Wednesday of this week all of them will be back home, ready to return to school on January 2. This has truly been a wonderful Holiday Season for all of us here at the Home for Children.

As we look back over the past year we find also many events of joy and happiness. The most outstanding event to take place during the past year was the Ground-Breaking Service that took place in July marking the beginning of our Wisseman Cottage, sponsored by our First Congregational Christian Church in Greensboro. This cottage, as you know, is being built in honor of Dr. and Mrs. W. E. Wisseman. The workers are almost ready to start with the roof. If the cold weather had been a week later, the roof would have been on the building by this date and work on the interior would have been well under way. In spite of the weather the Monroe Construction Company has made good progress and we still hope to get in the building in February.

Another outstanding event in the past year was the issuing of our Group Care License by the North Carolina State Welfare Department in November. We are very proud of the fact that we are meeting the minimum standards set by the State Department for Child Care Institutions.

All in all 1963 has been a wonderful year. We look forward to 1964 with the hope that it will be a year in which we can continue to progress in meeting the needs of homeless and neglected children.

We hope that 1964 will also be a year of joy and happiness for each of you. We hope that if you have not visited our Home for Children you will set this as one of your goals for early in 1964. We would like very much to have you come as individuals, or as a group, and give us an opportunity to share with you what we are endeavoring to do for those entrusted to our care.

The Women's Fellowship of Congregational United Church of Christ, Winchester, ordered 72 copies of the **Calendar of Prayer** for use by active members of the women's group and the shut-ins.

You can't hold a man down without staying down with him.

—Booker T. Washington

REPORT FOR DECEMBER 16, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 147.70
Eastern Virginia Conference	81.50
Western North Carolina Conference	40.77
North Carolina and Virginia Conference	504.80

Total \$ 774.77

SPECIAL OFFERINGS

Afternoon Study Group, Congregational Church, Comfrey, Minn.	5.00
The Elon Sewing Group, Hendersonville, N. C.	120.75
Woman's Fellowship, First Congregational Church, Eau Claire, Wis.	20.00
Congregational Women, Congregational Church, Tulare, Calif.	15.00
Miss Sonia Forkner, Ramseur, N. C.	10.00
Class 15, Congregational Christian Church, Reidsville, N. C.	15.00
Women's Fellowship, First Cong. Church, Dubuque, Iowa	7.00
Women's Guild, First Congregational Church, Bethel, Conn.	10.00
Mrs. E. C. Casey, Chesapeake, Virginia	2.50
Stuart Oldson, Salem, Mass.	20.00

Memorial Gifts:

In Memory of Mr. Claude Newton Bowland	
In Memory of Mrs. Ida Behnert	
In Memory of Mrs. Annie G. Yeoman	
In Memory of Edith M. Spencer	
In Memory of Charles M. Ramsey	
In Memory of W. H. Alger	
In Memory of Carl C. Willard	
In Memory of D. E. Sellers	
In Memory of C. N. Bowland	
In Memory of Mrs. Alta N. Guthrie	
In Memory of Ella & George W. Haughwout	
Total Memorial Gifts	76.50

Thanksgiving Offerings:

Mt. Olivet (R) United Church of Christ, Elkton, Va.	39.88
Morrisville Christian Church, Morrisville, N. C.	55.00
Mr. and Mrs. Everett Farmer, Danville, Va.	2.00
Concord United Church of Christ Sunday School,	
RFD, Elon College, N. C.	25.00
Concord United Church of Christ, RFD, Elon College, N. C.	106.75
Big Oak Christian Church, Eagle Springs, N. C.	20.15
Grace's Chapel Church, Sanford, N. C.	5.00
Hines United Church of Christ, McLeansville, N. C.	201.75
Beverly Hills United Church of Christ, Burlington, N. C.	115.03
Harold Overman, Liberty, N. C. (Pleasant Hill Church)	5.00
Friendship Adult Sunday School Class, Union Ch., Virgilina, Va.	15.00
Miss Lura Kennedy, Worthville, N. C.	15.00
Cleo Cash, Franklin, Virginia	3.00
Hilmer Feed Store, Newport News, Va.	25.00
Beginners Dept., Suffolk Christian Church, Suffolk, Va.	6.00
Bethel Christian Church, Elkton, Va.	21.70
Mt. Zion United Church of Christ, Mebane, N. C.	11.30
Pleasant Grove Christian Church, Halifax, Va.	12.75
Lakeside Sunday School, White Lake, N. C.	125.00
First Congregational Church Sunday School, Hendersonville, N. C.	42.10
S. T. Lambeth, Greensboro, N. C.	100.00
Interstate Equipment Co., Statesville, N. C.	50.00
Mrs. Louella M. Ritchie, Lineville, Va.	2.50
J. E. Branch & Family, RFD 1, Garner, N. C.	30.00
Zion Christian Church, RFD 5, Sanford, N. C.	50.00

(Continued Next Week)

Important January Meetings

Two important **UCC Curriculum Workshops** are yet to be held: January 8, St. Paul's Woodstock, 7:30-9:30 p.m. and January 12, First Church, Virginia Beach, 2:30-5:00 p.m.

Western North Carolina Laymen's Rally will be held January 11 at Grantville Community Club House about six miles from Asheboro on Highway 42 (Coleridge Road), according to announcement by the new president, Douglas Young. Speaker will be Hoke Smith III, medical missionary in training at Wake Forest. Reservations should be in to Paul Wilson, Route 1, Asheboro.

The Southern Convention Mission Board will meet at our Henderson church January 15 at 9:30 a.m.

January 26-29 the **United Church of Christ Assembly** will be held at Atlantic City, New Jersey.

EVERY CHURCH INVITED TO SEND MINISTER AND LAYMEN

Free Supper Meetings Promoting Elon College

Paul Frazier, director of the campaign to raise \$600,000 for the Elon College Diamond Anniversary Fund, is inviting the pastor and two or three men and/or women from each church to attend free supper meetings. The least our churches can do is to accept this kind invitation and learn about the campaign.

Although two of the meetings have already been held, the entire schedule is given for your information:

EASTERN VIRGINIA

A. Suffolk-Wakefield-Waverly Joint Area Meeting

Sunday, January 5, 1964 — 6:00 P. M.

Bethlehem Church, Suffolk, Virginia — U. S. 58.

B. Norfolk Area

Wednesday, January 8, 1964 — 7:00 P. M.

Lynnhaven United Church

EASTERN NORTH CAROLINA

A. Henderson Area

Sunday, January 12, 1964 — 6:00 P. M.

Liberty Vance Church

B. Raleigh Area

Monday, January 13, 1964 — 6:30 P. M.

McCullers Ruritan Building — 6 miles south of Raleigh,
intersection of U. S. 401 and Apex-McCullers Road

C. Sanford Area

Thursday, January 16, 1964 — 6:30 P. M.

First Congregational Christian Church, Sanford

WESTERN NORTH CAROLINA

All Churches

Monday, January 20, 1964 — 6:30 P. M.

Pleasant Ridge Church, Ramseur

NORTH CAROLINA—VIRGINIA

A. Danville Area

Monday, January 6, 1964 — 6:30 P. M.

Charcoal House — U. S. 29 — N. By-Pass, Danville

B. Greensboro Area

Thursday, January 9, 1964 — 6:30 P. M.

Holiday Inn, U. S. 29 North, Greensboro

C. Burlington Area

Tuesday, January 14, 1964 — 6:30 P. M.

Elon College Dining Hall, Elon College

VALLEY OF VIRGINIA

(to be arranged)

In Memoriam

FELTON

Elijah Joseph Felton, 51, a life-long resident of Gates County, North Carolina, passed away in June, 1963.

He was a member of Eure's Christian Church, Eure, North Carolina, since his childhood. He was a member of both the Masonic and the Woodmen of the World lodges. He was both regular and punctual in his attendance at Sunday school and church services, and was faithful to every trust committed to him.

"Turkey," as we lovingly called him, was quiet, soft-spoken, modest, humble and sincere. He had a smile for everyone and a wholesome humor that made him a delightful companion. There was never anything coarse, vicious or vulgar about it. His conversation was always the kind that made the heart glad. His ever-ready words of cheer, his thoughtful solicitude of others and the love which dwelt in his heart left an indelible imprint on the memory of those who knew him. For us who loved him, we know how the friendship of this good and quiet Christian man has enriched our lives.

He was a faithful husband, a devoted and wise father. We extend our deepest sympathy to his family, who felt his passing most keenly.

—By Friends

VIOLET DUNLAP PUGH

(Mrs. Clayton A. Pugh)

Her life was a victory so nobly won,
No starry crown sought she when done.
Down life's pathway day by day
Love and kindness was her way.
O life is richer that she lingered a while
Then when He called, she left with a smile.

She was our leader — a dedicated Christian, fervent in her belief. Regardless of her own suffering, her life enriched the lives of all with whom she came in contact. How do we count her many virtues? Selflessness, dignity, patience, humility and kindness number as most outstanding. Unassumingly, she performed countless acts of thoughtfulness and love, endearing her forever to her friends. Truly she was an ambassador for our Heavenly Home. Her earthly memory is a heritage to inspire us to eternity.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." — I Corinthians 2:9.

Challengers Circle
Congregational United
Church of Christ
Winchester, Virginia
December, 1963

And they shall come from the east, and from the west, and from the north, and from the south and shall sit down in the kingdom of God. Luke 13:29.

God could not be everywhere, so He made mothers, —Yiddish Proverb

Angie Crew Sends Her Final Christmas Letter From Japan

Again the wintry winds are blowing
And autumn days are growing shorter.
December weather in October
Is, to say the least, unusual!
Of course it's early to be thinking
Of Christmas holidays and duties,
But with the passing of the decades,
Time seems to fly so much faster!
As this year brings my final Christmas,
I want to write my Christmas message,
Before leaving this fair country,
Just as I have done for ages.
In April I began the school year,
My final year of teaching High School
At my beloved Kobe College.
Miss Nethercut has been learning
(With Mrs. Fukushima's help and Angie's)
How to teach beginning English
Using "English only" in the classroom,
And seeing just how splendid
Is the job they both are doing.
I feel not so sorry to be leaving!
Miss Lester came this fall to help us
And learn the method of our teaching.
She, too, works along with Carol,
For after Carol leaves our High School,
Elizabeth will follow after.
In May again did Kobe College,
According to its old tradition,
Hold its bazaar to help the college,
Sponsored, by K. C. Alumnae
And helped by faculty and students.
Tens of thousands of its patrons
Traipsed up to our lovely hilltop.
They bought at many shops and "restaurants"
Making profits for the college
Amounting to more than two million!
July brought heat and days for closing
For our happy school vacation.
At the pool were swimming lessons,
Then on to camps at sea and mountain
Under leadership of teachers.
There our girls gained inspiration
As well as joyful recreation.
There was summer school for several

Who wished to "catch up" with their classmates.
Vacation this year for "yours truly"
Was not so joyful as expected.
The "Fiend Bronchitis," most unwelcome,
Caught and held me as its victim
Until almost time for opening
Of the fall term in September.
Before we'd finished many classes,
Our Festival of Culture came on:
Field Day, Play Day and speech contests,
School Exhibitions and school dramas
Interested me immensely.
Each brought its share of fun and frolic.
In one school drama which I witnessed
I saw **my life** portrayed by clever students.
Coached by Mrs. Aihara, the writer,
(Her daughter, Keiko helped translate it.)
This year was most disappointing
For our girls who passed Examinations
For scholarships for American Field Service.
Although twelve girls passed in English,
Scholarships were withheld from them.
"Too many girls from Kobe College
Have been going to the U. S."
Said "The Powers that Be" in Tokyo.
So this year just three A. F. S. girls
And three from the I. C. Y. E. Group
Have gone to study in the U. S.
And in exchange two U. S. A. girls
Have come to study here at K. C.
In November we're expecting
A visit from a well-known lady,
Dr. Lulu Holmes, from Berkeley
Who in postwar years in Nippon
Planned a new school system
For High Schools and colleges.
She'll receive a joyful welcome
By K. C. faculty and leaders.
Also there'll be Christian speakers
Here for our religious meetings
Who will try to challenge students
And help to solve religious problems.
Now let me for the last time wish you,
Merry Christmas and God's blessing!

—Angie Crew

THE CHRISTIAN SUN

JANUARY 14, 1964

Elon College Library

X

Mary's Musings

MARY H. BOOTH, WARWICK

Isn't it great that we pause in our thinking and in the reckoning of time, to close the books on a period of time known as a year — and then enter into a new period when we resolve that the Stumbling Blocks of yesterday shall be the Stepping Stones of Today!?

God's Gift: The New Year

"God in his goodness presents each of us with a glorious, brand new year of 365 days. In it are 8,760 hours of opportunity, or 525,600 minutes or 31,536,000 seconds for Meditation and for Service. This new year is a gift. We could not buy it if we had all the money in the world. Nor can we squander it in advance. No one can steal it from us, as if it were so many dollars, and each of us, whether king or criminal, has exactly the same amount.

"Some of us will waste a good share of this precious gift as it is bestowed upon us. Others will spend their time wishing. The sainted few will go industriously about the task of making every second count to the utmost for their Lord and Master whose steward each of us is.

"But now, today we face the fact that the gift is ours. We are the blessed recipients of favors from an all powerful and generous Lord. So let us be glad. Let us sing His praises. Let us resolve to show our appreciation and let us pray for strength, courage and patience to carry the year through with honor."

Since 1964 is Leap Year, we have an additional day, an added 24 hours, giving us 1440 more minutes or 86,400 additional seconds. What a gift! WHAT AN OPPORTUNITY!

The world has many important issues to resolve during this period in the history of mankind —

the Year of our Lord 1964. WHAT WILL WE DO — as INDIVIDUALS? — as THE CHURCH? — as a NATION? — as a WORLD POWER?

"I said to the man who stood at the gate of the Year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness, and put your hand into the hand of God. This shall be to you better than a light, and safer than a known way'."

Take Time

"Take time to work — it is the price of success. Take time to think — it is the source of power. Take time to play — it is the secret of youth. Take time to read — it is the foundation of knowledge. Take time to worship — it is the highway to reverence. Take time for friends — it is the source of happiness. Take time to love — it is the Sacrament of life. Take time to dream — it hitches the soul to the stars. Take time to laugh — it is the singing that helps with life's loads. Take time to pray — it helps to bring God near and washes earth's dust from our eyes."

Youth And Age

(By Edith Green, Warwick)

Fear not, O Youth, becoming old.
'Tis age that turns the rocks to gold.
Age that makes the trees stand tall.
The plum through age loses gall.

This, youth needs guidance when frustrated;
Knowledge, age has accumulated.
So when elders seem to dominate
Before you question, contemplate—
'Twill take some age and love in your heart
Before new life can have its start.

EDITORIALS

"My Country, 'Tis Of Thee"

At this new year season there are two things that concern us greatly. The first is our country — my country. For a century Americans have been singing with glee and devotion: "My country, 'tis of thee, sweet land of liberty." Now we have cause to pause and consider.

For more than a year Americans have been singing freedom songs, marching, praying, "disturbing the peace," and going to jail in large numbers because — they said — "we want to be free."

Last November, on a bright and happy day, the President of the United States was assassinated, and the governor of a great state riding with him was almost killed. In some countries this would have caused a revolution, but in America another man became President immediately, and the government has gone forward. No one living should ever forget November 22, 1963, the day our national leader was murdered without cause. When we remember 1963 it will be a bit more difficult to sing: "my heart with rapture thrills."

When the new President stood before Congress this January and made his report on the state of the nation, those present cheered him 47 times, and multi-

tudes listening over radio or seeing him on television could take new courage for the year that lies ahead. He proclaims that he expects to be president of all the people of the country, that poverty must be ended in this the richest country of the world, and that America will not shun its duty in the world-search for peace and prosperity. When he had finished one felt like singing with gusto:

"My native country, thee,
Land of the noble free,
Thy name I love."

Today (Sunday, January 12) the people of Panama would not join us in that song. For some reason they do not like our country. There are other people in our world who feel the same way. What have we done to deserve, or even to receive, the hatred of people around the world? Is it the way we have dealt with them as nations? Or have our people there on business or pleasure insulted and humiliated them? Or is it because of the way we live here in our native land? Questions are easier than answers, but answers must be sought, and the sooner the better. This is true because hatred is exceedingly dangerous in an atomic age, and much more importantly because it is right so to do.

My Church

Our second concern is the Church — my Church. It is known by all that the Church belongs to no human being; it was started by Jesus who said: "I will build my church." He had a right to say that, and no one else has. But those who put their lives into the Church of Christ have reason for saying "my church." It is the altar on which they present their bodies as a "living sacrifice, holy and acceptable unto God."

Currently and personally "my church" is a group of people meeting in an unfinished building in High Point. Today (date as above) the woods were covered with ice — the trees and shrubs were beautiful, indeed! The building was not ready for Christmas or New Year's, but part of it can be used. Here we put our thought, our time, our money, our prayers, our hopes.

But for most of our readers, the Southern Convention of Congregational Christian Churches is "my church." Of course it is related to many other groups, but here is our responsibility. What happens here in 1964 may make a tremendous difference to our children and grandchildren, and to the world in which we live. As we think of what we shall do it is important to realize that we have as much privacy as a gold fish in a library. Members of our denomination are waiting to see whether we are ready to break the ties of the past, including our prejudices, and join the "mighty army" that is moving to a new day in Christian fellowship. The colored people of the world, and they are two-thirds of all people, are watching to see if the white people in the Southern Conven-

tion are ready now to pull down the "middle wall of partition" and really be friends with everybody. It won't be easy to do. But it surely is worth a try. "God so loved the world . . ."

Yes, this is **my church** and the decisions it makes are my decisions in the eyes of the world. We are not afraid; but we need friends. Moreover, we need to be right, for we are Christian. For more than a century we have declared that "Christian character is the only test for fellowship and church membership." Soon we will know whether those were just beautiful words, whether we knew what we were joining when we united with the Christian Church, or whether we really mean to live as we talk and advertise.

My Church! My Church in 1964 — in "the year of our Lord, 1964." What shall it be? It will be like you and me. It will be what we are, and what we make it. Let's make it "good, better, best, never let it rest until the good is better and the better best."

THOSE CHURCH REPORTS

Ministers have recently received blanks on which to make report of what our churches did in 1963. If these blanks are not filled very soon and returned to the Convention Office, there can be no report of that church either in the Southern Convention Annual or the national Yearbook. The church will be lost, so far as reports are concerned. Secretaries will please see that this service is rendered, and at once.

The Citizen's Right To Learn

Clarence Poe, Raleigh

Editor of the Oaily News:

In all the recent discussion of the limitation of free speech in North Carolina, the fundamental issue seems to me to have been strangely overlooked.

For as I see it the critical issue is not the right of some objectionable person to speak. Rather the real issue is this: Your right and the right of every other citizen to hear, to learn, and to consider and evaluate whatever principle or declaration you encounter in your unrelenting quest of truth.

Whether any such principle or declaration is right or wrong, helpful or injurious, patriotic or unpatriotic—and just how and in what degree—is your own sacred right to decide and declare for yourself. And whenever any man or set of men, be they mobs, legislators, or judges, seek to prevent the full exercise of this right of every citizen, then if that infringement is not resisted and denounced, something manly, courageous and basically American has been lost—and may not one seemingly plausible infringement after another follow on until our priceless heritage of freedom to speak and freedom to hear is submerged in the enervating servility of timidity, conformity and submission?

To me it seems we ought to constantly reiterate the declaration of Thomas Jefferson, "I have sworn eternal hostility to every form of tyranny over the mind of man." And any form of tyranny over the mind, we should remember, is even more dangerous than any attempted tyranny over our physical bodies.

Any such tyranny over our bodies is immediately obvious and it is cowardice not to resent and resist. But any attempted tyranny over the mind may be so subtle and may so disguise itself under such holy sheep's clothing as patriotism or religion, that we assent when we should assert, keep silent when we should speak.

I despise Communism especially because in all the vast realm it controls it does refuse to its opponents the right to speak, to hear, and to evaluate. In whatever degree we follow this basic Communist example I feel that we weaken our American faith, its dignity and its values.

If any attempts were made to overthrow our government by force, our entire citizenry would fly to arms in resistance. But when it is proposed to weaken one of the noblest principles to which this government is dedicated—the freedom to speak, to hear and to evaluate for ourselves whatever others may speak—we may find men whose goodness and sincerity we do not question mistakenly aiding the enemy.

And does not this make it all the more necessary for those who do sense the danger to speak out—not in bitterness but in serious concern?

—Greensboro Daily News

PARSON TO PERSON

"GOD IN THE BACK YARD"

Rev. James C. Monroe

The little boy was whooping it up playing cowboy in the front yard, on Sunday morning. His father, hearing the noise, said to him, "Pete, you will have to play in the back yard. This is Sunday." Whereupon, the boy replied, "But, Dad, God is in the back yard, too."

Herein lies the unvarnished truth about humanity. We have deluded ourselves into thinking that God is only in the front yard. We find all kinds of excuses to relieve us of the responsibility of worship, but fail to consider that God is in the back yard, too. If the substance of God was public opinion, we would be assured of heaven, for our neighbor will not judge, knowing that he, himself, is in danger of judgment. But it is the God that we refuse to meet that finally judges.

The whole problem is one of human frailty. The reason why men carry guns is because they are too weak to carry a cross. The reason why they carry excuses is because character is too weak to carry responsibility. A weak mind and a weak

A CHRISTIAN'S MEDITATIONS

MAKE YOUR TALENTS COUNT

Harry G. Forster

Layman,

West Palm Beach, Fla.

We have a tendency to admire those who possess talents we do not possess.

Perhaps it is a man who has a deft way with tools. Another can sit down and dash off an interesting letter or story that has charm and wit. Still another's voice holds charm, and when he speaks words take on new meaning and luster. There are a few favored souls who seem to be able to do almost everything well, but most of us have limited aptitudes. But in any case, we all can do something well, and it will be wise for us to use our talents to make our contribution count.

The dedicated Christian seeks earnestly to find ways and means whereby he can enhance the Kingdom of God. There are so many paths toward the ultimate goal.

There is the path for you — for God has seen to that. Make your talents count for where and how they will do the most good.

character will tell a person he can do anything if he can get away with it, but a firm character will tell a man that he cannot get away with it. God is in the back yard, too.

Our forefathers burned witches to improve their religion, but we water down our religion to fit the witch. We can say that our forefathers were ignorant, but no such admission will do for us. We have to admit to weakness.

You may dress up the front of your house of your life. Make it neat, quiet, and discreet, so that it will be acceptable to humanity. But God in the back yard will have to be dealt with somehow. You might hide your head in the sand, and say that he does not know, but you are leaving a lot of target showing. God is in the back yard, too.

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
840 Sunset Avenue
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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

GREENSBORO AREA TRAINING SCHOOL

February 2-5

Congregational United Church of Christ (Formerly First Congregational Christian)

Any church in our denomination in the area near Greensboro is invited to share in the annual training school, according to announcement by Rev. Carl T. Daye, chairman.

The school will begin Sunday afternoon, February 2, at 2:30 with opening worship and classes running until 5:00. Other sessions will be held Monday, Tuesday and Wednesday evenings from 7:30-9:30.

Courses to be offered are:

Pre-School Children — Mrs. L. T. Wilkins

Children — Mrs. Melvin Moose

Youth — Rev. Robert E. Myers

Lay Life and Work — Mrs. F. C. Lester

The Sermon on the Mount — Rev. Melvin Palmer

Church Music — Don Trexler

INTERESTING HAPPENINGS AT UNITED, RALEIGH

"Relationship Between Congress and the White House" was the topic for the Men's Club January 9. Speaker was Dr. Abraham Holtzmann, who has been studying that subject for six months in Washington.

"The Development of Modern Judaism" was discussed by Rabbi Leo Stillpass when he spoke to The Dunkers Class January 12.

Dr. J. Earl Danieley will be the guest preacher Sunday morning, January 19. That morning the Minister's Adult Class will begin the study of a new book, "Guilt and Grace" by Paul Tournier, a man "skilled in medicine and wise toward God."

Twelve new members were received into this church during December. That month \$90.80 was sent to the United Church Board for World Ministries for Share Our Surplus.

Two families are going overseas: The Richard Kings to Peru for 1½ years and the Art Eckels to Tokyo, Japan for six months.

Peggy Hoffman, organist for many years, is to be musical therapist at State Hospital, Butner.

N. C. COUNCIL OF CHURCHES

Each of our North Carolina Conferences and the North Carolina Women's Fellowship should have representatives in attendance at sessions of the N. C. Council of Churches when it meets in Hickory January 28-29. General theme of the meeting is "The Role of the Laity." Program chairman is Dr. W. J. Andes. The program will be printed in *The Sun* next week.

A PRAYER FOR 1964

Let this be my New Year's prayer:
Bless thy children everywhere.

Let no one, dark or light,
Persecute another's plight.

Give us food and clothes to share,
And kind words to comfort, care.

And let closed hearts on foreign shores,
Hear your gentle tapping at their doors.

—Betty Oakley Wilson
Salem Chapel

OFFICERS INSTALLED AT HINES

Elta Bolin, Reporter

Holy Communion was celebrated at Hines United Church of Christ at the Sunday morning service, January 5, with the pastor, Rev. Thomas Madren officiating.

Also the newly elected officers for 1964 were installed. An ordination service was held for Turner Carter, a newly elected deacon. Mr. Carter was presented by his son, Harlon Carter, chairman of the board of deacons. The two additional deacons elected had served previously and reaffirmed their loyalty to the church. A commissioning service was also held for the three newly elected deaconesses.

"The Minister, Assistant to the Laity" was the subject for Rev. W. T. Joyner at Shelton Memorial, Portsmouth, the first Sunday in 1964.

The Men's Fellowship at United, Portsmouth, held their annual "Ladies Night" banquet and installation of officers at Bennett's Creek Farm Restaurant last Tuesday. Bob Baker is the new president.

The Christmas Gift offering for the Building Fund at Apple's Chapel amounted to \$2,265.13, for a total of \$76,698.21. Payments are anticipated at \$818 monthly for 15 years, but at the present rate the building can be paid for in 8 years!

The Board of Trustees of Franklinton Center, Bricks, of which Dr. W. T. Scott is chairman, met January 7-8. Present from the Southern Convention in addition to the Superintendent were Dr. R. A. King, Mrs. W. E. Wiseman and Mrs. F. C. Lester. During 1964 our denomination will receive "authorized specials" for the Center up to \$5,000. This means that any church can give a special amount to Franklinton through our Convention Office, and have it recorded in the Year Book. It is anticipated that a much needed dining hall will be erected this year.

One "new" church helps a "newer" one — Warwick has given its "old" mimeograph to Pembroke Manor and secured a new one!

A "Bible Conference" is being held at Wake Chapel evenings this week, while January 26-30 the Wake Chapel pastor, Rev. Carl F. Dunker, and layman Joe Stephenson, song leader, will lead evangelistic services at Asheboro.

How does your church rate? The Warwick newsletter notes that per member giving by denominations in the U. S. for 1962 lists the United Church of Christ as \$72.83, and their church gave almost exactly this amount per person last year.

The Southern Convention welcomes the return of Dr. and Mrs. Howard P. Bozarth, who are living in Elon College in retirement. Dr. Bozarth is a former pastor of the Elon College Community Church, who has been serving on the faculty of Yankton Seminary in South Dakota.

Mr. and Mrs. James Rayburn of Salem Chapel church entertained choir members and friends of the choir at their home on Sunday night, December 28. Guests enjoyed fellowship and hymn singing. Refreshments were served before a roaring fire in the recreation room of their home.

The new Pembroke Manor United Church completed its organization in a business session January 2, when the pastor, Charles F. Pegram, was elected moderator, William S. Walker was chosen church school superintendent, and other officers were elected. Mrs. Pegram is directing both choirs. The group voted to buy an organ and to give \$100 to Elon College's campaign for funds.

First through sixth grade children at Warwick are excused from the worship service just preceding the sermon and have their own program for the remainder of the hour. The first six weeks of 1964 they will use color filmstrips "Parables from Nature," which take one of Jesus' parables and re-tell it as an adventure of Walt Disney cartoon characters.

Dr. and Mrs. R. A. King and three daughters of United Church, Raleigh, leave February 1 for 18 months in Peru, where Dr. King will be a member of the economics and social science faculty at Universidad Agraria in Lima. Their Brandeis University student son will join them next summer. Dr. King is a member of the finance committee of the Southern Convention and a valuable member of the Board of Trustees of Franklinton Center.

Letters To The Editor

LIVING MEMORIALS

Rev. Daniel A. Bowers

White Memorial Church, Milroy, Penn.

I was somewhat shocked to see on page 13 of the October 15 issue of *The Sun* an article entitled "Please send the Pastor Flowers." This misinformed man evidently thinks that "please omit flowers" must be some kind of cardinal sin. Evidently he is not informed that this 1.6 billion dollar industry in America gets 65% to 70% of its income from funerals and that these "precious flowers" are often paid for by people who can ill afford to do so.

I had much rather see our memorials go into a fund for higher education. Those of us who have had deaths in our immediate family remember most those living memorials which go to church-related colleges or medical research and not to swell the coffers of the florists.

Flowers for the living? Yes. Flowers for the dead? In poor taste and without any theological basis. In fact an observance more honored in the omission than in the act.

BECOME A BEACON LIGHT

Rev. Carl J. Landes

Franklin, Ohio

Just a line of appreciation for the many little helpful things which came my way from you and Mrs. Lester over the past 27 months, as I travelled among our three "Uniting Churches of Christ" bodies in North Carolina and Virginia. I would like to take this occasion for saying "good-bye" to all our friends of The Southern Convention, with whom I was privileged to work.

While there are many problems remaining, one can only hope and pray that ministers and laity alike will continue moving sincerely toward a truly United Church of Christ, in every area of the nation. As I have said so often, I believe with all my heart that The United Church of Christ has "Come to the Kingdom for a time like this." In our fellowship are men and women of every race and every national origin. If, by the Grace of God, and the Spirit of Christ we can truly become "One fold with one Shepherd," we can become a beacon light amid the racial hatred and prejudice of our day, culminating in the violence which took our President and then his accused assassin within a period of 48 hours.

There is only one solution, as I see it, to this hatred, prejudice and violence — "One Human Family under God." My hope and prayer is that our United Church of Christ can make a genuine contribution toward that solution.

CONCERNING NEW CONFERENCE ORGANIZATION

Rev. Henry V. Harman

Memorial Church, York, Pennsylvania

Last week I was led to comment on the article describing the proposed organizational structure of the Southern Conference of the United Church of Christ. Then President Kennedy's tragic death pulled the rug out from under all of us. I hope some comments from this northern area will not be felt to be coming from an "outsider." The majority of my ministry to date has been spent in the south and possibly some future ministry will be also, for I don't think they can make a "Pennsylvania Dutchman" out of me. In addition the fact that I was born and raised in a Congregational Church, served seven years of my ministry in churches of Christian background and now four and a half in a strong Reformed area gives me some perspective on the situation.

The first comment is on the division into administrative areas which are said to be the basis for future associations. That would give the Southern Conference three large associations, each with a paid, full-time executive. This is the pattern followed by the Ohio Conference, I understand, with five associations, and by some other conferences also. In Pennsylvania, however, we are having smaller Conferences, each with a paid executive and one or more additional professional staff, plus associations which are small enough, geographically and in number of churches, to be natural areas for planning of evangelistic efforts, leadership training, and the tackling of specific local problems. There is no paid staff in any of these associations. They are true associations in the Congregational and Baptist tradition of an association. Now the proposed plan for larger associations may well be better for North Carolina and Ohio, and it may also be well at this stage of the United Church that we have different patterns. But I think you should realize that there are other patterns. And I think it should be realized that if these three "administrative areas" become associations, they, in turn, will have to be subdivided in some way to provide for meeting of women's, ministerial, church school, etc., groups with more local interest.

The second comment is more crucial to me. This pertains to the titles for and the structure of the offices of the new Conference. Here I think several things must be said. First, that the title of the Conference executive and his place in the structure of the conference should be in

accord with the actual power that he has. Or to put it bluntly, let the boss be the boss. The President of the United Church of Christ is the President; the President of the Penn Central Conference is the President. Whatever title you give the conference executive (and to a similar degree, the executives of administrative areas) he will still have real power. Instead of trying to fool ourselves into thinking that the term "superintendent" or "executive secretary," etc. as used by Congregational Christians or Baptists dilutes this power (and it doesn't, it just makes it harder to pin down), let's admit that our executive has power, needs power and give him the title to go with it. Our safety will be in electing to this office the men who will not abuse it and limiting them to specific terms. But let's give them proper titles and a proper place in the structure — President, all right; Conference Minister, fine; even Bishop would have the advantage of being Biblical, although our folks couldn't stomach it; but Executive Vice-President! Please!

Having said the above let me add two other things. First, this does not preclude having an elected, unpaid official who presides over meetings of the Conference and perhaps also executive committee, board of directors or what have you. This person (moderator or presiding officer) does not have the executive's power, because he is neither full-time nor long-term.

Secondly, lest you think I am going along with "executive secretary" concept in part, anyway, part of the problem is in the nature of the authority of the conference executive. That is, this authority should be **pastoral** in nature just as much as it is administrative and promotional. Perhaps this is the most important reason why I feel that the more secular term of "executive vice-president" just does not fit. As an example of what I mean, let me cite what we did in the Penn Central Conference this past year. Our constitution as presented at the organizational meeting in the fall of 1962 called for a Conference President, who would be primarily administrative, and a Conference Pastor, who would be primarily pastoral, dealing with relationships with congregations and with pastors. We broke the constitution at this point with a vote of about three to two led by the younger ministers and a good proportion of the laity and threw out the office of Conference pastor, because we felt that the pastoral part of the conference executive was just as important as the administrative part and should not be given to the "second" official of the conference. Now we have an Administrative

(Continued on Page 7)

FINANCIAL REPORT THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Albemarle	\$ 20.00
Amelia	11.00
Antioch (R)	5.50
Apple's Chapel	44.00
Asheboro	65.00
Asheville	180.00
Auburn	4.00
Belews Creek	30.00
Bethlehem (A)	10.00
Bethlehem (W)	25.00
Beulah	12.00
Burlington, Beverly Hills	52.00
Burlington, First	258.00
Carolina	9.00
Damascus	5.50
Danville	27.00
Durham	64.30
Elon College	269.55
Flint Hill (R)	5.00
Fuller Chapel	22.50
Greensboro, Calvary	11.00
Greensboro, First	187.50
Greensboro, Palm Street	36.25
Hank's Chapel	27.50
Happy Home	25.00
Haw River	26.25
Hebron	5.00
Henderson	49.50
Hendersonville	11.00
High Point	30.00
Hopedale	10.00
Ingram	17.00
Liberty (N.C.)	11.00
Liberty, Vance	66.00
Liberty (Va.)	27.50
Long's Chapel	28.75
Monticello	26.00
Mount Auburn	28.51
Mount Pleasant	5.00
Mount Zion	45.00
New Lebanon	50.00
Oak Level	13.00
Pfafftown	10.00
Piney Plain	6.00
Pleasant Grove (Va.)	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	42.00
Plymouth	10.00
Providence	40.00
Raleigh	60.00
Ramseur	12.00
Randleman	4.00
Reidsville	195.00
Sanford, Northview	6.25
Sanford, United	56.25
Seagrove	4.00
Shallow Ford	13.75
Shallow Well	30.00

Shiloh	20.00
Sophia	12.00
South Boston, Center	13.75
Spoon's Chapel	6.25
Turner's Chapel	13.75
Union Grove	7.50
Union Ridge	55.00
Union (Va.)	16.50
Winston-Salem	17.00
Youngsville	27.50
Zion (NCVA)	6.00
	\$2,573.11

Children's Groups

Apple's Chapel	\$ 25.99
Durham	18.99
Henderson	6.00
	\$ 50.98

Cradle Roll

Durham	\$ 2.76
Reidsville	22.40
	\$ 25.16

Fall Conference Offering At Greensboro, First

For Miss Elizabeth Lester	\$ 164.50
Total Receipts for First Quarter	\$2,913.75

Disbursements

Expense of	
District Chairmen	\$ 35.00
Treasurer	14.65
Fall Conference (programs, publicity, etc.)	78.86
Board of Homeland Ministries (Bond for treasurer)	7.69
	\$ 136.20

Mrs. W. B. Williams, Treasurer
Women's Fellowship of the
Southern Convention, for:

Missions—General Fund	\$2,269.05
Missions—Special Fund	15.00
Life Memberships	70.00
Memorials	30.00
Moonelon	112.00
Rachanyapuram School	6.00
Miss Elizabeth Lester	175.50
	\$2,677.55

Total Disbursements for
First Quarter

\$2,913.75

Respectfully submitted,
Mrs. J. E. Danieleley, Treasurer

Note: The following Women's Fellowships have notified the treasurer that they have increased their apportionment goals: Tryon, Greensboro (First), Union (Va.) Circle 2, Ramseur, Damascus, Liberty (Vance), Mount Zion, Amelia, Antioch, Turner's Chapel, Reidsville, Union Grove, Plymouth, Sanford (Northview), Carolina, Shallow

Ford, Henderson, Elon College, Reidsville, Winston-Salem, Flint Hill (R), Mount Auburn, Pleasant Ridge (R), Burlington (First), and Youngsville.

Reminder to local treasurers: All thank offerings should be sent direct to Council for Lay Life and Work 20160 Center Ridge Road, Cleveland 16, Ohio.

SPECIALS

Life Memberships

Asheboro—Mrs. Hubert Beane	\$ 10.00
Asheboro—Mrs. Alton Williams	10.00
Beverly Hills—Mrs. Edgar King	10.00
Fuller Chapel—Mrs. Ethel W. Crews	10.00
Long's Chapel—Mrs. Marcia Sheperd	10.00
Monticello—Mrs. Joshua Toler	10.00
Pleasant Hill—Mrs. Ruth A. Aiken	10.00
	\$ 70.00

Memorials

Asheboro—Mrs. C. F. Craven	\$ 10.00
Greensboro, Palm St.— Mr. James E. Smith	10.00
Hopedale—J. V. Huffman, Sr.	10.00
	\$ 30.00

Missions—Special Fund

Reidsville	\$ 15.00
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Moonelon

Beverly Hills	\$ 12.00
Elon College	100.00
	\$ 112.00

Elizabeth Lester

Hendersonville	\$ 11.00
Fall Conference Offering	164.50
	\$175.50
Total Specials	\$ 402.50

IDEAS FOR WOMEN'S GROUPS

Twelve women in Parkway, Winston-Salem, have formed a "knitting circle" which meets monthly in homes.

Two women from Parkway decided it was too bad the people on their street didn't really know each other — they started a morning "coffee hour" which moves from house to house.

The Board of Deaconesses of the Congregational Church in Fairfield, Connecticut, where Dr. Henry E. Robinson is pastor, sponsored a "Christmas Tea" for mothers and their college daughters Sunday afternoon, December 29, at the parsonage.

The Women's Fellowship of United, Raleigh, followed their Christmas meeting with a reception honoring all "Brides of 1963" in their church.

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

Quarter Ending November 30, 1963

Apportionment

Antioch	\$ 15.00
Berea, Nansemond	25.00
Berea, Hardcastle Cr.	25.00
Bethlehem	100.00
Bethlehem, Disput.	5.00
Bayview	140.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	20.00
Eure	15.75
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	45.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	20.00
Liberty Springs	64.12
Lynnhaven Colony	25.00
Mt. Zion	7.50
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	90.00
First, Richmond	15.00
Spring Hill	25.00
South Norfolk	72.00
Shelton Memorial	50.00
Suffolk	250.00

Hunterdale	62.50
United, Portsmouth	30.00
Wakefield	9.90
Warwick	20.00
Waverly	20.00
Windsor	37.50

\$1,791.37

Love Gift — Pembroke

Christian Temple	\$ 90.75
South Norfolk	55.75
Suffolk	50.00

\$ 196.50

Love Gift — Gold Jub.

Hunterdale	\$ 100.00
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Life Membership

Antioch	\$ 20.00
Bayside	20.00

\$ 40.00

Juniors

Bethlehem	\$ 5.00
Eure	1.35
Franklin	7.50
Holy Neck	5.00
Oakland	2.50

\$ 21.35

Cradle Roll

Eure	\$ 1.35
Franklin	2.00
Oakland	17.67

\$ 21.02

Children's Home

South Norfolk	\$ 50.00
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C. M. A.

United, Portsmouth	\$ 10.00
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Receipts

Balance Brought Forward	\$ 150.05
Apportionment	1,791.37
Love Gift (Pembroke Manor Ch.)	196.50
Conference Offering	
(For Elizabeth Lester)	161.90
Love Gift (Golden Jubilee Offering)	100.00
Life Memberships and Memorials	40.00
Love Gift for Children's	
Home at Elon	50.00
C.M.A. (From United, Portsmouth)	10.00
Juniors	21.35
Cradle Roll	21.02

\$2,542.19

Disbursements

Southern Office Supply	
(Stencils & Ink for Year Book)	\$ 6.08
Postmaster—Norfolk, Va.	
(Stamped Envelopes)	6.00
Mrs. Muriel M. Tribble	
(Postage & Telephone Exp.)	4.13
Donald W. Caffee —	
(Mimeograph & Covers, Yr. Bk.)	51.00
Southern Office Supply Company	
(Cash Book)	.85
Suffolk Insurance Corp.	
(Treasurer's Bond)	12.50
Mrs. Bill Simmons	
(Telephone Expense & Postage)	6.00
Mrs. Garland W. Spratley,	
(Telephone Expense)	14.74
Mrs. W. B. Williams,	
Convention Treasurer	2,292.14

\$2,393.44

Total Receipts \$2,542.19

Total Disbursements 2,393.44

Balance \$ 148.75

December 19, 1963

A Call To Grow

Lucille H. Trenary, President Winchester Women's Fellowship

It is my desire that we members of the Women's Fellowship be exactly as our theme says — "The Growing Christian in Our Changing Culture."

Let us remember that we grow as Christians by living the life that God would have us live, by reading God's word in our Bibles, and through studying Christian literature. We mature by the kind deeds we do, the words we use, and the thoughts we have of others. We gain Christian growth by attending church school, church services, and meetings of church organizations. Let's put forth a special effort this year to place our church first on the list.

We grow as Christians through our giving, our teaching, and our witnessing; so let's give freely of our time, talent, and tithes. Last year we gave more to others than to ourselves. Let us reach an even higher goal for others this year.

I hope each of you will keep in mind our theme. Remember, you grow by doing. If you are asked to help with the various projects that we may have this year, please lend a helping hand.

Please keep the Family Thankoffering in mind throughout the year. In giving with gratitude and consistency, we can cultivate a spirit of thankfulness in our homes with all members of the family.

My prayer is that each of you will feel that you have grown spiritually through our world and home study, Bible study, School of Missions, devotional programs, reading of library books, and through your giving. May you so enrich the lives of others that they, too, will have the desire to become growing Christians.

LETTERS TO THE EDITOR

(Continued from Page 5)

Assistant to the President. He is authorized to represent the conference in meetings and official functions and could be doing this while the Conference President is working through a problem of a local congregation or pastor, a humbler but often more important duty. Having known several superintendents or executive secretaries quite well — yourself included — I feel that a real injustice has been done to such men by a system that forced them to be primarily promotional or administrative.

I'm sure that you will get other comments about this; some of them better and some representing more than one man's opinion, but my feelings on the matter, particularly that of the office of conference executive, have made me want to send them to you, anyway.

Courts Decide In Favor Of The United Church Of Christ

By STANLEY U. NORTH,

The time for filing a motion for re-argument in the Supreme Court of Ohio now having passed without such motion being filed, the decision of the Supreme Court dismissing the appeal in the case against the Washington Church in Toledo makes final the decision of the trial court dismissing the complaint in that action. The complaint had contended that the United Church of Christ was a departure from Congregationalism and that the action of the church in voting to become a part of the United Church deprived the plaintiffs, who claimed to be a "faithful" minority, of their rights in the properties and assets of the church.

Previous decisions of vital interest to Congregational Christian Churches are summarized below:

On February 18, 1963, the United States Supreme Court denied the petition for certiorari filed by the plaintiffs in the Burlington Case. The petition had asked for review by the highest court of our land of the decisions of the lower Federal Courts which had dismissed a complaint seeking to have the Basis of Union and the Constitution of the United Church of Christ declared invalid.

On February 25, 1963, an Ohio Appeals Court affirmed the decision of an Ohio Trial dismissing a complaint which had sought to invalidate the vote of a Toledo Church to become a part of the United Church of Christ.

Previously, on January 24, 1963, the anti-merger interests in Wyoming had withdrawn their appeal from a judgment dismissing a complaint seeking to invalidate the vote of the Sheridan Wyoming Church to become a part of the United Church of Christ.

Thus, there are now nine courts in four different jurisdictions which have rejected all of the contentions of the Continuation Committee as to the invalidity of the United Church of Christ. These courts were made up of an aggregate of 37 judges.

No one can now conscientiously contend that there are any legal uncertainties as to the validity of the Basis of Union and the Constitution, or that a church will lose its traditional Congregational autonomy by joining the United Church of Christ. It is well to recall that the decision of the highest court of New York, upon which the United States Courts, the Ohio Courts and the Wyoming Court based their dismissals of the complaints, stated:

"According to its express terms, the Basis of Union recognizes the local

church as the basis of organization, and that the conferences, conventions and associations shall 'conduct its business in its own way' by providing that each congregation, association and conference 'has the right of retaining or adopting its own charter, constitution, by-laws and other regulations which it deems essential and proper to its own welfare'; in other words, that there will be no intrusion in or abridgment of traditional Congregational polity and usage through fellowship of independent autonomous congregations, free of authoritative control."

The New York Court concluded:

"On this record, the proof having established that the Basis of Union is voluntary and in no way interferes with

Congregational faith or manner of worship... the complaint was properly dismissed on the merits."

Dr. Nehemiah Boynton, in his Moderator's address to the 1913 National Council meeting at Kansas City, stated: "The adjustment of a principle, so far from being an abandonment, is the accentuation of it."

The Courts have repeatedly arrived at the same conclusion. It is to be hoped that ranks can be closed and attention be given to the work of establishing the Kingdom, rather than future preoccupation in litigation, which in the light of the above record can only be deemed harassment, hardly worthy of those who prize the Congregational way.

Christian Stewardship — No "Catch Phrase"

By Duane N. Vore

Michigan Conference Minister

Catch words and catch phrases bother me. We are often critical of the "ad men" and "promoters" who use catch words to attract our attention and attempt to impress us with expressions that have grown commonplace. We accuse them of insulting our intelligence. And yet we who are continually involved in the vital work of the church — both the professional and the layman — can easily fall into a similar pattern of superficiality.

For example, how often have you heard the word "churchman" in the last few months? What does it really mean?

For some, I presume, it refers to that person who, being a member of a church, makes and pays a pledge, attends worship with reasonable regularity, seldom swears in front of his children, and never kicks his dog — at least not without great provocation!

For others, the word might refer to the person who, being a member of a church, not only meets all of the qualifications listed above, but also holds membership on one or more of the boards or committees of his church, teaches a church school class, occasionally attends a meeting of his association, agrees to serve as an usher once a month (except in the summer, of course), and might even put aside the sports page now and then to read an article about all that's gone wrong with the contemporary church. Of course, this "churchman" may soon complain that he has almost no time for his family — and he may be right!

In any case, what have we said that could not just as easily be said of any active club woman or fraternity brother? Certainly there is much work to be done and there are great responsibilities that must be borne by every individual. But is it enough to be a "paying member" who is involved in the work of an organization? No — not where the church is concerned.

The serious churchman must become a **Christian steward of life**. Another catch phrase? I hope not.

A steward is defined as "a person put in charge of the affairs of a large household." (Paul called it "the household of faith.") He is responsible not only for good management but also for tangible results. The Christian steward, therefore, sees all of his resources — his time, strength, wisdom, and experience — as holy trusts shared with divine purpose.

It is not enough for the steward simply to live with an absence of minor (or major) vices; he faces honestly the necessity of living in the very presence of God. The steward faces honestly the fact that being "busy in a good cause" never equals being "successful in a sacred commitment."

The time has come for us to be more than a little precise in terms of what we expect of ourselves and what we demand of others. If genuine Christian stewardship is what we want, then we must challenge all men at that high level and agree that **Christian stewardship** is no catch phrase. It is an honest reference to a way of life that is attainable now — through the Grace of our Lord.

CLOTHES BURNING CEREMONY

Dr. Kirk Stetson, Southern Rhodesia

(See Calendar of Prayer)

During the five-week Christmas vacation we had a seminary student, Mr. Watson Mukwakwami, at the hospital helping us with the evangelistic work. He had finished one year of the three year course at Epworth Seminary near Salisbury and his evangelistic work here sparked something of a revival in the hospital among both the patients and students.

Several patients accepted Christianity as a result of his work and I attended a Clothes Burning ceremony where the new Christian showed his new freedom in Christ by burning the clothes which he used to wear during ceremonies to worship the ancestors.

It is quite a step to take in burning these clothes because they are always carried with the person and worn on special occasions to please the spirits. Mr. Mukwakwami spent many hours along with his wife instructing these newcomers to Christianity about their faith and before he left to return to seminary, he set up a Volunteer Preaching Group among our students and other interested people in the community to carry on work. We were very thankful for the time he spent with us because it was an inspiration to all.

A RIDDLE

In a little Indian village near Delhi lived a Christian teacher, Guru Lal, known as "the wise one." Many people went to him for counsel. To rich and poor he gave freely, asking nothing in return. One day a young man came to him with a riddle. "Tell me, wise one," he said, pressing the palms of his hands together in respect, "how can I receive much while I spend much?"

Guru Lal answered, "My son, a thing that is bought or sold has little value unless it contains the secret ingredient." "But what is this secret ingredient?" asked the young man.

"The secret ingredient," replied the wise one, "is self. In the market place of life, the more you give of self the more you will receive. Long ago, Jesus unlocked this riddle with another riddle. 'For whosoever shall save his life shall lose it: and whosoever will lose his life for my sake shall find it.'"

"How can I know more of this Jesus and his teachings?"

"Here, my son, is a Book called the Bible," said the wise man. "Take it and read it. Consider well its meaning, and it will unlock the riddles of life for you."

—Blaise Levai, American Bible Society

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

Rhodesia

MT. SILINDA

Mission station, near Mahogany forest. Related institutions: Mt. Silinda Institute, Willis F. Pierce Memorial Hospital and Nurses' Training School.

JANUARY

- 19—**Dr. and Mrs. J. Franklin Donaldson** are home on furlough, but he is co-director of the medical work of the Rhodesia Mission and she is engaged in Christian education and women's work. Mt. Silinda hospital usually has 180 in-patients; there are 40 orderlies to train and supervise; monthly clinic visits to remote areas.
- 20—**Mr. and Mrs. Carroll McCormick** went to Africa in 1960 — he teaches English, history, geography, Bible and nature study in the Teacher Training Department at Mt. Silinda Institute.
- 21—**Rodney Hugh Milner** went in 1962 for 3 years of teaching. He is well-prepared — spent junior college year abroad studying in India and in travelling around the world and received a graduate fellowship from the Afro-American Program at Columbia University to study there and at the Institute of Education in London in order to prepare for teaching in Africa.
- 22—**Dr. and Mrs. Kirk Stetson** work with the Donaldsons. He went to teach 2 years in Robert College, Turkey, in 1946, was so impressed with medical mission work that he returned to U.S. and became a doctor! The Chikore hospital, 25 miles away, is also under his supervision. She teaches her own and other missionary children, teaches Bible to nurses, and works with women's groups.
- 23—**Miss Anne Warner** is nurse at Pierce Memorial Hospital and helps train nursing orderlies. She is a graduate of Conn. College for women and has R.N. and B.S. from Cornell.
- 24—**Mr. and Mrs. Lester Weiner** are educational missionaries — he teaches at Mt. Silinda Institute, is chaplain, prepares Bible courses, advises Student Volunteers and S. S. teachers; she edits monthly news sheet for local people away from home.

Salisbury

- 25—**Rev. and Mrs. Charles Blakney** are evangelistic missionaries who are back in Africa after furlough following their first term. He is completing dictionary of Chindau language, and is now specializing in evangelism with urban young people. She teaches missionary children, cooking and sewing to African women, and station choir. He is son of our missionaries in Turkey.

Good Year At Carolina

Mrs. Harper Dickens, Jr.

There is no excuse for the report of the Women's Fellowship of the Carolina United Church of Christ for 1962-63 being so late. We had a very good year and through our study we feel we are better "Partners With God."

Our Bible study, "The Meaning of Suffering," was given in six sessions at our regular prayer meetings on Wednesday evenings by Mrs. Hillary Jones, spiritual life chairman, assisted by Rev. and Mrs. Roger Fletcher and Mr. and Mrs. Harper Dickens, Jr. This study helped us to understand that while the mystery of suffering may not be solved in an earthly sense, we do have a deeper insight into the Christian interpretation of suffering.

Our stewardship chairman did an excellent job in helping us realize that a true

Christian gives his money, talent, and time for the upbuilding of Christ's kingdom on earth. We observed Women's Fellowship Sunday, and received the Woman's Gift.

Our Christian education chairman presented two interesting programs from material in the packet. The missionary education programs were splendid this time. We had a very interesting home mission program, "Each In His Own Way," and a remarkably fine book review on "Our Mission On the Rim of East Asia."

Our social action chairman brought us two interesting programs and had charge of World Community Day. Mrs. Doris Pender brought us a very inspiring message on "How to Deepen the Channels of Peace."

Friendly Service presented two programs and sent \$5.00 to each of our four assignments.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

FROM THE EDITOR

I want to wish every P.F.'er a very Happy New 1964. I hope everyone had a really swinging holiday. Now it's time to get back to work (depressing, isn't it?) after the nice, restful (?) vacation period. And, needless to say, our Youth Page must go on, and likewise, your support must continue. That sounds like a first rate resolution! So remember all those old things I keep nagging you about, like getting articles in good enough and before news is stale.

Keep in mind that Youth Week will be coming soon. There's a terrific, unique theme this year — "The Peculiar Ones." So get your packet, youth groups, and go to work. Try to do something unique — and then send me an article on it! Conference officer's might get some kind of article in ahead of time on Youth Week itself. And soon! I think someone said you could get your packets from the Virginia Council of Churches, in Richmond, Virginia. (But don't take my word for it.) Another possibility is 1505 Race Street, Pennsylvania 2. That would be the Homeland Ministry's headquarters. But find out from someone intelligent, like Rev. Rinker at Elon College (Box 336), to be sure... because I'm not!

Thank you all very much for the articles which have been sent in. And keep up the good work. I'm enjoying doing this more than anything I've ever undertaken before, and I realize I owe it all to you.

P.F.ingly—
Sheila

From Gatesville, N. C.

The Eure Christian Senior Fellowship went "Trick or Treating" for UNICEF Thursday, October 31, at 6:30. We met at church. There were about 16 persons who went. Three cars were driven. The drivers chose the routes they preferred.

We visited about one hundred homes and collected \$47.86. It was sent directly to UNICEF.

Doris Eason, Secretary

MINUTES SOUTHERN CONVENTION PILGRIM FELLOWSHIP Executive Committee Meeting

September 29, 1963
Camp Moonelon
Elon College, North Carolina

On September 29, at the Southern Convention Conference Officers' Retreat, Betsy Jones called to order the Southern Convention P. F. Executive Committee meeting. Those present were:

President, Betsy Jones; vice-president, Sheila Hughes; secretary, Ann Kernodle; treasurer, Dave Grimes; faith chairman, Betty Lou Mizelle; fellowship chairman, Penny Dollar; action chairman, Donny Miller; advisor, Rev. Richard Rinker.

The officers decided who would be present at the Conference fall rallies: October 6, Western Carolina at Seagrove — Dave Grimes; October 6, Eastern Virginia at Bethlehem — Sheila Hughes, Penny Dollar, Donny Miller, and Rev. Rinker; October 20, North Carolina-Virginia at Union Ridge — Betsy Jones, Ann Kernodle, Dave Grimes, and Rev. Rinker.

Tentative plans were made for another Executive Officers' meeting on November 29, Friday at one o'clock at the Christian Temple in Norfolk.

The meeting was then adjourned.

Respectfully submitted,
Betsy Jones, President
Ann Kernodle, Secretary

* * * *

MINUTES SOUTHERN CONVENTION PILGRIM FELLOWSHIP Executive Committee Meeting

November 30, 1963
Christian Temple
Norfolk, Virginia

On November 30, at the Christian Temple in Norfolk, Virginia, Betsy Jones called the Southern Convention P. F. Executive Committee meeting to order. Those present were President, Betsy Jones; vice-president, Sheila Hughes; secretary, Ann Kernodle; treasurer, Dave Grimes; faith chairman, Betty Lou Mizelle; fellowship chairman, Penny Dollar; action chairman,

Donnie Miller; and advisor, Rev. Richard Rinker.

After a treasurer's report of \$826.09 balance, the following motion was passed: With the understanding that in the past the Southern Convention P. F. has given to Our Christian World Mission, the P. F. Executive Committee following this precedent designates \$400 to be sent in at once for this mission. Dave Grimes is to be contacted in the near future by Rev. Rinker as to the customary procedures for dispersing these funds.

After a discussion on devising an operating budget for the P. F., Betty Lou Mizelle made a motion that we adopt the following budget for a two-year period (1963-64 and 1964-65) to be voted on and approved by the Assembly in June, 1964:

	Amount	Per Cent
Operating Expenses	\$ 900.00	30%
U. C. Y. M.	300.00	10%
Missions	1,500.00	50%
National Youth Forum	300.00	10%

Then followed the presentation of the first draft of the new P. F. constitution written by Rev. Rinker. There was discussion on various areas with a general acceptance by the officers. Copies of this constitution will be mailed separately.

There was a brief discussion as to type and theme of Officers' Camp to be held June 21-27. It was decided the main emphasis should be help for the local church group.

On February 29, the next meeting of the P. F. Executive Officers' Committee will be held in North Carolina. Topics of discussion will be by-laws of the constitution, officers' camp, and officer nominations.

Respectfully submitted,
Betsy Jones, President
Ann Kernodle, Secretary

An Item of Interest From Portsmouth

The Youth Fellowship groups of Shelton Memorial and First Congregational churches in Portsmouth, Virginia, have merged and meetings are held alternately in each church.

FROM WARWICK CHURCH

**HIGHLIGHTS FROM THE
CHILDREN'S DIVISION**

Judy Bryant, Superintendent

The Children's Division of our Church School would like to share with you some of its accomplishments since they began the study of the United Church Curriculum in September. Every age level has been thinking about **what it means** to be "Growing as a Christian," which is the semester's theme.

The first few weeks the **Primary boys and girls** (Grades 1 and 2) shared their vacation, home and family experiences through conversation and art, made a community mural to help in developing a sense of belonging, and enjoyed a delightful series of stories imaginative in setting and characters. These stories helped in overcoming fears of new experiences and rela-

tionships. For the past two months they have been thinking about the fun and problems of growing, and realizing growth as God's creative work.

Impressive (and fun-filled) learning activities from Primaries included sharing objects from their baby days, making growth portraits (scales, yardsticks were brought to class) and a shadow-box puppet play. November 24 we enjoyed having parents visit this department.

Another busy, active group are the **Lower Juniors** (Grades 3 and 4). To begin the semester, they made personal posters, shared their hobbies and planned and gave themselves a party to get better acquainted. An enjoyable story series told of situations in which a child had feelings about himself which he could not understand or overcome without the help of loving, understanding adults. Clay modeling and pantomiming helped our boys and girls enter into the feelings of the children in the stories.

For the past several Sundays they have been studying the story of Joseph. Each child wrote a story about Joseph, "talked" their story to a tape-recorder, and then listened to the playback. Great fun for them. Rewarding for the adults who watched the expressions on each face as they heard their own voices.

Junior boys and girls (Grades 5 and 6) have been studying such an interesting course, we feel any adult would enjoy it and benefit from visiting this class. First they discovered how we know about life in Bible times through the science of archeology, how the archeologist does his work, and why it contributes to our understanding of Biblical times. Second, they learned about Palestine itself — geography — life and interests of a Palestinian community in the first century. Through stories about the young boy Caleb, they learned of the culture in which he and his family lived, and thus of the culture in which Jesus lived.

The Juniors want you to visit their room and see the frienze they have made telling about Caleb's life in comparison with their own.

call ourselves Christian, is usually very difficult.

To be Christian, first, could mean being **Christ-like**. We easily convince ourselves that to be totally like Christ would be impossible. This is particularly true when the paradoxical nature of Christ's character is in our thinking. Most of us, however, never need to dig this deeply to persuade ourselves of the impossibility of the task. It suffices to dwell on the superficial details in the life of Jesus of Nazareth: his birth, the miracles, and others.

Therefore it is nearly always the second meaning of the word Christian that we prefer: to be a follower of Christ, one who believes as he believed. Even here, with this attitude, we find it necessary to become careful in what it is to which we are committing ourselves. Two things become important. They conflict with each other. We must select which we will hold as basic to our lives.

From one perspective, this is a restatement of the first meaning suggested for Christian — belief as Jesus believed results in living as he lived. This is being Christ-like. To believe implies acting according to one's beliefs.

From an entirely different perspective, to be a follower of Christ means holding his example forth to be seen as the ideal. Somehow we find it possible to disassociate this attitude from either being Christ-like or believing as Jesus believed. It is comfortable to be able to perform this disassociation. It becomes even more convenient when the disassociation is unnecessary because we fail to see the other possible meanings for the word Christian.

Unfortunately this separation justifies a charge of hypocrisy from those viewing our lives from beyond the walls of our church buildings. Whether they are overseas or in our own communities, they see little value in witnessing to a Christ we fail to emulate in our actions or beliefs implied in whatever actions we make. Whether our deeds are in Burlington or Ceylon, our inconsistencies of commission or omission decry what we teach by word in our professions of faith and hymns of worship.

This may seem to be a judgment. It is a confession. It may appear to be idealistic. God deals with ideals called Truth. The idealism makes it no less true but only more painfully honest.

We shall continue referring to ourselves as Christians. Not because we are Christ-like in our actions or beliefs, but because we are looking for Christ as he speaks to our time. We are telling others that we want to find him. We are afraid that we might.

**MESSAGE FROM
ACTION CHAIRMAN**

Donald Miller

Hi there, my name is Donald Miller, the Action Commission Chairman for this year. I am presently a member-at-large for Eastern Virginia Conference, which is the best Conference in the Convention.

I attend Oscar Frommell Smith High School, in West Chesapeake, that's in good old Virginia.

I am a member of Rosemont Christian Church (United Church of Christ) and am president of the Senior High Youth Fellowship. I also sing in the Senior Choir.

As for outside activities, I'm not in too many, but I am a member of the Boy Scouts and an Ordeal Member of The Order of The Arrow of the Blue Heron Lodge 349 of Chesapeake.

My likes are innumerable. I really do have so many that if I were to list them it would probably take up this whole page. My dislikes are few but still there are two, "Communism" and an unprogressive youth group.

I do sincerely hope that the youth of the Southern Convention, and all youth for that matter, will have a very successful year. And one thing all of us should remember is that all our achievements are for the glory of Christ and the furtherance of God's kingdom. And our Christian actions can influence others to the happy life with Christ. Remember, "Let your light so shine that men may see your good works."

CHRISTIAN

Richard N. Rinker

The word "Christian" has two basic meanings. In both it is possible to find recognized the significance of the Eternal and Infinite impressing itself into historical time. To clearly distinguish these ideal meanings in the lives of those of us who

Elon Professor Honored



Professor Edwin Daniel

Prof. Edwin L. Daniel, who joined the Elon College art faculty this year, has two paintings included in the group of works by North Carolina artists for special showing in Raleigh and other points in the state.

The two paintings by Professor Daniel, entitled "Fogged In" and "Ecce Homo," were selected by a jury of artists for this twenty-sixth annual showing of North Carolina art work. They were shown at the state's annual cultural week gathering in Raleigh in December and were on display at the North Carolina Museum of Art in Raleigh until December 29.

The collection of work by Tar Heel artists will be displayed at Asheville from January 11-17 and then the twenty selected works will be circulated as a traveling exhibit in galleries throughout North Carolina from February through December of 1964.

Professor Daniel is a native of Virginia, and a member of our Union Church there. He is a graduate of Elon College, where he studied art with Miss Lila Newman. He later graduated from Abbott School of Fine and Commercial Art in Washington, D. C., and has done further work at Richmond Professional Institute and the Roanoke Fine Arts Center.

He has previously exhibited his works in the District of Columbia, Ohio, North Carolina and Virginia, and earlier this year one of his paintings won the Best-in-Show award at the annual AAUW-Heironimus Show in Roanoke.

"Ye Old Days At Elon"

Wm. T. Scott, Director of Church Relations

A GRAND DAY AT ELON COLLEGE (From The Christian Sun, Sept. 4, 1890)

Elon College, N. C., Sept. 2, 1890

I left Greensboro yesterday and ran down to Raleigh for a few hours and then came back here last night to find a large number of people assembling from different portions of North Carolina and Virginia (for the opening of Elon College).

I noticed some 25 students from Virginia, besides Rev. M. L. Hurley, Bro. W. J. Lee and wife, Miss Mamie Lee, Bro. W. B. Gaskins, Prof. P. J. Kernodle, Bros. R. T. West, E. T. Pierce and perhaps others, who came as visitors. Then we had Revs. J. W. Wellons, R. G. Tinnin, W. G. Clements, W. T. Herndon, A. F. Iseley, Dr. Geo. S. Watson, Dr. Geo. W. Long, Dr. Geo. W. Kernodle, with many others too numerous to mention, together with Rev. D. A. Long, D.D., L.L.D., and his wife from Yellow Springs, Ohio.

At about 12 o'clock today the exercises opened with music—Coronation. Rev. J. W. Wellons led in prayer, Prof. J. U. Newman read the 84th division of the Psalms, the choir sang a Missionary Anthem. Then came addresses as follows: Rev. Dr. W. S. Long spoke on the College as it now is, Capt. E. S. Parker spoke of Alamance County's interest in the institution, Rev. W. G. Clements spoke of the interests the free schools of the State have in the College and of the interest Elon College has in the free schools. Prof. P. J. Kernodle spoke of the Relations of High School and College work. Rev. J. P. Barrett spoke of the interest North Carolina as a State has in the College, and Rev. M. L. Hurley did the same for Virginia, Rev. Dr. D. A. Long spoke for the Christian Church of the United States. Then we had a song—Rock of Ages, after which Dr. Herndon spoke of the financial needs of the College. Then announcements were made, the Doxology was sung and Rev. R. G. Tinnin pronounced the benediction and then came dinner.

At four o'clock in the afternoon the first enrollment of students was made, and Rev. Prof. J. U. Newman announced that 76 students had been enrolled for the first day and we all felt that a great and good work had been accomplished as a beginning.

To say the friends of the College were highly pleased, but feebly expresses a fact. True the buildings are not complete, but sufficient room has been provided to make all comfortable. The work so far has been grandly done, the buildings are mag-

nificent and at once bespeaks a grand work for our people.

J. Pressley Barrett
Editor, The Christian Sun
1886-92; 1922-24

Come To Moonelon For Retreat

Each year more and more local church groups make use of the facilities at Moonelon Center. In addition to the sixty churches which sent young people to summer camps and conferences last summer, men's and women's groups, planning committees, and family groups met there.

Moonelon Center is located about ½ mile out of Elon College going toward Gibsonville on Route 100. It can accommodate 72 people overnight and provide meals for more than 100. It is operated by the Southern Convention from March first through mid-October. Church groups are invited to request reservations as their needs arise for a unique retreat spot located amidst natural beauty and comfortable facilities. Early reservation-requests will receive first consideration. All groups wishing to make use of the Center must send their requests to Rev. Richard N. Rinker, Box 336, Elon College, North Carolina. The phone number is 584-3611 (area code 919).

The cost for using Moonelon Center is remarkably low. Meals can be provided by the camp staff for: breakfast (\$.75), lunch (\$1.00) and dinner (\$1.25). Overnight use of the cabins (without linens) is \$1.00 per person. Groups wishing to come for a day without having meals provided from the camp kitchen may do so. Use of the dining hall and grounds (not kitchen equipment, swimming pool or cabins): groups of 1-25, \$2.50; groups of 26-50, \$5.00; groups of more than 50, ten cents per person. The swimming pool and showers may be used for \$5.00 (up to 25 people) or twenty cents per person for groups over 25 in number. This does not include cabins or dining hall and a certified senior life guard must be provided by each group. Groups of young people must have adequate adult supervision. Overnight youth groups must have at least one adult in each used cabin. The above rates apply to churches of the Southern Convention and/or the United Church of Christ. When meals are provided by the camp, all facilities are open to groups at no additional cost except cabins when overnight use is not reserved. Meals for fewer than twenty people cannot be prepared.

Zacchaeus And The Rich Young Ruler

Background Scripture: Mark 10:17-31; Luke 10:1-19.

Memory Selection: **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.** Matthew 6:33.

BY WAY OF ENCOURAGEMENT

Mr. and Mrs. Sunday School Teacher, and Mr. Preacher, do not become discouraged if you do not win all your pupils or parishioners. Jesus didn't win everybody. There were those who rejected him or refused him in the days of his flesh, and there are still those who reject him today. Today's lesson is an instance in point. He won Zacchaeus, he lost the rich young ruler. This does not mean that we are not to try. We are responsible for efforts. But it does mean that we will not always succeed. We are not responsible for results.

Jesus and the Rich Young Ruler

It looked as if this rich young ruler had everything. He was a. Young—it is a great thing to be alive and young. b. Rich—make no mistake about it, money is a good thing to have around and is not evil in itself. c. Power—he was a “ruler,” that is, he held some high office. d. Popular—the above named combination would insure that he was socially acceptable. e. Good or Moral — he had kept the commandments (but note that they were the commandments dealing with a man's relationship with his fellowmen) from his youth up. All in all, certainly **by human standards** this young man was “Exhibit A.” But in spite of all these things, desirable things, the young fellow was dissatisfied, there was a heart-hunger, an emptiness in his heart. He admitted that he was not living a satisfying life, there was something he lacked. Here is a supreme commentary on the fact that a man cannot live by bread alone, that a man's life does not consist in the abundance of the things he possesses, that things cannot bring happiness, that God has made us for himself, and our hearts are restless until they rest in him.

“Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.” That is pretty drastic counsel, pretty bitter medicine. But it was the only thing that would save this young man. **He loved gold more than he loved God.** His possessions had come before and between him and God. The case demanded drastic and daring surgery. It was only as he sold his possessions, shared with the poor, renounced himself and followed Jesus, that he could find life more abundant. Jesus' words are not a universal principle as concerning money. He does not, (as he did not) demand that every rich man sell all he has and give the money away. He does demand that whatever comes between us and God whether it be possessions, pride, pleasure, ambition, covetousness, social position, love of popu-

larity, or what have you, be renounced, subordinated, dedicated to God. Our God is a jealous God; he suffers no lesser gods or idols to usurp his place or priority.

Jesus and Zacchaeus

Zacchaeus was also “rolling in wealth.” He had waxed rich by virtue of the fact that he was “Commissioner of Internal Revenue” and also by virtue of the fact that he was dishonest in his office. He was rich, but he was also poor. He was hated, ostracized, ridiculed. He was lonely and unhappy. He was a pathetic figure in spite of all his wealth, and perhaps his fine home and retinue of servants. He too had a heart-hunger, a divine dissatisfaction, a yearning for a more satisfying life. And when he heard that Jesus was to pass through Jericho, he went along with the crowd to have a look at this strange young man who had been talking so much about a more abundant life, and who seemed to be the embodiment of it — and all this in spite of his lack of material wealth.

He was a short, runty kind of fellow, and in order to see Jesus the better, he climbed up a sycamore tree. He must have looked like a boy trying to see a circus parade from some vantage point above the crowd. He probably suffered the jibes and jokes of the crowd. But Zacchaeus had a determination to see Jesus, to seek a confrontation with Jesus, and he was not daunted by the crowd or the cat-calls.

There was something about this little runty man up that tree that appealed to Jesus. It was a case of “seeing the man within the man.” Jesus saw in that stingy, shrewd publican a generous philanthropist,

a devoted disciple. And to the amazement of both Zacchaeus and the crowd, and perhaps also to the chagrin of the latter, He invited himself to dinner at the publican's house. Here were all the “big shots” of religion, and Jesus passed them by to go to a publican's house! “He is gone to be the guest with a man that is a sinner,” they murmured.

We do not know what they talked about as they sat at dinner or around the spacious living room table. But we do know what happened that day in that home. That little man, little in stature and in spirit, was touched and transformed by the spirit of Jesus, and became a new creature in Christ. That change was authenticated not simply by his lips but by his life. From henceforth he would devote half his goods to the poor. And he would go the “second mile” in making restitution to those whom he had robbed. This was not a work of the law but a matter of grace. A man who had been lost was found. A sinner had been saved. Let it be made clear that Zacchaeus was not saved by his good works. He was saved by faith. His good works were an evidence of his salvation and an expression of his gratitude to Jesus.

“For the Son of Man is come to seek and to save that which was lost.” Here is illustrated the motive and mission of Jesus — to seek and to save the lost, to find those who are in the wrong place, to find those who are going the wrong way, in the wrong direction, those who are going away from God — this is the redemptive mission of our Lord. And those who rise up and follow him, find life and life more abundant and life eternal.

WOMEN HONOR NEW PASTOR

Rev. and Mrs. Lowell A. Smoot have been back in the Southern Convention since late summer, working with our Sanford church. In the fall an article was sent in by Frances Wicker, telling of a welcome for the Smoots — and somehow the article got misplaced. Our apologies!

The final quarterly meeting of the Women's Fellowship was held in the Proctor Building in the form of a covered dish supper, with husbands of members as guests, and with the Smoots as special honorees. Following the welcome by Mrs. George Griffin, president, Mr. Smoot gave the invocation.

The program centered around the presentation of a Life Membership to Mrs. Lottie McNeill. Mrs. J. M. Caddell explained the meaning of this honor. Committee chairmen made reports for the year. In closing the members gave Mrs. Griffin a rising vote of appreciation for her devotion, loyalty and wise guidance.

SUNDAY SCHOOL LESSON

JANUARY 26, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Home For Children

Walstein W. Snyder, Superintendent

School Activities Are Important

Dear Friends:

At the writing of this letter things are beginning to turn to normal. Because of the snow and icy conditions on New Year's Day, some of our children did not get back until January 2nd. Everyone, however, was back in time for the opening of school on Friday, January 3.

The high school students are now beginning to make preparations for their mid-term examinations which will be coming up in two weeks.

School work is taking up most of the boys and girls time now. A number of them are interested in the sport of the year at this time, namely, basketball. We have boys and girls who are participating in the various Biddy Leagues here at the Elon Elementary School. These teams play twice a week under supervision of the Exchange Club. This is a very excellent program from which our boys and girls, along with those in the community, derive a great deal of pleasure. This is also good, in that it is helping to prepare these boys and girls for the time when they will enter high school and participate in the varsity teams. We also have several boys who are participating on the Junior High team here at Elon. They are: Donald Cowan and Herbert Parker.

We do not have any boys on the Western High School varsity team this year. However we do have two who are playing for the junior varsity. Both of these are sophomores; one is our own son, Wesley, and the other is Bobby Byrd. Both of these boys are hoping for a good year so they may make the varsity next year.

We are very much pleased with the participation of our boys and girls in the school activities, both at Elon Elementary School and Western High School.

We are certainly most fortunate in the fine staff of teachers we have at both of our schools. The principal at our Elon School is Mrs. Fred Bowman, who is a member of our church at Beverly Hills in Burlington. The principal at Western High School is Mr. A. M. Primm, who is a member of our Elon Community Church. These two principals have an excellent staff working with them in their respective schools.

(Continued from Last Week)

Pupils of Jesus, United Congregational Christian Ch., Portsmouth, Va.	5.00
Women's Guild, Warren Federated Church, Warren, Mass.	10.00
Gibsonville Christian Church, Gibsonville, N. C.	24.05
C. M. Fields & Family, San Leandro, Calif.	5.00
Mrs. Coy Ellis, Sr., Clayton, N. C.	5.00
Liberty Christian Church Missionary Society, Circle 1, Liberty, N. C.	10.00
Hopedale Christian Church, Hopedale, N. C.	28.20
Congregational United Church of Christ, Winchester, Va.	25.00
Cong. United Church of Christ, Winchester, Va. (Christmas)	50.00
Special Gifts	182.87
Total	\$1,731.78
Total For The Week	\$2,506.55

REPORT FOR DECEMBER 23, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 658.71
Eastern North Carolina Conference	1,468.11
Western North Carolina	112.00
North Carolina and Virginia Conference	317.80
Total	\$2,556.62

SPECIAL OFFERINGS

Park Place Congregational Church, Pawtucket, R. I.	200.00
Mr. and Mrs. W. G. Sharpe, RFD 4, Reidsville, N. C.	25.00
Spring Hill United Church of Christ, Pittsburgh, Pa.	10.00
Mr. and Mrs. Marvin H. Garner, Greensboro, N. C.	5.00
Mr. and Mrs. James L. Foster, Jr., Elon College, N. C.	10.00
Philathea Class, Suffolk Christian Church, Suffolk, Va.	15.00
A.P.C. Sorority, South Church, Andover, Mass.	15.00
Shallow Well Church, RFD 7, Sanford, N. C.	100.00
Elmwood Community Church, Elmwood, Conn.	10.00

Thanksgiving Offerings:

Mrs. Wendell Moulthrop, Chester, Mass.	1.00
Mrs. Fleta Carter, Portsmouth, Virginia	5.00
A Friend	15.00
Junior Class, Berea Christian Church, Driver, Va.	12.00
Women's Auxiliary, Berea Christian Church, Driver, Va.	10.00
Peoples Church, Dover, Delaware	24.41
The Reliable Bible Class, First Congregational Christian Church, Portsmouth, Va.	10.00
George A. Holt, Burlington, N. C.	50.00
King Brick & Pipe Co., Burlington, N. C.	50.00
D. Presley Duke, Jr., BTN 4, Co. F NATTC, Memphis, Tenn.	25.00
Mrs. T. B. Henley, Norfolk, Va. (Christian Temple)	10.00
The Chaffin Congregational Church, Holden, Mass.	5.00
Union Ridge United Church of Christ, RFD, Burlington, N. C.	244.34
Mrs. Fannie Dameron, RFD, Burlington, N. C. (Union Ridge Ch.)	100.00
Collins Grove Baptist Church, Holly Springs, N. C.	100.00
Miss Rachel Fogleman, Burlington, N. C.	25.00
Northview Community Church, RFD 4, Sanford, N. C.	26.00
Senior Women's Fellowship, Shelton Memorial Church, Portsmouth, Virginia	10.00
Wallace H. Owen, Gibsonville, N. C.	10.00
Mrs. H. L. Robb, Chapel Hill, N. C. (United Church)	10.00
Mrs. Janie O. Clark, Fuquay Springs, N. C. (Wake Chapel Church)	5.00
Women's Fellowship, Windsor Christian Church, Windsor, Va.	1.00
Mrs. E. C. Harris, Albemarle, N. C.	1.00
Congregational Christian Church, Asheboro, N. C.	3.50
Haw River United Church of Christ, Haw River, N. C.	117.25
Mrs. Pauline B. Perry, Mystic, Conn.	10.00
First Congregational Christian Church, Richmond, Va.	31.00
The Cone Foundation, Greensboro, N. C.	100.00
Sayville Pilgrim Fellowship, Sayville Christian Church, Sayville, New York	63.00
Tire Sales Company, Burlington, N. C.	100.00
A Friend in Walters, Virginia	25.00

James & Donnie Scott, RFD 1, Elon College, N. C. (Bethel)	5.00
Christmas Gifts:	
Mrs. L. D. Tucker, Burlington, N. C.	10.00
Honoring:	
Mrs. William W. Sellars	
Mrs. B. Everett Jordan	
Mrs. Park Stratford	
Joe P. Barbour, Burlington, N. C.	25.00
Honoring: Mrs. C. M. Walters	
Ben F. Bulla, Saxahapaw, N. C.	10.00
Honoring: Senator B. Everett Jordan	
Western Electric Employees, Burlington, N. C.	20.00
Honoring: John Boswell	
Memorial Gifts:	
In Memory of Peggy Forbes	
In Memory of Mr. S. Ben Holt	
In Memory of Dr. D. B. Bryan	
In Memory of Kimberly Cecil Husband	
In Memory of Mr. S. B. Hall	
In Memory of Mrs. Hurbert Scott	
In Memory of Mr. Perry Benton	
In Memory of Dorothy L. Morrison	
Total Memorial Gifts	43.50
Special Gifts	57.91
Total	\$1,760.91
Total For The Week	\$4,317.53

REPORT FOR DECEMBER 30, 1963

Eastern Virginia Conference	\$ 63.50
Eastern North Carolina Conference	54.00
North Carolina and Virginia Conference	58.97
Total	\$ 176.47

SPECIAL OFFERINGS

New Hope Christian Church, Roanoke, Alabama	10.00
Mr. and Mrs. J. M. Farlow, Asheboro, N. C.	25.00
Mrs. Iris H. McEwen McCrary, Burlington, N. C.	600.00
Thanksgiving Offerings:	
Mr. and Mrs. Rolland L. Nelson, Topeka, Kansas	5.00
Class 5, Long's Chapel United Church, Burlington, N. C.	5.00
Class 4, Long's Chapel United Church, Burlington, N. C.	10.00
Upper Junior Class, Shallowford Christian Church, Elon College	10.00
Mr. and Mrs. G. D. Ellington, Reidsville, N. C.	15.00
Congregational Christian Church, Durham, N. C.	146.63
Women's Fellowship, Eutaw United Church of Christ, Fayetteville	14.00
Hunterdale Christian Church, Franklin, Virginia	45.27
Mrs. I. H. Vickery, Sr., Henderson, N. C.	200.00
Womack Electric Supply Co., Inc., Burlington, N. C.	100.00
Womack Electric Supply Co., Inc., Danville, Virginia	50.00
Isle of Wight Christian Church, Isle of Wight, Va.	20.00
Mr. and Mrs. G. L. Walker, Burlington, N. C.	25.00
Christmas Gifts:	
Mrs. B. Everett Jordan, Saxahapaw, N. C.	50.00

Honoring:

Mrs. W. R. Sellars
Mrs. W. W. Sellers
Mrs. George Sharpe
Mrs. J. H. McEwen
Mrs. L. D. Tucker

Memorial Gifts:

In Memory of L. R. Brothers
In Memory of Milton A. Dofflemyer
In Memory of Mrs. Iola Johnson Crocket

Total Memorial Gifts	11.00
Special Gifts	85.75
Total	\$1,427.65
Total For The Week	\$1,604.12

In Memoriam

HARRELL

We, the members of the Board of Deacons of the Liberty Spring Christian Church, wish to pay our tribute of love to the memory of Deacon Joel Edward Harrell, Jr., who departed this life on June 29, 1963.

In all church organizations and activities Mr. Harrell was a willing and sincere participant, being the fine combination of leader and follower. His genuine interests by love and devotion made his influence great.

Therefore, be it resolved:

1. That we recognize our loss as Heaven's gain and we bow in humble submission to God's will.

2. That we strive to equal his example in patience, faith and service.

3. That we express our sincere appreciation for his loyalty and Christian service to this church.

4. That we extend to his bereaved family our deepest sympathy and pray God's richest blessing upon them.

5. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy be recorded in the minutes of the Board of Deacons of this church.

Luther W. Wilkins,
Secretary

MARCH

We, the members of the Holy Neck United Church of Christ, offer this tribute of love and esteem to the memory of our departed member, Mills J. March, who passed away November 22, 1963.

He was a faithful and loyal member of the church and Men's Bible Class, attending when his health would permit. He will long be remembered by all who knew him as a good neighbor and friend.

Therefore, be it resolved:

1. That we bow in humble submission to God's will and look forward to the resurrection.

2. That we extend our deepest sympathy to the family in their sorrow and loss, and ask God's help to make the necessary adjustments of life.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be entered on the church record.

Mrs. C. A. Saunders
Mrs. C. R. Howell
Committee

A little before you go to sleep read something that is exquisite and worth remembering, and contemplate upon it till you fall asleep; and when you awake in the morning, call yourself to account for it.

—Erasmus

In colonial days, a much-respected villager was asked by a stranger: "What is your business?" "My business," the man replied, "is to serve the Lord. I make shoes to pay expenses."

I've Found More Time!

By Richard K. Morton*

"Where does time go?"

"I'm sorry — I'd like to, but I just don't have the time!"

Familiar words, are they not — we have all used them — and in many instances we did not in fact have enough time for the tasks and opportunities before us.

What about this shortage of time — what is time, where can we find it, and how can we get more of it? Why is it that some very busy people, in situations comparable to ours, accomplish so much more?

1. **The passage of time, as we sense it, is of course largely psychological.** If we are concentrating upon and deeply absorbed in some work, or if we are having a good time in a relaxed way, time appears to fly. Likewise, if we lose for a period our relatedness to immediate environment, time passes rapidly. If we feel under great pressure with a number of duties pressing upon us, time seems to be almost imperious and jet-propelled. What is important here is that, even if time appears to fly, you can accomplish an enormous amount of work if you are deeply interested in it and enjoy your fellowship with co-workers,

2. **Plug those little "leaks" which steal time away.** With adequate planning and self-discipline, effective use can be made of occasional periods of even ten or fifteen minutes. These add up to important time periods. Included in this concern should be equivalent periods for rest and diversion. The popular office "coffee break" (while sometimes abused) is the type of change of pace or diversion which can produce greater effectiveness. Moments before breakfast or before some other meal, or just before retiring, are samples of periods that can be made productive.

3. **Alternate your tasks.** Whether you are studying lessons, doing housework or poring over office records, don't stay at one task too long. Work for an hour or whatever is prior to the fatigue or disinterest point and then turn to something else.

4. **It often works for me, also, to keep casual reading and note-taking going on a variety of interests and duties, so that I have a fund of material ready to be put in final form in short order.** It also works for some of us to keep paper and pencil at our bedside, to note down thoughts or points that may occur just before or after sleep.

5. **Time comes, for me, when I take the trouble necessary to omit a number of unnecessary large or small activities.** I find it surprising that we can dispense with a number of interests and activities and still do more than is expected of us.

6. **I find that I can speed up my production and my use of time by two processes: becoming able to read faster and take notes faster.** A great deal of time can be lost in slow and ragged reading, with a low degree of comprehension. The second process is one of becoming more systematic in the gathering of topics and material and the arrangement of one's files and schedules. We all spend too much time, it appears, on trying to find notes in our files or to pull together a number of unrelated matters.

TAKE TIME

Take time to pray—
it is food for the soul.
Take time to work—
it is the price of success.
Take time to think—
it is the source of power.
Take time to play—
it is the secret of youth.
Take time to read—
it is the foundation of wisdom.
Take time to be friendly—
it is the road to happiness.
Take time to dream—
it is hitching your wagon to a star.
Take time to love and be loved—
it is the privilege of heaven.
Take time to look around—
it is too short a day to be selfish.
Take time to laugh—
it is the music of the soul.
Take time for God—
it is life's only lasting investment.

—N. C. Clubwoman

7. **After long years of struggling to have time to perform my major job competently and then to pursue some leisure-time interests and community roles, I have found that I have time on many occasions if I simply plan ahead and keep things in order.** I always get the feeling of being rushed and overwhelmed and of doing work poorly if I have deliberately attempted too much or not taken the trouble to group together elements that belong together.

8. **What so often happens with time is not that we do not really have it — it is that we do not know how best to use it when we have it.** Perhaps we are already tired or worried or preoccupied with other concerns. Time seems to lengthen when we have prepared ourselves spiritually, mentally and physically for a job or an interest that is of importance to us. There is good strategy in doing the distasteful, difficult, or harrowing when we are relatively fresh and less badgered by circumstances. There

is also good sense in learning to identify those processes which you can carry through very quickly, so that you then have more time for those matters which take you longer. I find more time, too, when I spend less time telling myself how terribly busy I am and how many want me to do this and that, and more time on working out a plan of quickly dispensing with the elemental and simple and tackling the difficult.

9. **Many of us find that we end up by not having much time because we chronically worry and fret over our work and activities and visualize all sorts of handicaps and delays that may arise.** Often worry is simply visualization of a number of duties instead of selecting one of them and getting busy with it.

10. **For myself I find that time grows short on many occasions when I take too long to "warm up" and make too much of the preliminaries.** I find, too, that in some roles my time steals away because I try to perform functions which should be performed by others. Then again I recognize that there are functions I do not like and therefore do not do well and I let this situation ride, instead of working on this inexperience until it is no longer a problem.

11. **I have found a longer week, too, simply through the device of scheduling certain major tasks and interests for the week-end and others for specific times of the week.** In establishing a basic routine, we often can accomplish much more than otherwise.

12. **Many tasks lag with me if I try to do them alone, when I could be spurred on by pleasant co-workers.** This is an important factor.

After a lot of these struggles which are quite common to us in the home, the community, or at our daily work, I have found that there are many who exclaim: "Well, I just don't see how you accomplish all you do!" And I say this, of course, about many others! The blunt fact is that many of us are really not half as busy as we think we are and many are not as busy as is necessary with good planning and full mobilization of resources.

When we repeat the saying, "If you want something done, ask a busy man," you are simply saying that such a person has learned how to discipline himself, keeping himself applied and refreshed, and how to make the most of all periods open to him.

I have found more time through these means and others. I think there is more time that you can find if you really look for it!

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THE CHRISTIAN SUN

JANUARY 21, 1964

“I Wonder As I Wander”

Frank H. Hamilton, Christian Temple

An old Appalachian Christmas carol has this phrase which has remained with me throughout the Advent Season. It stirs the imagination in avenues altogether apart from the Christmas theme.

A Pastor by the very nature of his calling does quite a bit of wandering, both in mind and body. He must wander, and far afield, in his reading; and as well, in the duties of his parish. In so doing, he does some “wondering” of which the following are examples:

I wonder what is happening to our sense of values and to our sense of moral proportion when two of the most newsworthy figures in the opinion of our national press for the past year were an admitted prostitute and an adulteress. Why should they be newsworthy?

I wonder what is happening to our sense of values when a church member will spend two or three times as much in monthly dues to a club than the member will contribute to his church’s ongoing mission.

I wonder what is happening to our sense of values when our people can sit by and say not a word in protest to the nationally widespread flooding of our motion pictures with sex and seduction, and actually encourage it by their patronage.

I wonder how a national health agency could ever permit — much less countenance — the extensive radio advertising in our area for a week before Christmas of a motion picture of an internationally known figure in history, once Queen of Egypt — a role played by one who defies the institution of marriage to resemble the character she portrays. This motion picture was given its Tidewater debut on our Lord’s Birthday, with the proceeds for the health society, and no one seemed to think it was incongruous or raised a bit of protest! Incidentally, the picture cost over \$40 million to produce — to emulate an adulteress! Think what forty million dollars could do for the health and welfare of people!

I wonder! A local industry, a shipyard, today announced plans for an expansion of its facilities, which will bring some 400 additional jobs to our area. As a spur to the economy, the announcement states that the average wage of those employed in the shipyard will be \$8,500 — far, far more than most of our churches pay their Minister. I wonder if those in our churches consider a shipfitter or an unskilled laborer of greater worth than preaching and living the Gospel of Jesus Christ as a profession. It would seem so.

Do you do any wondering about these things? Does your wondering result in any speaking or action — or is it to be admitted that those in our churches would rather not wonder?

EDITORIALS

So You Are Sick

Perhaps the sweetest message Jesus ever received was couched in these words from friends Mary and Martha in Bethany:

"Lord, he whom thou lovest is sick."

Surely he was not pleased that Lazarus was sick. It hurt him deeply; and when he arrived at the grave later, it is recorded that "Jesus wept." Not often did he weep.

Look at those words for a moment, please. "Lord." The woman who anointed the feet of Jesus and wiped them with her hair needed no other word to describe the Master than to say, "Lord." In that one word was wrapped up the devotion of a sincere person. And that same devotion was shared by her sister.

"He whom thou lovest!" That was Lazarus when Mary and Martha sent word to Jesus. But it may be you who suffer today. It is not easy for an active person to be restrained to bed by sickness. Sometimes they chafe at restraint, and complain because of the suffering. How much better to think: "He whom thou lovest!" For God does love the sick. Jesus was the Great Physician.

So you are sick. Then it is you who are in position to receive the ministry of the Great Physician whose best medicine is love. Health of body at best must be temporary. From dust it came and to dust it must go. But the love of God is not dependent upon the conditions under which we must live. He walks the corridors of hospitals and across battle fields; he sits by the bedside of the sick; he stimulates and inspires nurses and doctors; he speaks through people and literature. Almost it seems — sometimes — that sickness is a blessing, for then we remember that God loves us.

Proposed Changes

Information coming from the Southern Convention Office, and from the Steering Committee working on plans for a new Conference composed of the Southern Synod, parts of the Convention of the South, and parts of the Southern Convention, indicate that when the Southern Convention meets the latter part of April there will be proposals presented that will radically change the Southern Convention by making it part of the new Conference of the United Church of Christ. So far there has been no definite statement to the effect that the Convention Constitution is to be changed in any form. Attention is called to the following item in the Constitution as recorded in the Manual of the Southern Convention.

Article XV—Amendments

All amendments or changes in the Principles and Government, Constitution, Official Forms and Ceremonies, shall be made by a two-thirds vote of the Convention in regular or special session. All motions or resolutions for such amendments or changes shall be published in the Church paper at least three months before the session at which the subject is to be considered.

If this means what it seems to mean, there must

be published in the next issue of this paper whatever proposals for changes are to be presented to the next Convention session, or there can be no such changes considered at that time. This is a legal statement of the way in which, and the only way in which, changes in the Convention can be made. This is the rule by which the Convention determined that it would be regulated, and seems to be fair to the delegates who must vote. They need to know what changes are to be proposed long enough ahead to give careful consideration to all major matters that mean change in the structure of the Convention.

Dividing the Convention along state lines or through the middle of Virginia and turning over functions of the Convention to a new organization is certainly a major change in the structure and function of the Convention itself. Such a change surely deserves the very careful consideration of all delegates, and should be done according to the rules of the Convention.

Mission Board Meeting

For about half a century the Southern Convention has had a Mission Board which collects and dispenses funds. The money comes from churches and church organizations, and individuals. More recently there have been some invested funds from which interest is received. Activities of this Board have grown through the years until now the work is quite extensive.

At its session in Henderson January 15 the budget for 1964 was of most interest. The money must be secured, which means there must be adequate promotion, and then it must be distributed equitably. Members struggled eagerly to find right decisions.

Anticipated income to be used in the Southern Convention includes \$30,000 from churches on Apportionments, \$5,000 from women's organizations, \$10,500 from the Board for Homeland Ministries, and \$2,000 in interest from invested funds, making a total of \$47,500.

Aid to churches and conferences is divided between leadership and building, the former projected amount is \$26,700, and the latter is listed at \$14,100. In addition there is an amount of \$6,600 for administration, and \$1,600 for the Building and Loan Fund pledged of churches some years ago.

Under leadership aid money is appropriated to Edgewood in Burlington, Trinity at Garner, St. Peter's in Greensboro, United at Portsmouth, Pfafftown, a new church at Siler City, First United of Virginia Beach, Pembroke Manor of Virginia Beach, Parkway in Winston-Salem, Central in Virginia Valley, a possible grant to High Point, and for the Pastor-at-Large in the Western N. C. Conference.

Building Aid is slated for Asheville, Flint Hill (M), repayment of borrowed money advanced to High Point, Siler City, a total of \$4,100 for churches, and \$10,000 for a down payment on a building in Burlington for the new Conference Headquarters (provided that is needed).

The Mission Board also receives and transmits

money to the Board for Homeland Ministries. The amount anticipated is \$23,000. This will go for church extension, Franklinton Center, Christian education, higher education, health and welfare, evangelism and research, publications, and a small unassigned amount.

Anticipated receipts for the Board for World Ministries amount to \$42,500. Of this \$28,500 is expected from the churches on Apportionments, \$10,000 from women's organizations, \$1,000 from miscellaneous sources, and \$3,000 as a special from Reidsville. Undesignated funds amount to \$29,415 and designated items going to six places in India and one in Africa.

Burlington Area Churchmen's Fellowship meets Thursday, January 23, at 7:00 p.m. at Bethel.

Fourteen members have been received into the Elon College Community Church recently, transferring from three of our churches, four Methodist, two Baptist and one Presbyterian church.

"A Man With A Jar of Water" was the topic for Rev. Collie Seymour at Apple's Chapel January 12. The church has decided to put wall-to-wall carpet in their new building.

Chaplain George Wright, district chaplain of the Fifth Naval District, will be the preacher at The Christian Temple, Norfolk, February 16. The pastor, Dr. Frank Hamilton, will be preaching in the Marines' Memorial Chapel, Quantico, as the representative of the United Church of Christ.

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No. 3

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

For National Administration and Pension Boards there is an expected income of \$11,000 which will be passed on to the various types of work done by these units of the United Church of Christ.

It was interesting to sit with the Mission Board as plans were made for this year, and guesses exchanged concerning the possible future of the Board when considered in the light of proposed realignment to include two other organic parts of the United Church. Memory ran back across the years almost to the beginning of the Board itself, and there were delightful remembrances. The Convention owes much to the men and women who have and do now serve in this phase of our church work.

In observance of Youth Week the Senior High group of Elon College Community Church will be host to Senior High groups from other churches in the area February 2. Edgewood will be host to Juniors January 26.

We record with regret that on January 15 S. H. Basnight, a member of the Board of Publications, died. Funeral services were held in our church at Chapel Hill where he had been an active member for many years.

Letters To The Editor

Dear Fellow Members:

Abraham Lincoln said, "To sin by silence when they should protest makes cowards out of men." The writer, in Christian fairness, must protest the publishing of the editorial by Eugene Patterson, "A Flower For The Graves," that appeared in the December 10 issue of The Christian Sun. There have already been too many distortions of the truth about Birmingham.

To say, "Only we can trace the truth, Southerner — you and I. We broke those children's bodies," is a false statement, and cannot go unchallenged.

To blame every Southerner for the death of the four children in the Birmingham church bombing is emotional drivel, that may well be compared to the blaming of every American for the assassination of President Kennedy. It isn't as yet known what motivated the perpetrators of either of these dastardly crimes.

Many Northern newspaper editorials blamed the death of the children in Birmingham on "white racists." Such reporting like the above mentioned editorial is not founded on fact and evidence, but on guilt by geographical residence and biased assumption. It doesn't seem to be either the Christian way or the American way to convict a section of the country or the people within it, without benefit of trial, and with no known evidence.

It hasn't been determined whether the Birmingham church dynamiting was done by white or Negro, Southerner or Northerner, racist or communist. The use of dynamite for bombing was first introduced in the Birmingham area by Northern labor agitators. It has been used elsewhere in the South by Northern labor agitators. Traditionally, it is not a weapon used by either Southern Negro or Southern white. Traditionally it is a weapon employed by alien terrorists. A known communist in the South has been convicted of dynamiting his own home for the purpose of placing the blame elsewhere.

It was not the Southerner per se who "broke those children's bodies" or dug their grave, as the editorial claims, but more likely, those in high places of leadership who advocated and agitated for street demonstrations to replace the conference table. These leaders were assisted by those of the news and television media, whose reports of events in Birmingham were inflammatory distortion, inciting those who agreed to possible violence, and inciting those who disagreed to violent protest. Such reporting confused and infuriated people. It stirred emotions instead of appealing to reason.

Taking such emotional and poetic license with the truth as was done in this editorial is dangerous. It divides rather than unites. It encourages those who would alienate us and it is unfair to the southern Christian.

A. W. McAlister, Jr.
Pleasant Ridge Church
Greensboro, N. C.

A CHRISTIAN'S MEDITATIONS

TRUST

Harry G. Forster
Layman,
West Palm Beach, Fla.

One of the most moving experiences is to see the absolute trust young children put in those they love. They do not question motives — do not know whether Mom and Dad are famous or obscure — feted or unknown. They care little whether they are clever, beautiful, rich or poor. To them it is enough that they are there — a place of refuge in times of grief and terror — a haven where they can always turn to for help and consolation, for love and praise and understanding.

While we change as the years crowd upon us, our trust in our Heavenly Father should be much like that. We can always turn to him in time of sorrow and distractions, because we know there are the everlasting arms to console us, to bring us back to the paths of honor and joy.

The true Christian, despite his many weaknesses and failings, knows that. It is his source of strength — the rock upon which he may build, no matter how great the storms of life.

Trust in God — he will never fail you if you do not fail him.

The Virginia Valley Conference, under the leadership of its president, Rev. Mark W. Andes, had a meeting of all its committees Sunday afternoon, December 8, at Central Church.

Dr. John C. Bennett, minister of our denomination, has been elected the eleventh president of Union Theological Seminary in New York City, succeeding Dr. Henry Pitney Van Dusen who retired last June. Dr. Bennett has been on the faculty as Reinhold Niebuhr professor of social ethics.

The Southern Convention Churchmen's Fellowship Spring Rally will be held Sunday, February 16, at Great Bridge, Chesapeake, rather than at Elon College where it is customarily held. This will give the North Carolina men an opportunity for a nice trip! Hope many are making plans to go.

PARSON TO PERSON

"THE INNOCENT ONES"

Rev. James C. Monroe

A young woman was returning from a shopping tour of the stores when she encountered a traffic officer writing a ticket for overtime parking on her car. Quite miffed when her dissuasive tactics were of no avail, she snapped, "Young fellow what procedure do you use when you catch someone who is really guilty?" "I don't know, ma'am," replied the officer, respectfully as he handed her the ticket. "All I ever catch are the innocent ones."

How we do proclaim how innocent we are. Even to God, we lie about ourselves and tell Him that we have few faults. Even the ones that come to mind are easily excused because we have such a good alibi. Yet the Scriptures plainly tell us that all have sinned and come short of the Glory of God. Again the Scriptures tell us that there is none righteous, no — not one.

Robert Burns tells us how good it would

be if we could see ourselves, as others see us, but I am afraid that seeing ourselves in that light would tell us some hideous stories that we would not care to hear. Even so, if we could see ourselves as God sees us, the prospect would be even darker. The only innocent ones are the babes. The remainder are very guilty.

We cannot see ourselves as innocent in the face of the Cross. We cannot hold ourselves as innocent in the fact of the life of Jesus. How stupid of us to assume our innocence to ourselves.

If we could ever once see ourselves as we really are, we would be too busy worrying about how God feels about it, to be concerned whether our neighbor would accept us or not.

The traffic officer's opinion does not count. But the judge's opinion does. What does the Righteous Judge think of your case?

A SERMON

William T. Joyner

"... as a father pitieth his children"

Psalms 103:1-17.

When the author of this psalm sought to describe the attitude of God toward his people, he chose the figure of a compassionate father: "... as a father pities his children, so the Lord pities those who fear him. For he remembers that we are dust."

Why do fathers "pity" their children? Is it not because they know them so well and so intimately? A father might be quite indifferent toward other children, but usually he feels that his own child is very special.

We may be tempted at times to wonder how God the Father manages to tolerate human beings in view of their follies. Especially are we prone to ask of individuals or groups which we particularly dislike: "how can God possibly love this individual or this group of people?" The answer is simple. He loves them (and us) because he knows them in a special way. He knows them as his children.

It is easy to hate from a distance. When the dignity of other people as creatures of God is denied or ignored, it is even easy to persecute and destroy human lives. Those interested in promoting hatred and prejudice on a massive scale have always known this. The Nazi reign of terror against the Jewish people prior to and during World War II is a notorious example. One Nazi officer, himself the

father of five children, urged his fellow officers in a public address to "rid yourselves of all feeling of pity. We must annihilate the Jews." That is the inevitable recipe for hate.

God loves each person absolutely because he knows each person absolutely. By contrast, we hate people and judge them harshly because we only know them superficially. If we would learn to love deeply and practice the love of God, we must learn to know other people deeply.

GENERAL COUNCIL

Dr. Fred S. Buschmeyer succeeded Dr. Stanley U. North as secretary of the General Council of Congregational Christian Churches January 1. Dr. North will remain at 287 Park Avenue South, New York for some weeks to compile a digest of the minutes of the General Council and to complete the disposition of General Council records. With the conclusion of these tasks, he will be engaged in special assignments in behalf of the Board for Homeland Ministries.

The functions of the General Council are now largely technical. The 1965 meeting will be composed of delegates to the General Synod who are members of a church listed in the 1960 Congregational Christian Year Book. It is anticipated that the business can be transacted in less than an hour.

Thus comes the end of an era, and the final merging of a great denomination into an even greater one. Hail and farewell!

The Christian Sun

"Nobody Ever Kisses Me"

S. L. Morgan, Sr., Wake Forest, N. C.

I was back on the scene of an early pastorate, especially to see several of the saints "stricken with years." One was a woman I had known intimately, the leading musician in the church, a woman beloved and popular. She was still in her early home, her parents both gone, she now alone for some years.

I found her alone, her hair white, her face wrinkled, her hands all bent and twisted with arthritis.

I was deeply touched, and I said, "I don't believe you can play the organ any more." She was sure her playing was done forever. As I started I said, "May I kiss your cheek?" As she turned it to me, she uttered one of the most touching expressions I thought I had ever heard in all my 92 years: "Nobody ever kisses me!" It went to my heart as few other things I had ever heard. And I had long known her as popular, and the beloved sweetheart of a fine prominent man. But they never married, and now she had been alone for some years.

"Nobody ever kisses me!" Men don't expect to be kissed, and so don't miss the kisses. But they become aware of losing those graces of face and form and manner that made them popular and drew numerous friends to them. Do they have to sigh, "Nobody seems to care anymore"? It ought not to be so.

I won't forget that sigh, "Nobody ever kisses me!" Are we guilty of the sin of letting love go out of our attentions to the unlovely — the homely, the aged, the lonely. It smote me to remember I had been guilty. Example, I had never kissed a near relative because she was blind and not attractive — yet a saint for her cheerful patience under her handicap. And now I kiss her when I meet her — in admiration for her patient, brave life.

Let us find kisses or the equivalent for those whose hearts yearn to know somebody cares deeply. The song lingers from my boyhood —

"Do you know the world is dying
For a little bit of love;
Everywhere we hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song—
They have waited, oh, so long
For a little bit of love."

The junior church school class at United, Portsmouth of which Mrs. E. H. Jester is teacher, gave Christmas treats and toys to 35 underprivileged children.

January 21, 1964

Thankful For Our Church

John R. Lackey, Departing Pastor, Parkway, Winston-Salem

This church is now in search of a minister, and perhaps there are those who wonder what a small church like Parkway has to offer a man. But so far as this minister is concerned, Parkway offers all the things that really matter. Let's think about what we have to be thankful for in our church.

1. We ought to be thankful for our buildings and grounds.

There is, in my opinion, no more satisfying building in this city. It has "spoiled me" for any other. It says in a beautiful and simple way just what the church is. It is a warm and friendly building that speaks of the Family of God. In its simplicity, it speaks of integrity; yet it has enough color to declare the exciting qualities of God.

The grounds around the building are objects of thanksgiving. From my study window I have thrilled to the coming and going of the seasons: the new born leaves in the spring; the rich greens of summer; the glorious variety of autumn colors; the bare limbs at rest under a white snow blanket; the tulip beds, chrysanthemums, and petunias put out by people who care. Then there are the little touches that make a difference inside the buildings: the corn shocks and numokins at Halloween; the Cornucopia on the Communion Table at Thanksgiving; the Crown of Thorns during Lent.

2. We ought to be thankful for our people. Our people are varied in their vocational lives: doctors, chemists, shop clerks, salesmen, teachers, lawyers, nurses, business men. Our people are thoughtful, talented, capable — yet they are warm, without the false veneer that characterizes so much of today's "on the way up" society. Our people are, in above average measure, themselves, real persons. Our people appreciate spiritual reality, yet without rejecting this world, a people who enjoy living in this world which God has made for them. Our people are committed Christians, yet without being sanctimonious and self-righteous. They are, as I put it in a recent sermon, "saints without halos." Our people enjoy each other, laugh together. It is good to approach some kind of meeting and to hear the room full of laughter long before you get there!

3. We ought to be thankful for the flexibility, creativity, and imaginative approach to program in the ministry of our church. It is good when new approaches are tried in meeting the needs of people. Some of the approaches we have tried are: cell groups (with three meeting each Wednesday last year, one a breakfast meeting of the men); a knitting circle; a neighborhood coffee each week; home parties; the bridge club; the Good Friday Luncheon; the Advent Workshops; the "Jesus' Birthday" party; the Easter Sunrise Service in our out-door worship area, followed by a breakfast together in the spirit of those who came together in awe upon the discovery of the empty tomb; the Maundy Thursday Communion Service, using actual loaves of bread and pitchers of juice; the Christmas Eve organ recital-communion service from 11:00-midnight; the Thanksgiving Day Service and breakfast with our Episcopalian friends; the Pilot Project Committee which led us in an intensive self-study; the new curriculum; audio-visuals.

We have steered clear of routine, sameness, dullness.

4. We ought to be thankful for the Christian growth and spiritual insights which have become ours. Holy Ground has been made around the Wednesday morning breakfast table or the evening coffee table where interested people gathered to discuss and share and raise questions and express doubts. New insights have come as we have discussed "agape" or "Koinonia" or the Gospel as Acceptance or time as "kairos." We have actually been conscious of new meaning and health coming into our lives in such fellowship.

For this kind of church we are to thank God! In the ways that really matter, there is no better church in this city!

**PLEASE BE SURE THAT YOUR CHURCH
REPORT FOR 1963 HAS GONE TO THE
CONVENTION OFFICE.**

What Is Wrong With Our World?

W. H. Bradshaw, Member of Rosemont

Is our day any different from any past era? It may be so far as the outspoken resentment to religious activities outside of the church doors. If the church tries to press its religious influence beyond the doors of the church, it is considered meddling, or getting off course, out of bounds, dickered with events, situations or generalities beyond the church dominion or responsibility.

Return of "Dark Ages"?

The atheistic, non-religious, pagan ideas that some individuals and groups parade before the public, especially our young people whose minds are yet as young as their bodies, are almost unbelievable, coming from supposedly civilized people. When we speak of the dark ages of times past, let's not forget the possibility of the return of such to our beloved nation, even the world. Think for a moment of the non-religious atmosphere and activities outside of the church doors.

On Easter eve, I was in a local super market for about an hour, and I was astonished at the women of our city purchasing beer as they shopped for the week-end groceries, the sacred Easter week-end. On this same evening, we had supper in a local cafe and there also was the same beer traffic, women same as men. So I said "Everywhere you go, everything you do is anything but religious"; thus the environment or the society of which we are a part isn't at all inspirational, especially to us who try, in some measure and against great odds, to keep on the straight and narrow way. The love of God from within is about the only incentive we have to keep plugging away at the Christian way of life.

Adults Lead Young People Astray

There is very little we see and very few people we rub shoulders with in week-day life that point to, or direct our attention to, anything religious. Our young, young of mind and body are subjected to the cruel evils of our day promoted by matured adults. Our population is a seething mass of irresponsible people getting nowhere fast.

When we step out of the church on Sunday, we leave behind the thing we should take with us, a witnessing life. Why? Because if we try to be a Christian outside of the church, we are crackpots, fanatics, everything in the book. If we try to make our respective communities better we are sure to step on someone's toes who isn't like minded, then we become

meddlers. So on the strength of that, unless we have the real and true love of God in our hearts, as some of the great Biblical martyrs, we are sure to wilt and fall in line with the semi, half-hearted today's Christians. When we leave the church premises for home, we are at that moment in an entirely different world. We are liable to get killed or maimed before we reach home by some drunken or reckless driver. We see people disregard the law, take your right of way; we see people mowing lawns on the Sabbath, building houses, gardening, washing and polishing cars — even church members — so what can we expect of non-Christians.

If our morals dip in the next century as in the past century, what type will our way of life be? Everything we touch or do is geared to the way of the world. Whiskey by the drink! It is evil by the drink, by the bottle, by the barrel. Even in a fashionable cocktail lounge, all the fancy trimmings don't change its potentials as a No. 1 enemy. We note the fabulous ads, displays on television, papers, magazines, bill boards, dressed up for the public, innocent children to gobble up. They, no doubt, think alcoholic drinks, cigarettes and what have you, must be wonderful products, and all this is fostered and brought to our attention by adults.

Where is Our Security?

In fact, we prepare for everything but the right thing, eternal life! We try to build security most of all, if there is such a thing. But, say we gain the whole world, lay down and die with no preparation for the soul, what have we gained? A corpse's hands are empty. The only thing he has, other than what he was born with, is the shroud on the body which isn't worth anything to anyone, excusing the body it covers. The things we cherish and hang on to are worthless to us after death, yet we (many of us) still clutch them even on our death beds. Unless we change our way of thinking and living, the dark ages we read about might be just a fairy tale compared to the era we are heading into.

I think fast living, the automation age we live in, speed in every form, has us keyed up beyond rational thinking. We are whisked here, whisked there; some people live 50, even 100, miles from their jobs. The assembly lines, everything is geared for speed. Little wonder millions are spent annually for tranquilizers, sleeping pills, sedatives etc. A human

being can take only so much until it requires boosters to keep at it. Many become dope addicts, alcoholics, cigarette fiends, and many go the limit, insane.

Who Is To Blame?

Someone is to blame for everyone, or thing that goes wrong, and someone is to be praised for everyone or thing that goes well. The murders, rapes, alcoholics, cigarette-smoking children, all kinds of evil doings, are the direct or indirect responsibility of someone or group. Somewhere along the way someone's influence called the signals. Grownups have a great responsibility in paving the way for the generations to follow. It seems a minor thing to us, but God may hold us as adults responsible for the kind of influence we deal to those who may choose to follow in our footsteps. To live is the greatest privilege we have, but we abuse it with our willful determination to live so as to satisfy the lust of the flesh regardless of the nature of our craving.

The scripture teaches there is one God, that we shall love God with mind and soul, and there shall be no other gods. Our human fascination to be our own boss trips us. We put too much trust in our own ingenuity and we go off on a tangent and collect other gods and before we are fully aware of our predicament, we are bowing to other gods and we lose the intimate contact with the one and only God. We human beings are a peculiar lot; it seems that our natural inclination is towards the ungodly, non-religious side of life. We have mixed the two until we find ourselves neither hot nor cold and the scriptures have something to say about this type of Christians, which isn't favorable.

Ideal World

In conclusion, I like to think, and perhaps dream, of a world free from sin and strife as we know it, but I am not so sure if we really want such a world. Just think of the changes and major adjustments that it would require.

Think of the businesses that would have to go — the liquor manufacturers, tobacco industry. Is the manufacture of the weed sinful? If it is a fact that the use of cigarettes shortens and takes lives, why isn't it sinful? These are just two, I would say, of the major industries that would have to be eliminated. Go with me straight down the line and add up the lesser evils that a sin-free world would require.

Well, I guess this is too impossible to even dream about. It is the old story. Try to cure the bite after the dog has bitten, not do away with the dog and thus eliminate the bite!

UNITED CHURCH NEWS

(From Office of Communication)

Great Changes In Protestantism . . . were predicted by the Rev. Dr. Truman B. Douglass, executive vice president of the United Church Board for Homeland Ministries, in addressing the Board of Directors at its New Orleans meeting Oct. 28-30. "The future will belong increasingly to those churches that are basically organized to give genuine responsibility to their laymen and women and to develop a laity that is instructed concerning its Christian responsibility."

College Cooperation . . . The Board of Directors of the Board for Homeland Ministries approved a program of cooperation between the preponderantly Negro colleges and the largely white colleges related to the church. Plans call for more exchange of students and faculty; consultation by faculty and administrators on mutual problems; sharing of art exhibits, music and drama productions, books and equipment; inter-college student conferences on public affairs, careers, etc.

Did You Know . . . that the United Church of Christ, through its Board for Homeland Ministries, is involved in the establishment of three new liberal arts colleges: New College in Sarasota, Florida; Prescott College, Prescott, Arizona; and Christian College of the Pacific, Honolulu, Hawaii? An editorial in the November JOURNAL of the Council for Higher Education suggests that "it's time to stop talking about 'church-related colleges' and think in terms of 'college-related churches'." It suggests formation in local churches of Christian Higher Education Committees as a source of help for young people of the parish facing the choice of a college.

Lay Missions . . . A Stewardship Council regional official, Rev. Karlton C. Johnson of Decatur, Georgia, entered a plea for a new emphasis on lay missions at the fall meetings of the Southern Convention. "All Christians must learn to be missionaries amid the turmoil of today's changing world. If you and I and our children do not do a better job of being Christians, the church will crumble," he said.

Teenagers . . . Fifty United Church of Christ junior and senior high school students took part in the denomination's first United Nations Seminar for Youth November 19-21 at the Church Center for the UN in New York City. In addition to touring the UN and attending meetings of the international body, the teenagers were briefed by experts in various aspects of UN work. Rev. Dr. Herman F. Reissig, international relations secretary of the Council for Christian Social Action, directed the seminar.

Film Honored . . . "City of Necessity," a United Church film on problems of metropolitan areas, has won the Golden Gate award at the San Francisco International Film Festival. The film was produced and directed by Robert Newman; film consultant for the Board for Homeland Ministries, and was sponsored by the Board and the Chicago City Mission Society.

Vice President of NCC . . . Mrs. Theodore F. Wallace, a United Church of Christ lay woman of Shawnee Mission, Kansas, was named a vice president-at-large of the National Council of Churches at the triennial General Assembly in Philadelphia. She is national president of United Church Women.

NEW PASTOR AT BETHLEHEM

Information has been received in the Convention Office about the new pastor at Bethlehem church, Altamahaw, North Carolina. Mrs. Paul Madren, church clerk, reports that the family of Rev. Dolan Talbert moved into the parsonage on December 20, 1963. Mr. and Mrs. Talbert have three children; Mike, Mark and Marissa. Mr. Talbert will continue his studies at Elon College.

Mr. Talbert comes to Bethlehem from Pleasant Grove church, near Bennett, North Carolina, in the Western Conference. Both Mr. and Mrs. Talbert are natives of Albemarle, North Carolina.

The Bethlehem church people are looking forward to a great year with the addition of the new parsonage family.

A FIRST FOR SOUTHERN PINES

The United Church of Christ, Southern Pines, was the first church in the Southern Convention to respond by sending in the annual church report for 1963. Rev. Carl Wallace and the church should be congratulated for setting the example in giving attention to this important matter.

The Conference, the Convention, and the denomination await with eagerness the sending out of the local church report so as to compile the necessary statistics and information for our fellowship of churches. Pastors and Church Secretaries of the several Conferences of the Southern Convention are urged to cooperate promptly in filling out the annual church report forms and returning them to the Southern Convention Office, Box 247, Elon College, N. C., as early as possible.

Clyde L. Fields, Superintendent

WORLD DAY OF PRAYER

World Day of Prayer material orders must be received by January 30. If your church or community has not ordered, please check on this. Easter is early this year, which means Lent begins early, which meant the World Day of Prayer comes earlier than usual.

The packet of World Day of Prayer material, containing the order of service for leaders and congregation, the children's service, poster, and guide for committee, costs 75¢ (or 65¢ each in quantities of three or more). It should be ordered before January 30 from Office of P and D, National Council of Churches, P. O. Box 323, Cathedral Station, New York, N. Y., 10025.

TV slide spot announcements are being sent to all television stations this week. Call your local stations and request that three spots be used during station breaks from February 7-14. Give them information about observances being held in your area.

Spot announcements have also gone to 1,000 radio stations. Spot announcements for radio may be included in your World Day of Prayer material order. Check with your station about their needs.

—Emily C. Lester

FORMER AND NEW PASTORS HONORED

Members of Youngsville Christian Church gave a tea Sunday afternoon, Jan. 5, at the home of Mrs. W. G. Scarborough honoring their former pastor, the Rev. E. M. Carter, and introducing their new pastor and his wife, the Rev. and Mrs. Milton Wilder.

Mrs. Scarborough introduced the receiving line composed of Mr. Carter and Rev. and Mrs. Milton Wilder and Deacons M. E. Winston, W. S. Pearce, James Smith and Archie Brown. Mrs. Hattie Mae Haywood directed guests to the dining room where punch, cookies, cheese straws, sandwiches, and nuts were served by Mrs. Willie Pearce and Mrs. G. E. Winston.

The home was beautifully decorated with mixed floral arrangements. Mrs. Mildred Kearney and Terry received in the den. The goodbyes were said by Mr. and Mrs. Harold Reddick.

Others assisting in serving were Mrs. Willard Timberlake, Mrs. Archie Brown, Mrs. James Smith, Mrs. James Young, Mrs. Billy Pearce and Mrs. E. J. Loyd, Miss Aurelia Hagwood and Miss Rachel Pearce.

A Year's Work In India

Ahmednagar, India
August, 1963

Dear Friends,

There were many meetings held during the fall of 1962 to make plans for the 150th Anniversary of the Mission. I went to Bombay where an historical puppet show delighted us all. I was also able to go to Rahuri where a service in the church and a public program with many village officials gave tribute to the Mission. Vadala celebration day included the turning of sod for new buildings and wells. Ribbons were cut at the doors of the machine shop and quarters for the machine shop workers. I was sorry not to go to Sholapur where strides were made toward the much needed new Church, Wai with its thriving hospital, and Satara with its parade of bullock carts (the goal of 150 was not quite reached), and many lepers who are cured or in the process of being cured made for interesting programs.

In Nagar we had a 150 Hour Prayer Vigil. A candle was lighted on February 4 at 2 A.M. and burned constantly during the continuing prayers. The youngest officer carrying the 4 inches that was left of the foot high 7" in diameter candle led the procession for the beginning service of the day of Celebrations, February 10, in the Ahmednagar First Church. The candle burned on until the last Amen was sung that night. We still have some left for future use. On the 9th we honored the Girls' High School (Kindergarten through H. S.) on its 125th Birthday. The Mooks, our India Board Secretary, and the Nelsons, President of the United Church Board division of World Mission, were present to bring greetings from you and challenging messages to all. Surely they had an exhausting time going from station to station for 16 days.

High School Problem

The educational problems of India are almost beyond comprehension. A recent editorial said "15% of India's High School age young people are in High School. Thousands are clamoring for entrance but no place for them. India has more college registrations per capita than Britain." Our Hume High School in Bombay has two shifts with over 2000 pupils besides a teacher Training School at night. The new Vadala High School is expanding rapidly. Ahmednagar Girls' High School has turned down many applications for both boarding and attendance. On the other hand our Boy's High School (5th standard through High School) is in a bad way. The Boarding was closed and this year registrations are way down. Under India's Educational rules

it is difficult to get rid of dead wood. Pray that our special High School Board will have the courage to do what is necessary but hard to do. Our Ahmednagar-Supa District Primary Schools have all been taken over by the Government. That will probably mean school on Sunday in many villages, but surely not on Hindu Festival days. We can no longer depend on the school teachers to give Christian teaching to Christian children. The pastors will have to take more responsibility.

New Ahmednagar Chapel

Ahmednagar College Chapel was dedicated on March 10th. I was thrilled to be consulted about many details of the finishing process by principal Barnabas and even the architect. This Chapel has been called, "the Taj of Ahmednagar." It is surely a show place. Our prayer is that it will make a change in our hearts. The windows on each side are 5 floor to ceiling crosses. The horizontal part of crosses stretches the length of the building. A huge wooden cross hangs over the communion table. The building is surrounded by a moat. A

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

Rhodesia

Salisbury

January

- 26—**Mr. and Mrs. George Grant** are on furlough. He is field secretary for the Rhodesia Mission, where he helps with growing church program and contacts with government. After living in Salisbury for five years they moved to Mt. Silinda and then to Chikore in order to help with pressing needs at these stations.
- 27—**Mr. and Mrs. Edwin Richards** are newly appointed missionaries; they expect to leave this month for Epworth Seminary, Salisbury. He received his B.D. from Pacific School of Religion last June.

South Africa

- 28—**Started in 1835 to evangelize a primitive, frequently wild and barbarous people, the South Africa Mission has kept pace with the times and today bears Christian witness in the midst of great cities as well as on modern farms and in primitive tribal areas. Most of our schools have been taken over by the government. Great wisdom and patience are necessary.**

ALICE

- Between Port Elizabeth and East London, 60 miles inland. Adams United Theological School, Modderpoort, is being reorganized under the new name of Adams United College as part of the new Federal Theological Seminary of Southern Africa, in Alice.**
- 29—**Rev. and Mrs. William Booth** have served in Africa since 1946. He is principal of new Adams College (see above) which is governed by Congregational Union of South Africa, London Missionary Society, and our UCBWM. Most of the students are married and bring their wives and children with them. They live in apartments but share a common kitchen and dining hall. The life is an integration of prayer, study, work and play. Mrs. Booth is housemother, in charge of student wives' studies, and teaches Christian education. Both are graduates of Hartford Seminary.
- 30—**Rev. and Mrs. P. Allen Myrick** returned to Africa last year after one term and the furlough year. They share in Adams College of Federal Seminary, in which Anglican, Methodist, Presbyterian and our Church share. He teaches Old Testament and she teaches wives of theological students. He has A.B. and Th.M. from Harvard, B.D. from Union; she has M.S. degree from Columbia.

DURBAN

- Port of Natal. Leading industrial and manufacturing center and all-year-round resort.**
- 31—**Dr. and Mrs. Howard Christofersen** are on staff of McCord Zulu Hospital. After 10 years' work in all departments he is becoming superintendent. It seeks to give medical care to Africans and Indians in a Christian atmosphere. He is son of missionaries and spent his childhood in South Africa. She is trained nurse.

February

- 1—**Rev. and Mrs. Lawrence Gilley** were appointed to Africa in 1962 and spent last year studying at Hartford Seminary. They arrived in South Africa last August. Both are graduates of Oberlin College and he has B.D. from Union Seminary.

plane load of members from the Plymouth Church, Minneapolis, (the donors) was here for the dedication. I had the privilege of planning the floral decorations, 14 large floral arrangements and as many pots of ferns. For flowers we had red cannas and white frangipani. It is indeed glorious to hear chimes and hymns from the broad casting equipment at the top of the tower. The lighting is effective. For our Ahmednagar Christian Conference Lenten Service, we had a simple program but the lighting made it very dramatic. Ordinary lighting for the beginning of the service, dim lights while five pictures of the Passion Week were shown with appropriate music, Bible reading, and prayers. Then darkness as a male chorus sang "Were You There When They Crucified My Lord?" After darkness and silence, the blazing lights back of the cross came on as "When I Survey the Wondrous Cross" was read. During the last of the service the whole building was ablaze. Mr. Mook was here for the chapel service for the opening of the College. We decorated with royal poinciana and trailing yellow liburnium. Miss Tonia Koloski of Des Moines is our Grinnell Student this year. She has a Lithuanian background; of course that is of interest to me.

Distribution of Milk

Since last July I have been contact person responsible to the National Christian Council of India for the distribution of powdered milk to 22 centers and food stuffs (wheat, wheat flour, bulgar wheat, corn meal, oil, beans etc.) to 12 hostels. I took over last year without the proper instructions. The District Representative and I have spent about 20 hours the past week

inspecting. Sad things have happened and I am to organize a corp of inspectors to help keep things as they should be. Milk made from powdered milk is to be consumed by the children on the spot and not taken home to be used for family tea so that the child gets scarcely any.

Kodi Vacation Place

Kodi Holiday was restful, but busy. I worked on our Holiday house Committee. It is a problem to know how best to rent some of the places we are not needing because of short staff. Business folk are willing to rent for high rates. Missions that do not have the fine housing we have want to rent but for lesser rates. Upkeep becomes very costly. So what and how should we do? This year we had the joy of sharing the problem with the Central India folk (E. & R.). They are a grand consecrated group. It is always good to have fellowship with our Madurai and Ceylon Mission workers. The music, and drama are all good tonic. It was a joy and comfort to have the Mooks with us.

Problems at Fiber Industry

Day to day problems are numerous. Fiber costs go up and up, keeping us at our wits end trying to balance our books. I have been advised to make the Industry a Co-operative. We are studying the possibilities. What to do for helpless old folk? Some with families who do not care and some all alone! Whether to keep one of our worker's daughters in high school or send her to teacher training school. Will she get a job even if she has a two year Teacher Certificate? They all want work in Mission Schools, but those jobs are fewer and fewer. Will non-Christian local boards consider them? Just two samples.

PRAY FOR SOUTH AFRICA

In this rich and beautiful country the unsolved problem of colour chills the sunlight and shakes the hearts of the people with fear. We must pray for South Africa in a spirit not of judgment and indignation, but of compassion and understanding. We must pray with personal repentance and humility, so that we ourselves may be kept free from colour prejudice and may teach our children to be colour-blind.

PRAY

for the Congregational Union of South Africa that, under the pressure of legislation that seeks to divide the different races, it may be strengthened and to fulfill its declared aim of holding together in fellowship the European, Coloured and African churches;

for ministers and missionaries, working under increasing difficulties, that with grace and courage they may mediate the love of Christ to those who administer the law and those who suffer under it;

for Christians on both sides of the colour bar, that they may be given the power and faith to risk their own personal freedom in the name of the freedom of Christ;

for African leaders, that they may not be disillusioned and embittered; but may, with wisdom and forbearance, use their growing influence and power to the benefit of their followers and the glory of God.

—Congregational Prayer Fellowship Handbook

I am well, happy and hope that I am serving God as he would want me to serve him. The next year holds promise of some interesting experiences and I am grateful for the privileges that are mine. May God bless you all.

Sincerely,

Mrs. Frank Tishkins

A Busy Doctor

Clyde L. Fields

A Saturday's work in the ministry of Dr. George Burgess, missionary doctor in a visit to Bunjei Hospital included the following:

1. Cataract operation on an elderly woman.
2. Removal of a six inch tumor like a unicorn from the forehead of a woman.
3. Hernia.
4. Removal of a malignant tumor from a woman's foot.
5. Amputation of a young man's leg with a malignant ulcer.
6. Cut out an ulcer on the leg of a little boy in preparation for a skin graft.
7. Amputation of a young man's leg with malignant ulcer.
8. Removal of a benign tumor from the side of a woman's hand.

Lunch for Dr. Burgess was at 4 p.m., followed by a return to the hospital to write up the operative notes and the orders for the nurses to follow as they looked after the post-operative patients. Dr. Burgess indicated that he had hoped to put four body casts on children with TB of the spine, but there was not time.

The above information was contained in a letter from Rev. and Mrs. Lawrence Henderson, United Church Board for World Ministries missionaries in Angola, Portuguese West Africa. Dr. George Burgess gives three days a week from his duties at Dondi Hospital to the Bunjei Hospital near where Rev. and Mrs. Lawrence Henderson are presently serving.

Is not one reminded of Luke 4:18, where Jesus says: "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, and to set at liberty them that are bruised."

Our contributions to Our Christian World Mission help to make possible the ministry of healing, preaching, and service in the name of Christ around the world through the United Church Board for World Ministries.

One can never go up, until one has gone down in his own esteem.

—Mary Baker Eddy



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

MONTHLY SURVEY OF CURRENT FILMS

P. F.'ERS REMAKE-A-LAKE PROJECT

Local Pilgrim Fellowship groups are beginning to send in their reports about projects to raise funds for the 1963-64 youth project. This Remake-A-Lake goal of \$3,000 will provide enough money to properly drain the old lake area at Moonelon Center, landscape it and altogether make it a worthy attribute to the natural beauty of the Center.

The following local youth groups have already shared in this project: Burlington Lakeview; Greensboro First; Norfolk Christian Temple Junior High; Burlington Beverly Hills Senior High; Windsor Senior High. Perhaps by the time this goes to press more will have sent in their shares toward our goal. Individuals, too, have expressed interest and active support for this project. We hope to have the money raised in time to get the work done before 1964 camps open. We hope your youth group will come on along and join with us.

So. Convention Office

A Youth Rally is being planned by the Senior Pilgrim Youth Fellowship at Wake Chapel, Sunday afternoon, February 9, to which all senior high youth in the Eastern North Carolina are invited.

Children — General Audience

The Young and the Brave

Adults — Mature Young People

All the Way Home

Buddha

The Condemned of Altona

The Day and the Hour

Kiss of the Vampire

The Leopard

Lord of the Flies

Square of Violence

The V. I. P.'s

Adults — Mature Young People and Young People

Gidget Goes to Rome

Murder at the Gallop

My Hobo

My Name Is Ivan

The Wheeler Dealers

Adults

8½

The Greenwich Village Story

In the French Style

A New Kind of Love

Two Are Guilty

Wall of Noise

Wives and Lovers

YOUTH WEEK 1964

Many communities will share in the observance of national Youth Week January 26 - February 2. The theme for this special observance for a local church and an interdenominational nature is "The Peculiar Ones." Most of our local churches will observe "Youth Week" in some way.

TEN THINGS I WISH I HAD KNOWN BEFORE I WAS 21

1. That it was really important to be a Christian.

2. What I was going to do for a living — exactly what my life-work would be.

3. That my health after 30 depended in a large degree on what I put into my stomach before I was 21.

4. How to take care of money — that I was really a trustee of what I had.

5. The asset of being neatly and sensibly dressed.

6. That habits are mighty hard to change after you're 21.

7. That worthwhile things require time, patience and work.

8. That the world would give me just about what I deserved.

9. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else.

10. The value of absolute truthfulness in everything.

And one more for extra thought— That my parents weren't old fogies after all!

OLD TESTAMENT ON TV

A three-month course of illustrated lectures on outstanding Old Testament personalities will be presented by "Frontiers of Faith" on the NBC-TV network on successive Sundays starting February 2, 1:30 to 2:00 p.m. EST. If your NBC TV station does not carry this program, inquire about it. It is produced in cooperation with the National Council of Churches.

The teacher will be Dr. Hagen Staack, a geologist and theologian. He believes that Protestants have neglected the Old Testament. Says Dr. Staack, "It is time to take the book off the shelf, undust it, bring it alive and show that it is really relevant to our day." The first program will be on "The Learner" (Moses); "The Lawgiver" (Moses), February 9; "The Settler" (Joshua), February 16; "The Hero" (Samson), February 23.

1964 Camp Schedule At Moonelon

	Date	Director
Work Camp (10-11-12th graders)	June 7-13	Mr. Oscar Y. McClannan, Jr.
Junior Age 1 (5-6th graders)	June 14-20	Rev. William T. Joyner
P.F. Officers Rt. (9-10-11-12)	June 21-27	Rev. S. Collins Kilburn
Youth Travel Seminar (10-11-12)	June 27 - July 5	Rev. Richard N. Rinker
Junior High 1 (7-8)	June 28 - July 4	Rev. John Lackey
Junior Age 2 (5-6)	July 5-11	Rev. Thomas W. Madren
Middle High (9-10)	July 12-18	Rev. Willis E. Joiner
Senior High (11-12)	July 26 - Aug. 1	Mr. and Mrs. D. B. Smith, Jr.
Junior Age 3 (5-6)	August 2-8	Miss Dorothy Ballinger
Junior High 2 (7-8)	August 9-15	Rev. B. J. Willett

Registration forms and further details have been sent to all churches, either to the minister or church school superintendent. Additional forms may be obtained from Rev. Richard N. Rinker, Box 336, Elon College, N. C.

Administrative Arthritis In The Church School

The Sunday school sadly suffers from stiffness of the sockets. The immobility and rigidity of its workers causes a partial paralysis that cripples the work of Jesus Christ. Some call it consecration but it looks and works like calcification.

It is distressing to hear superintendents lament that the Sunday school is hobbled by staff members who, abalone like, cling to their positions year in and year out refusing to operate or cooperate. It is strange how some teachers have confused stubbornness with steadfastness.

While some pastors have divorced themselves from Sunday school functions because they honestly don't care, many more have little to do with Sunday school because they don't dare.

More Sunday schools than you dare dream, if off-the-record remarks of pastors are correct, operate at fractional efficiency because of administrative arthritis. No one dares remove certain teachers or replace certain departmental superintendents because of the tumult it would trigger. Adult classes are particular prey and are often saddled with a teacher, who though critical of apostolic succession somehow practices timeless teacher tenure.

Laymen need to learn that God's blessing requires submission to delegated authority. Resistance here is no less than resistance to God's Word: "Obey them that have rule over you, and submit yourselves..." (Heb. 13:17). God cannot use disunity. Christians need to be drilled until they recognize without reaction, that the word organization is as spiritual as the words prayer, witnessing, and tithing.

Some Sunday schools are nothing less than conglomerates of confusion from cradle-roll through the curriculum. Some use materials from as many as six different publishers. Some teachers are actually insulted if asked to follow the curriculum. Can you imagine what would have happened to Gideon and Israel, if his men had not followed the agenda? The focus of their power was "they did it together."

If you think this harsh, or doubt that administrative arthritis is a real disease, would you ask your superintendent if all the gears mesh in your Sunday school.

Pastors should teach their people that this is not the day of the book of Judges. It is treasonous for "each man to do that which is right in his own sight."

—United Evangelical Action

The golden age only comes to men when they have, if only for a moment, forgotten gold.

—G. K. Chesterton

January 21, 1964

Virginia Council Of Churches To Meet

The 19th Annual Meeting of the Virginia Council of Churches will be held January 28-29 in Richmond with sessions in the Seventh Street Christian Church and First English Evangelical Lutheran Church in Richmond. Dr. Caryle Marney, pastor of the Myers Park Baptist Church, Charlotte, N. C., and a distinguished preacher and author, will be the guest speaker. Denominational representatives will hear and discuss reports from the Council's seven program areas and consider proposals from the recent Strategy Conference on Coopera-

tive Christianity.

Dr. Marney will speak to the opening session of the Council on Tuesday evening, January 28 at 8:00 in the Seventh Street Christian Church, 4101 Grove Avenue at Malvern. His second address will be given on Wednesday, January 29, at a luncheon meeting in the First English Evangelical Lutheran Church, 1605 Monument Avenue at Stuart Circle.

Denominational representatives and church leaders of fifteen denominations will participate in the meeting.

North Carolina Council Of Churches

CONDENSED PROGRAM, 1964 ANNUAL MEETING

HICKORY, NORTH CAROLINA

Theme: "The Role of The Laity"

Monday, January 27

Department of United Church Women opens with registration at 2:00 p.m.; Board of Managers' Meeting at 3:00; dinner at 6:00. Speaker, Mrs. Bertha Jarrett, Baltimore. (Place: Holy Trinity Lutheran Church, 6th Street at 6th Avenue, N.W.)

Tuesday, January 28

9:00 a.m. — **Registration for both Pastors' Conference and U. C. W. Department.** (Place: Corinth United Church of Christ, 150 16th Avenue, N.W., one block west of Highway 127.)

10:00 — **Opening devotional** led by Hickory Ministers' Association. Presiding: Dr. W. J. Andes, Elon College, Program Chairman.

10:15 — **The Rev. Emerson W. Smith**, Methodist Board of Christian Social Concerns, Washington. "The Christian in Industry."

11:20 — **Dr. Pelham Wilder, Jr.**, Duke University, Durham. "The Confrontation of Science and Religion."

12:30 p.m. — Recess for lunch.

12:45 — **Luncheon for both Pastors and United Church Women.** Speaker: Dr. Samuel D. Proctor, president, A. & T. College, Greensboro. "Christianity and Higher Education."

2:00 — **Panel on Evangelism and Church Enrollment.** Panelists: Dr. Julian Hopkins, Baptist State Convention, Raleigh; Dr. C. Freeman Heath, N. C. Methodist Conference Board of Evangelism, Raleigh; Rev. Eugene E. Kirkman, Highland Presbyterian Church, Winston-Salem; Rev. Beverly Cosby, Lynchburg, Va.

4:00 — Other meetings to be announced.

6:00 — **Joint Fellowship Dinner.** (Place: First Methodist Church, 3rd Avenue at 3rd Street, N.E.) Speaker: Mrs. H. Olin Troy, Knoxville, member of the Executive Committee, United Church Women of America. "To Minister and to Give Its Life."

8:00 — **Evening worship in the church sanctuary**, First Methodist Church. Preacher: Dr. Henry Pitney Van Dusen, president emeritus, Union Theological Seminary, New York. "The People of God in a Nation Under God."

Wednesday, January 29

(All meetings at First Presbyterian Church, 237 Second Street, N.W.)

9:00 a.m. — **Registration of delegates to the Council Annual Assembly.**

9:30 — Annual Assembly — President George R. Whittecar, presiding. Reports, election of officers, adoption of budget, resolutions.

12:45 p.m. — Fellowship Luncheon for all delegates. Awarding of citation for distinguished service to the Council. Communications Awards, Blaine M. Madison, Chairman, Committee of Public Relations.

1:45 — Conclusion of remaining business of the Assembly. Adjourn.

Faith Seen As Factor In Program

By David S. Greene, Greensboro Daily News Science Writer

ELON COLLEGE, Jan. 8 — Faith in the future is the key to understanding and justifying the cost of the space program, a top official of the National Aeronautics and Space Administration (NASA) said here tonight.

Dr. Addison M. Rothrock, associate director of plans and program evaluation for NASA, outlined the accomplishments and hopes of the space program in two talks here. He illustrated the talks with film slides.

He spoke first to Elon College faculty and students during a chapel convocation. His second address was given during a sparsely attended public meeting in Whitley Auditorium on the campus tonight.

Dr. Rothrock said the space program is quite different from other governmental programs. It is, he said, a great national effort to accomplish in an area in which gains or benefits are not immediately discernible.

He described the space program as another tool in man's quest for knowledge of his environment and the universe. Space rockets, he said, have made it possible to take scientific instruments beyond the limiting factor of our atmosphere and to the vicinity of the moon, sun and other planets.

Much of the space effort has been involved in communications and observation. He indicated he foresaw no major problems in establishing almost instantaneous and worldwide communication through the stationing of several Nimbus spacecraft in synchronous orbits.

He spoke briefly of two areas of concern in the Apollo moon flight program: Solar flares and the moon's surface. Future space probes and investigation are designed to answer the questions.

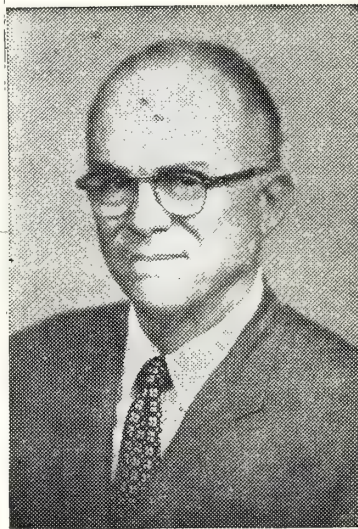
The NASA official said, with additional knowledge, it can be planned so astronauts can make the moon flight between sun flares, so the men will not be exposed to the dangerous radiation.

As for a flight to Mars, he said, shielding from intense radiation created by sun "spots" would be required.

Dr. Rothrock said it is difficult to predict when specific accomplishments will be made in space activities since man is doing things he has never before done.

He termed the chances of the flight to the moon and lunar exploration "quite good." He said NASA is very hopeful of achieving the national goal by 1970, and of Americans being the first to the moon.

In response to a question, the NASA



Addison M. Rothrock

official said the space program not only is providing jobs for many thousands of persons but more importantly is spurring intellectual development and advances in research, development and technology.

Pulpit guest at The Christian Temple, Norfolk, January 26 and February 2 will be Commander Ralph W. Below of the Navy Chaplain Corps, who is now serving as Senior Chaplain of the USS Forrestal. Dr. and Mrs. Hamilton will be on a Caribbean cruise, during which Dr. Hamilton will serve as chaplain on the Holland-America steamship, Statendam.

The Alcohol Education Workshop, scheduled for First, Norfolk December 18, had to be postponed on account of snow. It will now be held there January 27 at 7:30 p.m. with Dr. Wayne Womer, executive secretary of the Alcohol Education Council of Virginia.

New Year's morning a special service was held at Southern Union College on the beginning of the seventh year of Dr. Walter Graham's presidency. Pianist was his daughter, Mrs. Ermaleen Graham Dunn. Sharing in the service were his wife, Mrs. Juanita Graham, Mrs. Gail H. Rochelle, and Dean A. R. VanCleave. The meditation was presented by Mrs. Jean B. Faulkner and was entitled "One Step At A Time." Dr. Graham gave the benediction.

Chapel At Catawba To Be Dedicated

FEBRUARY 2

The Chapel of Catawba College will be formally dedicated at 4 o'clock Sunday afternoon, February 2 according to an announcement made by Dr. Banks J. Peeler, president of the Southern Synod, United Church of Christ.

The new house of worship, built by gifts from the congregations of the Southern Synod at a cost of over \$475,000, will fill a great need on the college campus for a facility where the entire student body can gather together for worship services.

The auditorium in the Hedrick Administration Building has been doubling as a chapel and general purpose hall since Catawba's move to Salisbury in 1923. Several years ago, the size of the hall became prohibitive for any total mass gathering of the student body.

Formal vesper services held on the First Sunday evening of each month require attendance of the entire student body. In the past, this necessitated spilling a portion of the students over into the music building where they had to listen to the service via a public address system. With the new chapel, all the students can gather under one roof.

Rev. Richard A. Cheek, pastor of Heidelberg United Church of Christ in Thomasville, and chairman of the Synod's chapel fund committee, will preach the dedicatory sermon, and Synod President Dr. Peeler will perform the dedicatory ceremony. Also participating in the service will be Catawba President Dr. Donald C. Dearborn, campus pastor; Rev. Porter W. Seiwel, and the college choir.

The chapel, styled in American Gothic and blending with the architecture predominate on the rest of the Catawba campus, will seat 1,000 and provide facilities for choir rehearsal, robing, offices and study for the campus pastor — complete arrangements for handling the religious life activities of the school.

The Florida Women's Fellowship is collecting books of trading stamps in order to purchase a station wagon for Lake Byrd Lodge, the Florida United Church of Christ Conference Center.

Church School Superintendents in the Valley of Virginia Conference are to meet Friday, February 7, at 7:30 p.m. in Central Church. Local committees on Christian education are invited to share in the meeting.

The Christian Sun

The Woman Of Samaria

Background Scripture: John 4:1-42.

Devotional Reading: Psalm 42:1-5.

Memory Selection: **But whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.** John 4:14.

Here is one of the most dramatic scenes in the New Testament. To be sure there is no pomp or pageantry, no great crowds, no stirring action. Nothing but a man and a woman sitting beside a roadside well, talking with each other about the elemental facts of religion and the hunger of the heart. But out of this chance contact and conversation came some of the great truths of the Christian religion, as well as the conversion of the woman herself and many of her fellow-villagers. The place — Jacob's well, a historic spot teeming with sacred religious associations. The time — high noon. The cast a man and a woman.

THE CHARACTERS

A Samaritan woman. She had a shady reputation. She had had "a la Hollywood" five husbands, and now she was living with a man who was not her husband! The fact that she came to the well at noon shows that she was not "accepted" by the other women of the village. She was a sinful, sad, lonely woman. She probably put on a bold front, but underneath it all there was a heart hunger, a divine dissatisfaction, a sense of failure. Outwardly religious, she knew but little of the deeper meaning and power of religion.

The Master, Jesus. The simple story tells us a great deal about him. a. He was tired and hungry. John, who emphasizes so often and so much the divinity or deity of Jesus, also emphasizes his humanity. He was the Son of God but He was also the Son of Man. He knows how to help us because He took upon himself the form of a man and was tempted and tried like unto us.

b. It shows his warmth of sympathy. In Jesus the woman met someone who was not a critic but a friend, one who did not condemn, but who understood, and she talked to him like she could not have, or would not have talked with anyone else.

c. It shows how he broke down the barriers of race and religion, and man-made barriers. The Jewish Rabbi would not speak to a woman in public, even his own wife or daughter. The ordinary Jew would have no dealings with a Samaritan. The Jews scoffed at the Samaritan religion. Here was the Son of God, tired and weary and thirsty, the holiest of men listening with understanding to a sorry story, breaking down the barriers of nationality, and orthodox Jewish custom. Here we see the beginning of the universality of the gospel, God loving not in theory but in action. **If the members of the Church of Jesus Christ had more of his spirit we would not have any race problem! Come to think of it, it is quite difficult to justify**

or defend our prejudices when we come into his presence or bow before him, is it not?

THE CONVERSATION

Space forbids a detailed presentation of the conversation between these two characters. Beginning with a simple and sincere request for a drink of water, involving a discussion of water with a distinction between ordinary well-water and "living water" — The Jews knew the difference between cistern water and spring water — the conversation moved to a higher level and became involved in the character of true worship and the place of worship, and the woman made out a good case for her religion. The climax came when Jesus told her to go call her husband. Jesus had put his finger on the sore spot in her life. **Her primary problem was not theological, but moral.** She was living the wrong kind of life. She tried for a moment to change the subject and to evade the point, but to no avail. It seemed as if this Stranger could read her like a book. Indeed when she went for her fellow-townsmen she told them "Come see a man which told me all things that ever I did!" And it came like a flash that this was no ordinary man, He was a prophet, indeed He seemed to fulfil the Messianic image.

Just as the crucial point in the conversation was the moment when Jesus put his finger on the sin in the woman's life, so the climax came when He said "I that speak unto thee am He." Here was the Son of God making known to this woman

of the street the fact that He was indeed the Christ, the promised Messiah!! There's a wideness in God's mercy like the wideness of the sea.

The woman became so excited that she rushed off to the village, forgetting in her excitement her waterpot. In the exhilaration of drinking the water, which if a man drank he would not thirst again, she forgot the water, which if a man drank, he would thirst again!

THE CONSEQUENCES

We have already seen the change that took place in the woman's life. It makes no difference what we call it, when that woman was confronted by Jesus Christ and responded to his Spirit, she found within herself a new life and liberty. It is too bad in a way that the gospel story does not give us more details of her later life. But her immediate reaction was probably typical. Having discovered a new kind of life for herself, she wanted to share it with others. And she urged them to come see this Man too. What followed is a norm for Christianity. The Samaritans said, "Now we believe not because of thy saying (the woman's words) for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. **FROM HEARSAY TO EXPERIENCE, FROM HEARING ABOUT CHRIST FROM OTHERS TO COMING TO KNOW HIM PERSONALLY.**"

CHRISTMAS W. F. MEETING AT SOUTH NORFOLK

Beatrice George

The Women's Fellowship of South Norfolk Church held its quarterly meeting December 17. The devotionals were led by Mrs. Lois Tegerides who read the Christmas Story from the second chapter of Luke, then the group sang a number of Christmas Carols, after which she read the story of "The Love Chest for Mary" made in the carpenter's shop.

Mrs. Annette Harris, president, conducted the Friendly Service Dedication of gifts to our Christian Home, and sewing materials to Lebanon and India. Sketches were read by Mesdames Carol Chappell, Helen Maples and Alice Harding about our Christian Home for children.

A story of Christmas around the world and celebrations of individual nations was told and the meeting closed with a candle-light service. The group formed a circle with lighted candles and sang "Joy to the World." The closing prayer was offered by Mrs. Harris.

SUNDAY SCHOOL LESSON

FEBRUARY 2, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Coupons Help Us Greatly

Dear Friends:

With snow and ice on the ground today our children were unable to attend school. Because of this situation we had additional help in counting the coupons we had on hand.

We are sending off all of our General Mills coupons, hoping that we will have enough to supply the Wisseman Cottage with dishes, silverware, and such kitchen utensils as will be needed. Also there is always the need of replacement of dishes and utensils in the Rudd Cottage and Montgomery Cottage. Therefore you can see that it does not take long to exhaust our supply of coupons in keeping the amount of dishes and utensils we need to serve our children.

We hope that each of you will continue to send us your coupons. Should you have a supply on hand, regardless of how many or how few, we hope you will send them to us.

Of course we cannot obtain items for the cottages with Red Scissors coupons, but we can get money in return, so we are always anxious to get as many of these as possible.

So that you may have at hand the names of the coupons we can use we are listing below the Red Scissors and General Mills coupons which are valuable to us. We hope you will help us out as much as possible with the following coupons:

Red Scissors

Bordens
Mrs. Filbert's
Argo
Kirkman
Gold Seal & Penny
Joan of Arc
Grandma's Molasses
Prince
Octagon
Super Suds
Calumet
New White Detergent
Fleetwood Coffee & Tea
Luzianne Coffee & Tea
Skinner's Products
Linit
W. A. Davis Milling Co.
Pride of Illinois

Betty Crocker

Gold Medal Flour
Softasilk Cake Flour
Cookie Mixes
Muffin Mixes
Potato Mixes
Cocoa Puffs
Goodness Pack

Sperry Drifted Snow Flour
Three Little Kittens Cat Food
Hot Bran
Cake Mixes
Wheaties
Kix-Trix
Cream Puff Mix
Pie Crust Mix
Protein Plus
Frostyos

Pillsbury Products
Wheathearts
Bisquick
Cheerios
Jets — Hi-Pro
Buttermilk Pancake Mix
Red Band Flour
Twinkles
Country Corn Flakes
Frosting Mixes

REPORT FOR JANUARY 6, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 107.68
Western North Carolina Conference	30.00
North Carolina and Virginia Conference	150.00
Total	287.68

SPECIAL OFFERINGS

J. H. McEwen, Jr., New York, N. Y.	600.00
Mrs. Dorothy M. Russell, North Hadley, Mass.	5.00
Donald M. Swallow, Bellows Falls, Vermont	5.00
Paul Frazier, Reynoldsburg, Ohio	20.00
W. K. Wicker, Burlington, N. C.	300.00
Roger Gant, Jr., Burlington, N. C.	50.00
Long's Chapel United Church of Christ, RFD, Burlington, N. C.	14.67
Hobart T. Steele, Sr., Burlington, N. C.	7.50
Mr. and Mrs. I. P. King, Jr., Burlington, N. C.	10.00
Mrs. Eunice Rush, Greensboro, N. C.	25.00
Craven Steel Erecting Co., Greensboro, N. C.	100.00
Mr. and Mrs. Tommie C. Farrell, Pittsboro, N. C.	50.00
Dr. and Mrs. John G. Truitt, Elon College, N. C.	25.00
Mrs. W. D. Smith, Suffolk, Va. (Bethlehem Church)	2.50
Bethany Congregational Church, Bridgeport, Conn.	20.00
Junior Fellowship, Lakeview United Church of Christ, Burlington, N.C.	5.00
A Friend, Burlington, N. C.	5.00
Mrs. Gilbert Burns, RFD 1, Asheboro, N. C.	25.00
D. H. Carlton, North Wilkesboro, N. C.	5.00
United Church of Conway, Conway, Mass.	8.42
Allen A. Iseley, RFD 4, Burlington, N. C.	10.00
Mrs. R. E. Newton, Pomona Park, Florida	10.00
The First Church of Christ, Congregational, West Hartford, Conn.	200.00
L. M. Veasey, RFD 3, Tifton, Georgia	50.00
James E. Duke, Virginia Beach, Va. (Lynnhaven)	5.00
Adult Bible Class, Lynnhaven Colony United Church of Christ, Virginia Beach, Va.	8.00
Memorial Gifts:	
In Memory of Robert C. Moore	7.50
Special Gifts	918.25
Total	\$2,491.84
Total For The Week	\$2,779.52

(Note: Received from Franklin, Va. Church, Eastern Virginia Conference, \$146.57. This was included in report from Southern Convention in their report for week ending December 19, 1963.)

REPORT FOR JANUARY 13, 1964

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 77.26
Eastern Virginia Conference	385.64
Eastern North Carolina Conference	189.10
Western North Carolina Conference	44.00
North Carolina and Virginia Conference	1,268.89
Total	\$1,964.89

SPECIAL OFFERINGS

Elon College Community Church	150.00
Highlands Congregational Church, Melrose, Mass.	50.00
George Pickett, Burlington, N. C.	3.00
First United Church, Norfolk, Virginia	15.00
Mrs. Alden T. Bunyan, West Hartford, Conn.	10.00
George W. Pelzer, Bethlehem, Conn.	5.00
J. W. Dixon, RFD 2, Brown Summit, N. C.	7.00
L. S. Lane, Palmetto, Florida	200.00
W. B. Lumley, Greensboro, N. C.	5.00
Mr. & Mrs. Morris Fugua, Mebane, N. C.	5.00
Bethel Christian Church, Burlington, N. C.	27.07
Mrs. J. L. Lano, Sanford, N. C.	5.00
First Congregational Christian Church Sunday School, Roanoke, Ala.	24.00
Ladies' Aid Society of Barrett's Church, Wakefield, Va.	10.00
Tower Hosiery Mills, Inc., Burlington, N. C.	100.00
Connie Beale Sunday School Class, Franklin Congregational Church, Franklin, Va.	43.23
Women's Fellowship, Franklin Congregational Christian Church, Franklin, Va.	180.00
Protestant Chaplains' Fund, Fort Gordon, Georgia	25.37
First Congregational Church, East Hartford, Conn.	107.35
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
Rollstone Congregational Church, Fitchburg, Mass.	25.00
Adult Bible Class, Monticello Church, Brown Summit, N. C.	5.00
Evangelical Congregational Church, Acton, Mass.	25.00
Women's Fellowship, St. Peters United Church of Christ, Greensboro, N. C.	10.28
Women's Fellowship, Franklin Congregational Christian Church, Franklin, Virginia	15.77
Happy Sharers Club, Greensboro, N. C.	20.00
Junior Class, Pfafftown United Church of Christ, Pfafftown, N. C.	12.00
Mr. and Mrs. Elmo Partin, RFD 3, Raleigh, N. C.	13.10
A Friend	1,000.00
Elcho Congregational Sunday School, Elcho, Wisconsin	30.00
Women's Fellowship, Pleasant Grove Church, Halifax, Va.	70.00
Turner's Chapel Church, Sanford, N. C.	25.45
Bible School, Union United Church of Christ, Virgilina, Va.	10.73
In Memory of Mrs. Helen B. Phillips	5.00
Special Gifts	207.71
Total	\$2,457.06
Total For The Week	\$4,421.95

In Memoriam

"Blessed are the dead who die in the Lord."

JONES

On October 17, 1963, our Heavenly Father in his infinite wisdom called home Mr. Edgar Sydney Jones, a loyal and faithful member of the Windsor Congregational Christian Church.

The members of this church hereby express their profound regret in the loss of this member. Therefore, we wish to offer these resolutions in his memory:

1. That we extend to his family and loved ones our deepest heartfelt sympathy.

2. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy to be entered in the church records.

Mrs. E. R. Laine
Mrs. Bruce K. Johnson, Sr.
Committee

CARR

The members of Mt. Carmel Congregational Christian Church, Walters, Virginia, wish to pay tribute of love and respect to the memory of Mr. Julian Carr, who quietly passed away in Obici Memorial Hospital on December 1, 1963, at the age of sixty-four years.

Mr. Carr united with Mt. Carmel Church early in life and remained a most faithful and devoted member until death. For many years he served as a deacon of his church and also was a member of the Men's Bible Class. He was a kind husband and father and a friend to all. We shall miss his presence among us.

In memory of him, we offer the following resolutions: First — We bow in humble submission to our Heavenly Father's will.

Second — We extend sympathy to his beloved wife, son and relatives.

Third — A copy of these resolutions be sent to his wife and son, a copy to

The Christian Sun for publication, and a copy be entered in the church records.

Committee:

Mrs. Eva G. Beale

GREEN

We, the members of Antioch United Church of Christ, wish to pay tribute of love and respect to the memory of one of our beloved members, Mrs. Ella Katherine Green, who departed this life August 22, 1963, at the age of 79 years. She had been a faithful member of Antioch Church and the Women's Fellowship for many years. Her husband, Earl Green, died in 1957. She is survived by three daughters: Mrs. Elsie Nieswander, Mrs. Edna Wright and Mrs. Erma Bontrager.

She had been a guest for the last four years at the Virginia Mennonite Home, and became seriously ill for her last ten weeks. During her last illness she expressed a desire to go to her Eternal Home.

The funeral was conducted by the Rev. E. J. Rohart, assisted by the Rev. Neil R. Howard. Burial was in the Antioch cemetery.

In memory of her we present the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we extend our deepest sympathy to the members of her family and commend them to God for comfort.

3. That a copy of this memorial be sent to her family, and a copy sent to The Christian Sun for publication, and a copy entered on the records of the church.

Mrs. A. W. Andes
Mrs. B. F. Frank
Committee

December, 1963, set three "firsts" for The Christian Temple, Norfolk — offerings of \$6,242.66, all-time high for any month in church's history; offering for December 29 was \$1,842.98, all-time high for one Sunday; total for year, \$53,677.82, was also an all-time high and exceeded budget requirement!

Rev. and Mrs. James W. Madren, 213 Grace Street, Suffolk, Virginia, announce the birth of a son, James W. Madren, Jr., December 19, 1963. Readers of The Christian Sun join in congratulations. Rev. James W. Madren is serving as pastor of the Mt. Zion Church in the Eastern Virginia Conference.

The Council of Churches of Greater Washington, according to announcement by Rev. David Colwell, president (a minister of the United Church of Christ), has adopted plans for an Urban Institute. This grew out of a Laymen's Study Commission composed of prominent Washingtonians including Brooks Hays, Francis Pickens Miller, Fred M. Vinson, Jr. and Victor G. Reuther.

The Authority Of Jesus

Victor C. Hayes

Pastor, Congregational Christian Church in Warwick, Virginia

This is too often a tragic joke! We say, yes, yes, Jesus the Christ is Lord, Master. But we act in some areas as if we never knew Him.

We knuckle under the authority of our gang or group. We uncritically obey "the rules of the game" in our job. We unblinkingly accept the authority of local custom or habit. We **know** that in the areas of belief and human conduct Jesus is supposed to be our supreme authority. But we do not want to upset ourselves by recognizing that His teaching necessarily **clashes** with many of the attitudes and customs that in fact govern us.

Let's be careful where we make the exceptions. Of course Jesus is not our authority in **science** or **medicine**. He spoke the language of his pre-scientific day. He knew nothing about splitting atoms or relativity theory or viruses. Here the scientist or the doctor is our authority.

But Jesus **is** our authority on the subjects of God and man and religion and human relationships and the ultimate point of living. He teaches that God is One, living, personal, available; a God of law, judgment and mercy. That each human being is His child, beloved. That He will come, forgive, cleanse, remake, lead, love.

Jesus' own fate reveals that closed hearts and minds make men capable of every ugly, vicious and sinful act. Yet He insists that every man may come repentantly into the Kingdom where the will of **God** is man's will, and life is clean, honest and open. He taught: "Treat others as you would like to be treated." He said: "Whatever you do to another human being you do to me."

This is not the voice of hate or fear or status quo or prejudice or sword. It is the voice of love and justice and brotherhood, of identity with **all** men. Therefore it is the Voice of Authority. Jesus lived what He taught. Therefore the crowd was astonished: "He teaches as One having authority, not as the scribes." His teaching is the final authority. Your problem and mine is to **let it have the final say** in our lives.

THE CHRISTIAN SUN

Elon College Library

Elon College Library

JANUARY 28, 1964

Youth Week

January 26-February 2

YOUTH

Youth am I!
I am a skylark on the wing,
Alive, alert to joy and spring,
No valleys tempt me; peaks allure—
Long flights my quivering wings endure;
And only he who seeks the height
Of great adventure, views my flight
Toward the light.

Youth am I!
I seek new ways beneath the blue;
I take far flights unknown to you—
Yet do I need your faith in me,
For though I seem so wild and free,
When comes the storm and darkened sky,
I would you had climbed as high
As skylarks fly.

Youth am I!
Since you were young it is so long
That you forgot life's morning song,
And do you doubt my loyalty
To ideals high; or can you see
Beneath my shining, morning face
The semblance of an inner grace,
High heaven's trace?

—Alice G. Moore

Then Comes Death

Not everyone is sick for a long time, but death is a certainty for every human being. In the story of Jesus there was not only his friend Lazarus, a man of mature years, but there was the widow's son who was about to be buried even though he was needed exceedingly by his mother. Jesus moved among the living and the dead. In fact his own inert body was taken from a cross and placed in a tomb. Jesus knew all about death.

Don't we wish that we knew all about it! We know such a little. We know that it is inevitable, that it is part of human experience, and we believe that an All-Wise Providence planned it.

Today, January 25, 1964, we sat in church where a sister lay in a casket and heard a minister repeat

the words of Jesus, "If I go away and prepare a place for you, I will come again and receive you, that where I am, there you may also dwell." The open grave was surrounded by beautiful and expensive flowers — a gift much too late to bless the one who loved beauty and had needs. But the beauty was not what cheered the soul. Flowers could not take away the sting of death. But the love and power of God who "brought again from the dead our Lord Jesus" — they could give comfort and hope. In the presence of death we are in the midst of life; life as long as eternity, as rich as infinite love, as beautiful as God can make it. Death is not something to be sought, or to be dreaded. It is to be accepted as part of the Infinite Plan.

Youth Week

This week in the calendar of the Church belongs to youth. It is the time for young people to have first place in Church. They can lead church services. They need social events. There should be time for thought, meditation, and discussion.

Far too much of the time of young people, and adults, is crowded with activities, and there is not enough time to consider the reasons for the activities and the purpose of living. It is little wonder that so many young people drop out of school, for they have never learned what life is about, its reason, its goal. Then why should they study, work, deny their natural desires? Why not drift with the tide of humanity, like driftwood, without purpose or destination?

Here is where the Church has its opportunity. The Church can and should supply ideas, ideals, goals, reasons, and stimulus. Those rowdy boys and moody girls may test the patience of teachers and youth leaders, but the boys and girls are God's best gift to adults, and these gifts should not only be treasured; they should be trained. Fortunate indeed is the man or woman who is chosen to counsel and lead young people in the church. They are builders of the Kingdom of God here on earth.

Because some young people read this page, the writer wants to say something directly to them. He feels flattered to know that young people read editorials and are not content with "news" and the frills of life.

These are marvelous days for young people. They can travel everywhere — on earth and sea and in the sky. To you is given an open road to "treasure hunts" in medicine, science the like of which a former generation knew nothing, international politics, and in developing such human relations that war will be forever unused. One youngster writing recently put it this way: "The world is wide open for me to do

almost anything a man could imagine, and this great freedom of choice is frightening at times."

But no one need be afraid. Stammerers can learn to speak eloquently, practice and schooling can help one to write interestingly concerning whatever the mind can understand or imagine, others have travelled some of the paths or at least have discovered the directions in which paths can be blazed or highways run. There is a universe just waiting for hardy and intelligent people to discover its beauty spots and secrets of being. You can be one of the people who will find a "break-through" in some important part of human undertaking. And in your search there can be spiritual companionship with Him who revealed the Father while he lived among men. Jesus was never afraid; you need not be. Test your abilities with certain confidence that you are never alone.

Make the Beatitudes a sort of foundation stones on which your life is built. Then your house will stand amid whatever storms may come. Clean living because of a pure heart can guarantee that your life will make a difference in this world. And it will bring real joy to you and those who know you best.

Next Week

Next week there should be a considerable amount of information coming to you from the United Church of Christ Assembly which is this week in session at Atlantic City, New Jersey. The editor and his wife-secretary are there trying to discover what plans are in the making, and searching for the things that will help our churches and church people to be their very best. Until then — see how much you can do for your church.

Notice To Convention Delegates

A committee appointed for the purpose will make a report to the coming session of the Southern Convention which will propose a new Conference of the United Church of Christ composed of all our churches south of a line at or near the middle of Virginia, the Negro Congregational Christian Churches in that area, and the Evangelical and Reformed churches in the area. Our churches north of that line will be expected to unite with a similar group to the north.

This new Conference of the United Church of Christ will carry forward all the work now undertaken by the three bodies herein named, and all property rights will be preserved.

It is entirely possible that a motion will be made to set up two state Conferences composed of the three groups within the two states.

The proposals as printed in this paper some months ago indicate that there will be a new paper for the united group or groups, which means that *The Christian Sun* as now known will be discontinued, or perhaps more accurately, will be part of the united paper to be published by the new Conference.

This notice can be only partial since this writer is not a member of the Steering Committee, and since no notice has come from the Convention officials. However, as one who has given his life to the work of the Convention, and as one who is eager for the new Conference or Conferences to

move forward; and since the Constitution of the Convention in Article XV specifically states that no changes can be made without a printed notice three months in advance of the Convention session, it seemed wise that some notice should be given so a legal vote can be taken, if that is the desire of the delegates at the time.

F. C. Lester

Letters To The Editor

Dear Sir:

During these days of uncertainty as to the continuation and the content of *The Christian Sun* in the forthcoming consolidation of Synod and Conventions, a few observations by a reader may not be inappropriate.

To this reader the role of a denominational magazine is to stimulate and record ideas and opinions as well as promotional "facts." Some churchmen in our Southern Convention, mostly ministers, do not agree. They say that ideas and opinions are both unnecessary and harmful in such a paper, and that the present editor of the *Christian Sun* has somehow perverted this particular publication by including a variety of viewpoints on current issues. They also insist that any denominational magazine which the forthcoming United Conference develops be "strictly promotional" in nature.

This suggestion should be examined very carefully by those who are interested in the continuation of dialogue and democracy within the forthcoming Conference. It stems, in the opinion of this reader, from a most unwholesome fear on the part of some convention officials that a point of view other than their own might be given a hearing. In making a plea for a "strictly promotional" publication these persons are really making a plea for the right to exclude from the same all opinions which do not coincide with the interests and aims of the Conference administration's point of view. To glimpse the possible deadening effects of such an arrangement, consider how applicable these words of Helen H. Smith are to the life of the present or any forthcoming area Conference:

"A living organism is constantly renewed. Continuous innovation, renewal and rebirth must occur in a living church. This involves, among other things, openness to a great variety of ideas. New ideas are essential to revitalization. Generally there are no shortages of new ideas, but they are not allowed to break through the crusty rigidity of the 'official point of view'."

The present editor and arrangement of *The Christian Sun* allows for a maximum flow of ideas within the constituency of the Southern Convention. In so doing this paper contributes tremendously to any vitality and democracy which the Convention may claim to have within its borders. If the forthcoming Conference fails to utilize this medium of expression and this essential approach then it will have, in the opinion of this reader, failed in a most significant way. We need more democracy in the new Conference, not less.

William T. Joyner

January 24, 1964

WHITENER AT WAKE CHAPEL

Mrs. Warren H. Lee, Church Reporter

The Rev. Sterling Whitener, a missionary from China, will be the speaker during the morning worship service at Wake Chapel Christian Church Fuquay-Varina Sunday, February 9. Born in China of missionary parents Mr. Whitener began his missionary service there in 1946. He was educated at Catawba College and Yale Divinity School.

Rev. Carl F. Dunker is pastor of the Wake Chapel Church.

RETIRED MISSIONARY DIED

Mrs. Eugene A. Turner, Age 78, died December 23, 1963 in Tryon, N. C. She was a member there of the Congregational Church. As Mary Effie Lee, she was born of missionary parents in Marash, Turkey. After her mother's death she was sent to the United States to live in Wisconsin and to be educated. She went in 1913 as a missionary to China. In 1916 she married Eugene A. Turner who later became a well known Y.M.C.A. secretary for China. In Shanghai two sons were born.

Among her many opportunities for influencing the lives of young people were two years as manager of the school for missionaries' children at Kuling. Many of these young people appeared later in this country to visit her home and express their warm appreciation of her helpful friendship. During her life in Tryon there was never anything in the church's activities in which Mary Turner did not lend an effective part. When her husband retired and came to Tryon to live, their hospitable home was always open to Chinese and other guests.

She is survived by her sons: Eugene A. Turner Jr., who is Associate Secretary of the Y.M.C.A. for the New England area, and by Frank Lee Turner who is at the Research Institute of Leland Stanford University in California. There are also seven grandchildren.

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No. 4

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
840 Sunset Avenue
Asheboro, N. C.

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KEEP SWINGING

It was during the baseball season that a boy kept plaguing his father to buy a certain bat. This was a rather expensive bat, but the boy was convinced that his bat was "full of base hits." After the father had bought the bat, he gave it to his son, with this bit of wisdom: "Son, I hope you make a good ball player, but remember, Stan Musial can hit with any bat." Charms, tokens and luck are no substitutes for ability. But a greater factor that overcomes mediocrity is spirit. With ability, you can do a good job. With spirit you can do a fine job. But with both, you can become great.

Every Christian has been invested with some ability. The Holy Spirit is ever ready to help in every way and upon every occasion. With this combination, we are in the most advantageous position to conquer any problem that may arise. But alas, we seldom conquer ourselves. We need nothing except to recognize that we already have the victory through faith. The tragedy of a wasted life is not in falling short, but in aiming too low.

We are prone to look at the derelicts of life and regret the waste, but for every derelict that is a castaway, there are thousands that live in quietness and ease. They have lost everything because they did nothing. Theirs is not the tragedy of fallen man, but the greater tragedy of the unlit lamp, the unspoken word, and the unheard challenge.

THE QUALIFICATIONS OF A PASTOR

The wisdom of an owl
The strength of an ox
The tenacity of a bull-dog
The daring of a lion
The harmlessness of a dove
The industry of a beaver
The gentleness of a sheep
The versatility of a chameleon
The vision of an eagle
The hide of a rhinoceros
The perspective of a giraffe
The endurance of a camel
The bounce of a kangaroo
The stomach of a horse
The disposition of an angel
The resignation of an incurable
The loyalty of an apostle
The faithfulness of a prophet
The tenderness of a shepherd
The fervency of an evangelist
The devotion of a mother

... and then he wouldn't please everybody.

The reason that Stan Musial could hit with any bat is that he kept swinging. Yes, he struck out a lot of times, but he won a lot of ball games. You may strike out many times, but you can become great if you keep swinging.

SELFISH, MAYBE?

In an article in Together Magazine which asks the question "Are Our Churches too self-centered?" Louis Cassels, United Press International religion writer, relates the following information from the Department of Stewardship and Benevolence of the National Council of Churches:

"The average Protestant church in the United States retains for local use 81¢ of every dollar it receives in contributions. It passes along 16¢ to home missions — including desperately needy inner-city churches — and to other domestic projects such as church colleges, hospitals, orphanages, and homes for the aged.

It sends slightly less than 3¢ of each dollar overseas to help the struggling churches of Asia, Africa, and Latin America."

The 400th anniversary of the Heidelberg Catechism has been brought to our attention this year by the Evangelical and Reformed part of the United Church of Christ. This statement of belief which is an important part of the heritage of reformed churches would seem "outside the ken" of such evangelists as Dr. Billy Graham, a Southern Baptist.

However, in a recent issue of *Guideposts*, Dr. Graham says:

Not long ago, I found in the Heidelberg Catechism written in the 16th Century as fresh and comprehensive a statement for the converted Christian as I ever have seen. Here it is:

"My only comfort in life and death is that I with body and soul, both in life and in death, am not my own, but belong unto my faithful Saviour Jesus Christ who with His own precious blood hath fully satisfied for all my sins, and so delivered me from the power of the devil that without the will of my heavenly Father not an hair can fall from my head; yea, that all things must be subservient to my salvation, and also His Holy Spirit assures me of eternal life and makes me sincerely willing and ready thenceforth to live unto Him."

It's Like Climbing A Mountain

Rev. Lanson Granger, New Church Pastor
West Garden Grove, California

When I told one of my friends in the South I was going west to start a new church (my third such experience!), he said I was either crazy or stupid!

The minister who sets out to gather a new congregation in a new community, especially if he's done it more than once, must, I guess, be adjudged either crazy or stupid! Every minister's job is tough — always more than he can do. And the man in a new church is not going to say his job is any tougher than another's because it most likely isn't. But along with the usual tasks of the pastorate are a whole host of other difficulties such as finding a place to meet for services more than once, wrestling problems of site locations and zoning codes, building loans and plans, and the like.

It's not so glamorous as some might think. It's hard work. It's hard on the minister's family, too (one of our sons, now going through his second new church start, asked what it was like to sit in a pew for worship!) But if there are hardships, there are also rewards so deep and genuine no one would want to miss them.

I suppose if I were asked, "Why do you do this?," my answer would be like the fellow who said he climbed the mountain because "it's there." There are people in the new community, hundreds of them. And, because they are there, the church must be there also. It takes more than a supermarket and the P.T.A. for, like other people, the people in the new community hunger for a sense of the Holy in their midst, a sense of personal encounter with God and other persons on the deepest levels of life.

When you see this encounter taking place, you know why you are a minister of a new church. When you see people who have had little or no contact with the church, who have only the fuzziest notion of the Christian Faith and what the church is all about . . . or when you find people for whom the church has been irrelevant but who are at least willing to give it an ear . . . when you hear one say "My wife and I were talking about it, and we know what the church has done for us — that it's given some cohesiveness to our lives" . . . or when you see those who are coming to some positive decision and new attitude . . . when you see a church that did not exist before, come into being . . . these are the rewards, and they are enough.

—Pilgrim Frontier, Southern California and Southwest Conference

A 63,000 Mile Journey

Rev. Victor C. Hayes
Warwick Church

It's a Long Way

Who would want to walk so far? 63,000 miles is the distance we walk in a normal life-span. Why? Where to? What does it mean?

Each year, 200,000 Americans try to commit suicide! For them the journey has lost all meaning. Untold numbers of others have lost all sense of direction. Many walk in a circle — but 63,000 miles is a long way to walk if you just end up where you began! Many others are on false trails, suddenly aware they are lost without quite knowing how or where it happened!

But There is a Map

The very first book of the Bible tells the story of a great journey — the epic trek of Abraham and his household from Ur of the Chaldees to Canaan and Egypt. But the startling thing is that this journey had purpose, Abraham saw it as a mission.

It is God who sends Abraham out upon this journey (Gen. 12:1); it is God who gives purpose to his journey (12:3,7); it is God who is worshipped along the way (v7f).

Indeed, once begun in this way, the whole Bible turns out to be the story of a Pilgrimage. The Old Testament gives the saga of a tiny people, the Hebrews, and their unmatched 2,000 year journey with God until Christ came. The New Testament begins a new journey, with a new band of travellers, setting out from Galilee, venturing into the great world beyond and into all the long centuries.

The Christian Church, like the Hebrew people, has taken its false trails, but at its heart it has never ceased to be the pilgrim people of God travelling toward its true home. The Bible is its Guide-book.

And There is a Travelling Companion

Jesus of Nazareth has walked our common way. And throughout the brief journey his purpose was clear, his destination set, from the moment he said "I must be about my Father's business," until he cried "It is finished!"

From this One came the promise that he would travel with us. "I am with you always even to the end of the world." And this last promise holds good, as millions of every race and class can testify.

"He that will not believe in Christ, must see to it how he can journey on without Him," said Matias Claudius, the great German consoler. "As for you and me, we cannot. We need someone who will

lift and hold us up when we are alive, and who will lay his hand beneath our heads when we must die. And this Christ can do abundantly according to what is written about Him, and we know of nobody whom we'd rather have to do it."

How goes the Journey? We walk it **once**. Let us walk it well! Let the Christ take your hand and the hand of God and join them together, and together let us walk into a new year, and a new life.

WANTED

One, good used mimeograph machine (hand operated). In answer, please reply to the Beulah Congregational Christian Church, Route 4, Zebulon, North Carolina, c/o A. R. Perry.

January 12 at Tryon Rev. W. R. Stevenson began a series of five sermons on the meaning of the Lord's Prayer. He is preaching for five successive Sunday evenings at the First Presbyterian Church, Spartanburg.

This Interested Me

Emily C. Lester

What about the new United Church curriculum for adults? Are any of your adult church school classes using it? What do the teachers think about it?

It was my privilege to attend a workshop for adult teachers using the new curriculum, which was held at Union Ridge recently. Rev. Harold Myers did an excellent job of leading the group in their study of the second semester material: "The Christian View of Man." This idea was forcefully presented to the group by means of a large poster with "man" in the center and "good" pictures and clippings on one side and "bad" ones on the other.

But the thing which especially interested me was the response of the local church teachers to Mr. Myers' query as to how they were getting along with these new materials during the current semester study of the Parables.

Responses included these answers, which came from men and women from both city and rural, large and small churches:

"The thing which helped me the most was the idea I got from the first semester workshop that I was not a **teacher** but a **leader of a group** — that I was not to 'preach' but to lead meaningful discussion."

"When the Bible passages are printed in the quarterly, you get only one translation. Now that each person brings his own Bible to class we have a variety, and often find hitherto unrealized meanings."

"I like being able to go at our own pace, rather than having to finish a certain lesson each Sunday. Today we had our third discussion on the Prodigal Son! We have decided that we may take the whole

year to do the two long semester courses and omit the summer two-month course."

"I could never get my class to participate before. They expected me to lecture. Now we have fine class participation. At first I 'assigned' certain passages or questions to people, in order to get them to speak. Now we have no difficulty in getting class discussion."

"I notice that people will disagree with one another about the meaning of a certain passage, and I think this is healthy. They used to sit and 'take' whatever the teacher handed out, because they thought that was what they were supposed to do — and then the next morning at the filling station they might tear it to pieces. Now they feel 'accepted' by the group enough to 'speak up' in class."

Incidentally, the newspapers last week carried the story that The Methodist Church, beginning in September, is going to have its courses run on a semester basis and is going to have them oriented to life situations. Someone tells me that the Presbyterians have already done the same. Maybe for once we are leading the way in Christian education!

* * * *

P. S. No. 1 — For those who prefer the Uniform Lesson Series, the United Church publishes junior, high school and adult quarterlies about those lessons, with a good teacher's quarterly. Why not try them instead of David C. Cook, Union Gospel Press, Scripture Press and other commercial materials? P. S. No. 2 — You can now leave a "standing order" for a year, just as you can do with the commercial brands, so you do not have to order every quarter unless you wish to do so.

Newport News U. C. W. Protestant Institute

Marjorie Hayes

November 21, 1963, 10:00 a.m., a Lutheran Church (Trinity, Newport News), 252 women, some colored, some white, some Roman Catholics, some Jews, many Protestants (including some Southern Baptists).

The United Church Women of Newport News were sponsoring a Protestant Institute.

There had been two such Institutes before, a Jewish one for non-Jews, a Roman Catholic one for non-Roman Catholics.

The task of presenting a complete and clear picture of Protestantism to non-Protestants is a formidable one. It was attempted by examining the three main theological emphases in Protestantism, i.e. the Conservative, the Liberal and the Liturgical, rather than dwelling on denominationalism, for these emphases cut across denominational lines.

Rev. Chester Brown of First Baptist Church, Hampton, spoke on the beliefs of the conservative, or fundamentalist, Protestants.

Rev. Irvin Elligan, Associate Secretary, Division of Christian Action, Board of Christian Education, Presbyterian Church,

U.S., told of the liberal movement within the church, as it seeks to face the social challenge.

Rev. James A. King, rector, St. George's Episcopal Church, Newport News, emphasized the liturgical aspects of worship and belief and their traditional value in the church.

The recognition of the need for tolerance and humility in relationships with others of differing beliefs was stressed by all speakers. This need was further attested to by Mrs. James D. Wyker, special representative of the National Council of Churches, as she spoke of the Church Ecumenical, its Oneness, Mission and Ministries.

Such a meeting as this, in this country, at this time in history, should not be an unusual occurrence, but it is. I am not sure that Jewish and Roman Catholic women learned a great deal more about Protestantism that day, but I do know we came together, as children of one Father, as sisters and fellow-travellers on this strange journey called life.

God Bless the work of United Church Women.

WANT TO GO TO EUROPE?

Miss Pattie Lee Coghill is again leading a tour this coming summer — this time to Europe again. It includes England, Holland, Germany, Switzerland, Austria, Yugoslavia, San Marino, Italy, France, Denmark, Sweden and Norway — in other words, covers Europe outside of Russia!

Some will be going on the Queen Mary June 24 and others will fly. It is possible to take only part of the tour, if time or funds are limited. For further information write Miss Coghill at Route 4, Henderson, right away, as she needs commitments by the end of February.

BUSY MONTHS AT AUBURN

Mrs. Bobbie Marcom, Reporter

We have just completed three months in our Church Family which have been blessed with activity and accomplishment.

In the fall we had as our guests for our morning worship and lunch Mr. Biggerstaff and a group of the children from the Children's Home. Danny Pegram, who is sponsored by our Women's Fellowship, was among the group and we presented him with a piece of luggage for all the boys in his cottage.

In November, we observed Laity Sunday with the men and women of our church taking charge of the evening worship service. Mr. Spurgeon Bailey of our church spoke at Hayes Chapel that Sunday, and Mr. Jimmy Temple of their church spoke to us.

We had our Christmas pageant under the direction of Mrs. Annie Lou Sanderford, with children in our Beginner, Primary and Junior classes acting out the Christmas story in pantomime with the Intermediate and Young People's classes giving the story in song. Then followed the usual exchanging of gifts and Christmas treats.

A pounding, sponsored by the Women's Fellowship, was given a family in the community Christmas week. The Women's Fellowship bought Danny a Christmas gift, and in addition each member bought him a gift. We are also sending him an allowance each month.

The Women's Fellowship held a School of Missions at the January meeting which included a banquet style meal with our husbands present. After the meal, we enjoyed a film on Dr. and Mrs. Rigg's work in India.

The Church is now beginning to think about and work on our Daily Vacation Bible School and revival. We look forward to these events with enthusiasm, as it seems that as long as we are busy we are happy.

FIRST JOINT MEETING AT RAMSEUR

Mrs. Sherman Maness

The Ramseur Women's Fellowship invited the Pilgrim Fellowship and the Laymen's Fellowship to meet with them for their December meeting. The program included a worship service by Mrs. C. W. Craven and Mrs. Jimmy Norred. Bible Study, "Mission — By Royal Authority" was given by Mrs. Charles Parks.

The highlight of the evening was the dedication of Friendly Service gifts, with the pastor, Rev. Jimmy Norred, offering the prayer of dedication. The young people were asked to bring gifts for health kits, the laymen materials for school kits, and the women's group made up sewing kits.

This was the first combined meeting of the three groups and it proved most interesting. The attendance was excellent. We hope this is the beginning of a continued growth in our church.

Did you "tune in" on the Protestant Christmas Eve service broadcast from First Congregational Church, Washington, D. C., with the pastor, Rev. David C. Colwell, bringing the message?

THE UNITED CHURCH OF CHRIST Southern Pines, N. C.

LEADERSHIP TRAINING FOR 1964

Theme: "Our Mission & Evangelism"

February 23

- 11:00 A.M. "Elon College and The Local Churches of The Southern Convention"—Dr. J. Earl Danielely
2:30 P.M. "The Layman's Role in Our Day"—Dr. J. Earl Danielely
3:30 P.M. "Ways of Expressing Evangelism in Our King of Church"—Rev. G. Melvin Palmer

March 1

- 11:00 A.M. "The Evangelistic Imperative"—Dr. Clyde Fields
2:30 P.M. "Our Particular Witness in the Ecumenical Atmosphere"—Dr. Clyde Fields
3:30 P.M. "Evangelism Via the Church School and Other Auxiliaries"—Rev. Carl Dunker

Why not try this? Many conferences have retreats for ministers and their wives. The Montana Conference had one January 7-10, with each couple paying \$38 at Chico Hot Springs — and this after the Conference had arranged a subsidy of \$7 per person!

Work Quadrupled In Seven Years

Dr. and Mrs. Richard C. Braun
Ghana, West Africa

Since April, 1962, we have been back in Adidome, our first love in Ghana, in the flat southern savannah of Ghana, along the beautiful Volta River. Only two months later the hospital manager returned to the States to go to seminary, and since then Dick had to assume most of the adminis-

trative as well as the medical work. We were overjoyed last month when we were sent a very fine young Ghanaian doctor who is a sincere Christian. We knew it was too good to be true, and sure enough after just one month he was transferred, so we are again struggling along with only one doctor.

Since we first came to Adidome in 1957, the work of the hospital has almost

quadrupled. The wards which were built for 48 patients now have 72 beds, including floor mats, which are almost always full. Clinic now averages well over 100 patients daily, and there are an average of twenty major operations a month. Fortunately, the staff has kept pace, and we now have thirteen trained Ghanaian nurses, including two midwives loaned by the government. Most have been trained at Worawora, whose school is now turning out about twelve nurses a year. These nurses not only lighten the work for the two missionary nurses, but also help to improve the patient care. With the government now carrying almost half the expense of running the hospital, the financial squeeze is not quite so tight as it was a few years ago. We have hopes of expanding the hospital soon, probably with either a maternity or a TB ward.

A big reason for our increased patient load is the large number of government development projects which have come into this area, and the free treatment which we are required to give their employees. Ghana is making a concerted drive to increase food production, and is trying almost any method proffered. Adidome is the site for the largest State Farm in Ghana, which has now completed one year of operation and has harvested its first, rather meager, crops. The poor results certainly cannot be blamed on the twenty or so hard working Russian technicians, who are having to work very poor soil with antiquated Russian equipment and with no experience in tropical agriculture. Other food production schemes, including cooperative, private enterprises, and Israeli-directed State Farms, are apparently having more success.

war argument was over music — he liked rock and roll and Louis Armstrong, and we couldn't convince him that we preferred Tchaikowsky and Moussorgsky! Apparently, the Russians are just as much hypochondriacs as Americans, and they have been frequent hospital "customers." Their embassy countered by sending their own doctor, but even she comes to the hospital, and one of the women preferred to have her baby in the "American" hospital over having a Russian obstetrician.

Getting to know the Russians has been an interesting experience. For eight months some of them, including a couple with a small boy, lived in our manager's house. Except for two interpreters they knew no English on arrival, but they learned fast, and we got along famously with a combination of English, German, and sign language. Of course, Alan and Sacha needed no language! Leo, the interpreter, frequently visited our bookshelves, borrowing even religious books. Our biggest cold

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

South Africa

DURBAN

February

2—**Rev. and Mrs. Samuel Kaetzel** are evangelistic missionaries who have been working with the Bantu people and now have moved to Durban to help unite in one fellowship all the Congregational churches in South Africa. Mrs. Kaetzel is the first missionary to be ordained by the Bantu Church and is chairman of the Christian education committee. She has her B.D. from Hartford; he has his from Garrett and a M.A. from Yale.

3—**Dr. Aldyth Lasbrey** was born and raised in South Africa, took her medical training at the University of Capetown, and worked at government hospitals before joining staff at our McCord Zulu Hospital in 1947.

4—**Dr. and Mrs. Frank Magill** went to Africa in 1958. They have five children, the oldest of whom is 10. He is especially concerned with malnutrition and T.B. He works with McCord Zulu Hospital, which trains African and Indian nurses and doctors to a high professional level in a Christian atmosphere. He has his B.S. from V.P.I. and his M.D. from Duke.

5—**Dr. and Mrs. Alan Taylor** completed 42 years of service at McCord Hospital in 1963. In addition to administrative duties involving 300 inpatients and some 200 outpatients each day he is a lay preacher as well as a surgeon. He is president-elect of the South African Medical Association — unique recognition of one who is an alien and a missionary. He not only is a medical doctor, but a doctor of philosophy (University of Natal) and has an honorary doctorate from his alma mater, University of Vermont. Mrs. Taylor a nurse by training, has been active in African Girl Guide work, organized a group of American-Canadian women who sew for hospital, entertains guests and looks after staff houses.

6—**Mr. and Mrs. Howard Trumbull** went to Africa in 1961. He was to be business manager and treasurer, but is also busy merging the mission and Bantu Congregational Church; and then to merge that with the London Missionary Society church and the Congregational Union of South Africa Church. She makes home for their four children and works with women's groups.

Inanda

7—**Miss Mabel Christofersen** was born and reared in South Africa, the daughter of missionaries. After college in U.S. she returned to Africa in 1945 to teach at Inanda Seminary; after year of study at Art Institute in Chicago, she returned to teach domestic science and in 1955 became head teacher of the Industrial School.

8—**Miss Lavinia Scott** is principal of Inanda Seminary for Girls, which is the only Protestant private school for African young people remaining in the Republic of South Africa. The 325 students, selected from many applicants, are from many tribes, but the majority are Zulus.

A Mature Religion

By Dr. Arthur L. Teikmanis

The First Congregational Church, Winter Park, Florida

The text for my sermon this morning is taken from Paul's epistle to Corinthians, chapter 13, verse 11, where these words we read: "When I was a child, I spoke like a child; when I became a man, I reasoned like a child; when I became a man, I gave up childish ways."

To me, this is not a denunciation of childhood experiences. Apostle Paul had a privileged childhood. He had a fine education. He lived in a city of culture. All of his needs were well satisfied. He knew that children are supposed to speak and reason and think and act like children.

Yet, when Paul looked at himself, let us say at the age of fifty, he found that, he had gone a long way beyond his childhood orientation. He had given up his early faith, his childhood feelings and expectations. He had arrived at a mature would view, a mature religious outlook, a mature religious faith.

To Paul, this represented a healthy spiritual growth. Thus, with an approval and an appreciation he said: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. I found myself a mature Christian.

The First Characteristic of Which Is Broadmindedness."

As a little boy, I was brought up in a church where it was assumed that the Bible is literally, verbally inspired. The minister of this church had no formal, theological training. He believed that there is only one way of interpreting and evaluating the scriptures. To him everything in the Bible was of equal value, and everything in it, the Word of God.

The minister of my early church was a fine person in many ways. Yet, he sincerely believed that there is only one way of becoming a member of the church of Christ. He believed that only those who are immersed, as Baptists are, would ever go to heaven. I am sure, he must have reasoned that the rest of the so-called Christians, and certainly the whole non-Christian world, would have to go to hell. This is a dreadful way of reasoning, thinking, and believing. Yet, there are, undoubtedly, many religionists in this our world who still think and reason and feel and speak in childish ways.

A couple of weeks ago, I received a letter, written by a man who claims to be a minister, yet who has no business in that field. The letter itself is not worthy

to be quoted. Suffice it to mention that the assumption behind this letter amounted to saying: "If you disagree with me, you are then a Communist or an anti-Christ." This may be an expression of some kind of emotional illness. Yet, if it isn't that, I am sure, it is an incredibly childish thinking, reasoning, and feeling.

To me, a mature religion is one which recognizes the fact that there are many ways of studying, interpreting, and evaluating the scriptures. There are numerous ways of looking at a religious phenomenon. There are many ways of speaking about God and Christ and the church and salvation. There are numerous symbols, traditions, and practices through which people may express their love to God and to one another.

Mature religion, to me, is one which recognizes the fact that truth remains truth regardless of where it is found and who has proclaimed it. As Christians we believe that God's will is best expressed for us in the life and teachings of Jesus. Yet, he is a narrow-minded and an immature Christian who declares that nothing praiseworthy can be found in the sacred scriptures of the other living religions of the world. Today, more than ever, we need to recognize the truth that God may have spoken also to the authors of the Koran, the Vedas, the Tripitaka, the Avesta, the Talmud, and the Bhagavad-Gita.

To me, a mature religion is one which is willing to consider the whole field of God's revelation; one which is free from

provincialistic, sectarian limitations and narrow-mindedness; one which permits freedom of choice and interpretation and evaluation.

At least, this much Paul must have meant when he said: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. I began to think in terms of breadth and depth and height. I came to see that some compromise is necessary and even holy."

In the second place, a mature religion, to me, is one which

Integrates Faith, Reason, And Sound Learning

In the scriptures we read "by faith we know that God created the world." This is true! This we believe. Yet, it takes reason to explain how it could have come about. It takes reason, study, and research to know how this our world, which God has given us, could be used for the benefit of mankind.

By faith we know that man is God's creature, that he is infinitely precious in God's sight. Yet, it takes reason to understand human needs, human nature, human problems and predicaments. It takes reason to know our conscious and sub-conscious life. It takes reason to explain man's relationship to nature. It takes reason to make clear what human organism is and how our bodies are related to our minds. It takes reason to explain the evolutionary processes and the miracles of mind.

Again, by faith we know that we are saved through the grace of God, that salvation is God's gift to us. Yet, it takes reason to explain what is involved in this salvation, how it is possible, and how it is accomplished.

Southern Convention Activities Calendar

- January 26-29—United Church of Christ Assembly at Atlantic City, N. J.
- February 4—10:00 a.m.—Executive Committee and Program Committee, Southern Convention Office, Elon College.
- February 6—11:00 A.M.—Board of Publications—Congregational United Church of Christ, Greensboro.
- February 9—6:30 P.M.—Eastern N. C. Churchmen's Fellowship, Trinity United Church, Garner, N. C.
- February 11-12—Steering Committee—Southern Convention-Southern Synod-Convention of the South—Franklinton at Bricks, N. C.
- February 14—World Day of Prayer.
- February 16—Churchmen's Fellowship, Southern Convention Rally—Great Bridge, Chesapeake, Va.
- February 17—10:00 A.M.—Eastern Virginia Ministers' Association, Suffolk, Va.
- February 18-19—Executive Board, Southern Convention—At Elon College Community Church, Elon College, N. C.
- February 21-23—Regional Meeting, Lay Life & Work, Atlanta, Ga.
- February 24-26—Southern Regional Leaders' Meeting in Atlanta, Ga.

By faith we know that God's will for us was expressed in the life and teachings of Jesus. Yet, it takes reason to know how to apply this will of God in our culture, in our society, in our day and age. Faith alone cannot make it clear.

By faith we know that the purpose of history is the establishment of God's kingdom in human lives and human society. Yet, it takes reason to know and understand how this kingdom can be promoted in a world where there are numerous ideologies, in a world where there are conflicting aims and aspirations, in a world of a tremendous scientific and technological progress.

A mature religion is inseparably bound together with reason and study and learning and sound knowledge. **Reason is just as much a gift of God as is our immediate insight, intuition, faith, and revelation.** From this point of view, to cultivate faith without reason is to return to religious immaturity. By the same token, to cultivate reason without faith is to build without a foundation. A mature religion is one which integrates faith and reason and sound learning.

Finally, a mature religion, to me, is one which is concerned with

Service to Others Above Personal Satisfaction

From our personal needs, I am sure, we will never be totally delivered. They will remain with us until the coming of the kingdom. A religious faith which cannot help a man to overcome his loneliness, separation, and grief, which cannot free him from guilt and fear and frustration, which cannot answer his problems of anxiety, insecurity, and suffering is not a mature faith. Yet, if we expect nothing more from our faith and our religion than personal gratification, we are then nowhere beyond a childish orientation which can be summed up with the words of "gimme, just gimme." We are childish then in our reasoning, in our thinking, in our loyalties, in our concerns, and in our dedication.

To me, a mature religion is one which is concerned with the promotion of justice and freedom and knowledge and peace and love and cooperation. The other day, right after our State Conference Annual Meeting, someone asked me a question about the Conference resolutions. Said he: "What do you think the Conference will do with these resolutions on race, on Communism, on government and welfare and Church and others?" It looked to me as if he were saying, "They won't amount to anything anyway. Why bother writing such resolutions?" My answer was a simple one:

"I hope they will distribute these resolutions wherever possible suggesting that we study them and try to enact them in our churches, in our communities, and in our world."

A mature religion, to me, is one which rejoices in the services it is privileged to render to others. The prayer of St. Francis of Assisi is a wonderful illustration of this religious maturity. Remember, he did not say: "God, take me out of this world of sorrows and suffering. God, help me to escape troubles. God, put me in a better environment. God, protect me from my enemies. God, make me happy." Instead, his prayer was: "God, make me a channel of thy light, thy love, thy truth, thy salvation, thy peace, and thy freedom."

Consequently, I believe, we have reached a point of religious maturity when in an hour of prayer we are one with Christ, our Lord, one with St. Francis of Assisi, his servant, and one with the great medical missionary, Albert Schweitzer, in Africa.

To express our love to those who love us, to pray for those who are around about us, to extend a helping hand in service to our friends and our neighbors is not a very difficult task. Yet, it takes a mature religion to render such loving service to people who are not friendly, to those who are opposed to our ways of life, to people who are mean and ugly and unlovable. It takes a mature religion to be willing to serve God's children everywhere regard-

less of their creed, color, or national origin. To do this, it takes broadmindedness, wisdom, faith, and devotion.

It is important to note, as we conclude, that our text is recorded in the 13th chapter of Corinthians. Apostle Paul had just finished the most wonderful chapter on love: "Yes, though I speak with the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. Even if I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." To Apostle Paul the crown of religious maturity is love — love which is patient and kind, love which does not insist on its own way, which is not irritable or resentful, which does not rejoice in the wrong but rejoices in the right, love which is always ready to bear all things, believe all things, hope all things, and endure all things.

Sounds almost unbelievable! Yet, there are many people in this our world who have arrived at such a maturity. **Blessed are they!** And blessed are all who can say with Paul: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. I chose the ways of love."

Amen.

THE PASTORAL PRAYER

Eternal God, our Father, who hast predestined our lives by thy wisdom, thy love and thy laws, who hast set our years in the heart of thine eternity and hast provided for us a wonderful example of a mature religious orientation, behold us as we come before thee with gratitude as well as with our many needs.

In a world where there are so many different and conflicting views, in a world of strife, turmoil, and struggle, grant that we may understand not only our own religious heritage, our own aims and aspirations, but also the hopes and dreams and expectations of others.

Free us, O God, from selfish, narrow, sectarian loyalties. Bless us with tolerance, broadmindedness, readiness to listen and learn and wherever possible and whenever necessary, enable us to compromise in the spirit of love and truth.

Deliver us, Our Father God, from inner conflicts, disharmony, and turmoil. Grant that our faith may be in agreement with reason, knowledge, and sound learning. As we advance in years, help us to discover more fully the height and the depth and the breadth of the meaning and the purpose and the value of life.

As we find answers to our inner problems, as we learn to make use of our hardships and troubles, as we discover forgiveness, peace, and healing, help us, Gracious God, to bring comfort, strength, and encouragement to others.

Bless each of us, Our Father God, with the crown of maturity that we may be able to bear all things, believe all things, hope all things and endure all things without bitterness, without resentment, without pride. Help us to love thee as we ought to love.

Amen.



YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

Betty Lou Mizelle

FAITH CHAIRMAN WRITES

Hello, all you Southern Convention P.F.'ers. I'm Betty Lou Mizelle and I'm coming to you from Bethlehem United Church of Christ near Suffolk, Virginia.

This year I'm filling the position of S. C. Faith Commission Chairman. So far, the job has been quite rewarding and I have thoroughly enjoyed working with all of you. I'm looking forward to your continued co-operation.

In my home church of Bethlehem I sing in the Youth choir, help as an assistant Sunday school teacher, and hold the office of Faith Commission Co-chairman in my P. F.

Of course, I have a lot of studying to do at Chuckatuck High, but I still find time for participation in the Pep Club, Beta Club, Glee Club, and the school newspaper staff. I am co-editor of our yearbook and captain of the cheerleading squad. Quite often these lead to a piled up schedule, but one which I enjoy.

My hobbies are singing and reading. I also like sewing when I have the time.

I have the greatest admiration for people with the qualities of honesty and sincerity of intentions. My biggest gripe is that so many people have not reached the point of opening their hearts to others in the world who are "different." My greatest hope is that these people will soon realize the necessity of charity toward these "differents." I believe that if all of us work toward this purpose, it will be achieved.

Yours in Christian Faith,
Betty Lou

Dr. W. J. Andes, taking his cue from the idea that every Christian is a minister, is presenting some of the problems Jesus faced in his ministry in sermons running from January 19 - February 9: Jesus met aimlessness with purpose, Jesus met injustice with justice, Jesus met rejection with courage, Jesus met an ill world and sought to redeem it.

Remember our Southern Convention P. F. project to "Remake A Lake" at our Camp Moonelon, and lets all get to work NOW! It will take \$3,000 to have our lake restored and with each group doing its share, our goal can be fulfilled. It is important! The beauty the lake will add to the camp plus the value it will have as a source of inspirational worship make it important. Every summer Moonelon molds better Christians out of the youth who attend. Even the very young. I know.

Six years ago when I attended Moonelon for the first time, the lake was there. It was impressive and lovely, with snow white ducks skimming its surface. In the early morning the lake was an ideal spot for morning watch and meditation. It was very beautiful with the morning mist hanging over its glassy surface and the bright summer sun shining on it. How could the day go wrong when one started it like that? In the evenings, at vesper services, the lake was just as beautiful. A group of campers formed a human cross on the opposite side of the lake from Vesper Hill and lighted the candles they held. When the other campers gathered behind the trees on the opposite side, what they saw from there was a cross of flame reflecting in the lake's waters. The "cross" sang "Kum Bah Yah." I know that I became much more of a Christian that

summer, and a lot closer to God — and Nature. The lake had a lot to do with that. And I kept coming back for five consecutive years.

Even if you've never been to Moonelon and have no intention of going, by contributing through your group to the project of restoring Moonelon's Lake you will be contributing to the molding of better Christians from the youth who do attend.

NEWS FROM YOUTH GROUPS

Congregational, Greensboro

From Mrs. Eleanor Grimes, Staff Youth Advisor of the Congregational United Church of Christ, Greensboro, N. C.

On January 26th, the beginning of Youth Week, our young people are planning to take an active part in the morning worship. Dr. Wissemann will deliver the sermon, but the Senior Highs will take care of the rest of the service — responsive reading, scripture, etc. Our Youth choirs will provide the music that Sunday, and our Senior High and Junior High young men will usher.

Family night will be observed on February 9th, under the sponsorship of the Missions Committee. After a covered dish supper, we will hear Dr. Kenneth Howe, of the University of North Carolina in Greensboro, speak on India. Dr. Howe spent this last November in India, studying conditions there, and he is going to bring slides to show us. While this is not exclusively a youth activity, being a Family Night, our young people are quite involved in the preparations, helping with the supper.

Christian Temple, Norfolk

The Senior High Fellowship of the Christian Temple, Norfolk, Virginia, has hosted get-togethers with two separate youth groups. The Bayside Fellowship group was guest at a Hootenanny given by the Christian Temple on a Sunday evening after regular meeting hours. Pizzas were enjoyed by all, though they were a little delayed due to a car stall. Peter, Paul and Mary, the Kingston Trio, Joan Baez, The Limelickers, Ray Charles, and the Chad Mitchell Trio were all present (via hi-fi!) and the entertainment was (naturally) tops.

EVERY YOUTH

Every youth has a quest to make,
For life is the King's Highway,
And a joyous heart is the script we take,
On the road of Everyday.

Every youth has his gifts to guard,
As he fares to a far-off goal;
A body pure, and a mind unmarred,
And the light of a lovely soul.

Every youth has a task of his own,
For the Father has willed it so.
Youth seeks the way, and He alone,
Can show him the path to go.

Every youth has a lovely Guide,
From the vale to the mountain crest;
For the Unseen Friend who talks beside,
Is the Way and the End of the Quest.

—Mary S. Edgar

The Rosemont P. F. visited for the regular meeting period and Sheila Hughes had the worship and program. The program consisted of the film, "The Gift," and was a source of inspiration, evoking deep thought. Refreshments were served in the church parlor and all enjoyed the "fun and fellowshiping."

Eure

The Eure Christian Senior High Fellowship made its regular visit to Roanoke-Chowan Hospital on December 22nd. This visit is made each Christmas to help cheer the sick. We take bags of fruit and candy to the hospital and give to the ones who we thought would enjoy it.

There were 20 who went and gave out this fruit. There was a committee appointed to get the fruit and prepare it.

After we attended the hospital we returned to church and had our regular meeting.

Doris Eason, Secretary

Great Bridge

The Youth Fellowship of Great Bridge Congregational Christian Church were shown films of the Philippine Islands, January 12th by Mr. Billy Jolly of Great Bridge.

Mr. Jolly who traveled around the world twice stayed in the Philippine Islands two years.

Twenty-one young people and five adults were present.

Darlene Brinkley, Secretary

MOVIE REVIEW

General Audience

Hootenanny Hoot

Seige of the Saxons

The Three Stooges Go Around The World In A Daze

General Audience and Children

The Incredible Journey

Sword In The Stone

Adults and Mature Young People

and Young People

Any Number Can Win

The Castilian

Fun in Acapulco

My Son, The Hero

Stolen Hours

Summer Holiday

Thunder Island

Wuthering Heights

The Young Swingers

Adults and Mature Young People

Gone Are The Days!

The Haunted Palace

The Haunting

The Suitor

Lay Life and Work in Minnesota

In Search Of A Match

"Why Church?" — That's the arresting title of a small volume frequently found on book shelves in church libraries. Typically its library card is nearly filled and its pages worn.

It was written for young people considering church membership — for young people who continue year after year to ask, praises be: "Why should we join the church? In fact, why Church?" It records the quest for answers of a class of young confirmands Margueritte Harmon Bro creates for us.

One of its members, a young girl, experiences a moment all earnest Christians have known, "**I feel like a bonfire,**" she says, "**all ready to light, and I have no match.**" Her simile may be slightly inaccurate, but her meaning is poignantly clear.

That's the same yearning which prods the great seeking surge we're calling "Lay Life and Work" in the United Church of Christ. There is bountiful evidence throughout Christendom that this "People of God" is restlessly in search of its full role in a church where "the wonder of the rise of the spirit of its founder may happen."

The terrible events of the recent November week-end have given accent to this search and are sending all people anew into urgent self-examination to find answers to "Why . . . ?"

All this is to say that Lay Life and Work, made concrete in a Council, or a Department, or a Committee, is a Concept. It's an urge of what Mrs. Bro describes as being "**a living storehouse of people who are alert to make and take every possible chance to further the kingdom.**"

This is no new thing; it began nearly 2,000 years ago. There is at the moment an intensification of seeking. In Minnesota there has been proof of this in the response

of church members to any meeting which has been called in the name of Lay Life and Work. **The laity is surely a potential bonfire "seeking a match."**

As this is being written, associations are in the process of planning and holding Lay Life and Work Institutes. Reports from those already held indicate they went far toward "understanding better the function of the laity and the philosophy of the Lay Life Movement," and toward taking "a look at our Church, evaluating possibilities and existing conditions," to quote the aims of two of them. Dedicated committees are active in each association. There's a great potential for being one another's "match" in an association meeting.

We are all, however, more interested in what is to be than in what has been. Therefore, you may wish to note that there'll be Association Institutes in the spring whose chief purposes will be to understand ever more fully our mission as Christian churches, to share experiences of fulfillment of that mission, and to examine the materials for 1964, gathered by the Council for Lay Life and Work from all the United Church of Christ agencies. This will be the major time of training for all lay groups in 1964.

There may be questions of procedure in our new structure which are plaguing churches. To most of them there is an answer in "Program Opportunities for Adults." If answers are elusive, Association Lay Life and Work chairmen welcome opportunities to be helpful.

"**We shall go in but not out, forward but not back,**" a missionary to the Far East once protested as he neared a new frontier. Those words might well describe the deep undertones of this ever-seeking laity of the Christian Church.

Mrs. Richard Dougherty, Chairman
Conference Department of L.L.&W.

The Supremacy Of Jesus

Stanley U. North

He was a child, but withal, the incarnation of God's love. He was a teacher whose spiritual insights continue to challenge mankind, as is true of no other teacher in all history; He was an unsurpassed prophet of righteousness; He was a preacher of fearless courage and commanding power. He was hated by the selfish and bigoted; he was feared by the privileged and the exploiters; and, it must be confessed, He was betrayed by a disciple, and deserted by His friends. His Calvary is our shame for we continue to crucify Him. His resurrection is our hope that, in spite of all our meanness and sins, our callowness and apathy, our professions of faith and broken promises, truth will prevail; righteousness will reign; justice will triumph; love will be victorious.

Attention Members N. C. Church Builders Club!

Supt. Clyde L. Fields

This is to remind all members of the North Carolina Church Builders Club of a second notice which will be forthcoming with respect to the call for the High Point Church. A number of members of the North Carolina Church Builders Club have not responded as of this date. Please send your contribution in the amount of \$10.00 to the Southern Convention Office, designated "High Point" at your earliest convenience.

Members of our churches or organizations in our churches may wish to join the North Carolina Church Builders Club and participate in the call for the High Point Church. Individuals or organizations may join by notifying the Southern Convention Office of your intention, together with a check for \$10.00 for the North Carolina Church Builders Club.

The present call from the High Point Church is an effort to enable the High Point Church to finance its new church building. The new building is located on a beautifully wooded site of 11 acres out Chestnut Street extension in High Point, North Carolina. It is located in a growing section of the city, and promises to be a strong church in the years to come.

The new High Point Church, while not fully completed, is now being used for the Sunday services of the High Point congregation. Dr. F. C. Lester, pastor of the Church, and Editor of The Christian Sun, has served the High Point congregation for a number of years, leading them in

the present building program. Pastor and members of the High Point Church are to be commended for their faithfulness and persistence in securing a beautiful new church building in which to worship.

Interest and financial support for the High Point Church would at this time be of invaluable assistance in the present struggle to finance satisfactorily the new church building. Please send contributions or membership for the North Carolina Church Builders Club to the Southern Convention Office, Box 247, Elon College, N. C.

YOUTH'S PRAYER

To build a life that's clean, upright, secure,
God's Temple that will through the years
endure;

To walk courageously, steadfast and sure;
This is my prayer.

To teach a war-torn world the fruits of
peace;

To plead that cruelty and hate must cease,
That earth might see goodwill and love
increase;

This is my prayer.

To dedicate my life, my youth, my all
To Christ, and then in answer to his call,
Be faithful to each task—the large, the
small;

This is my prayer.

—George W. Wiseman

Diamond Anniversary Fund Meetings

Meetings are being held in every area of the Southern Convention concerning the Diamond Jubilee Fund for Elon College. Typical, I suppose, was the fine supper meeting held at Pleasant Ridge on a recent Monday evening for churches in the Western North Carolina Conference.

Accepting the hospitality of Elon College were about fifty people. Seven of them were ministers — Chairman Grant Burns, Conference President Avery Brown, Pastor-at-Large Lacy Presnell, host pastor Lynwood Hubbard, and Kenneth Ferree, Everette Neese, and Jimmy Norred. Five of those present were women and the remainder were laymen.

Excellent pictures of the Elon College campus were shown with Robert C. Baxter as narrator. Paul Frazier, campaign director, presented the needs of Elon College and the necessity for improvements if it is to educate its share of the increasing number of college students in North Carolina — and not be "one out of every four or five private colleges destined to close its doors" in the immediate future. Then Dr. W. T. Scott emphasized the relationship between the churches and Elon College, showing the importance of training lay people as well as ministers there. Following questions, the chairman, Rev. Grant Burns, gave personal testimony to the worth of Elon College and to the fact that it is a trust which we, the people of our churches, have from God for the educating of young people in a Christian environment.

Each church is being asked to consider making a pledge to be paid, if possible, during the years 1965-68 for this special anniversary fund for upgrading buildings and providing endowment for faculty salaries and student loan funds at Elon College.

Emily C. Lester

POTOMAC SYNOD PRESIDENT RESIGNS

Dr. Roy C. Snyder

When I accepted the challenge and responsibility of the presidency of Potomac Synod, it was with the full understanding that the future realignment of Synods and Conferences of the United Church of Christ might eliminate the office to which I was being called. Knowing the results of the study by Potomac Synod's Advisory and Study Committee, I was hopeful this might not happen. However, I was willing to accept the responsibility even with this uncertainty. No one knew how long this condition would prevail, but all were hopeful that it would not take as long as it has.

Three years have gone by and there is still no definite pattern of realignment in our area. The chief executives are excluded from the continuing discussions. The Middle Atlantic Conference has taken action "that it is understood that all paid executives of Potomac Synod and Middle Atlantic Conference will tender their resignations to be effective with the operation of the newly proposed conference." Although Potomac Synod has not taken such action it will be expected of us. Meanwhile, the resistance of our committee to a "big" conference has broken down.

In the light of all the above. I feel I have dispensed my responsibility and could legitimately consider other challenges. This I have done.

On November 13, I alerted Synodical Council to my concerns. On December 19, I submitted my resignation to a special meeting of Synodical Council. This was duly accepted to become effective March 15, 1964, in order that I might accept a call to become Associate Conference Minister of the Indiana-Kentucky Conference working with Dr. Harry Bredeweg.

In this position, I will have responsibility for Church Extension, Town and Country, Inner City, Council of Churches, Evangelism, Christian Social Action, and the Health and Welfare Institutions within the bounds of the Conference.

It has been a pleasure to serve in Potomac Synod for the past fifteen years. We believe we have made many friends. As I assure you, we shall remember you in our prayers, we hope you will remember us in yours. Opportunities for service in His Kingdom are wide and varied. We hope we shall be found worthy of the challenge wherever "He" may call anyone of us to serve.

I will place no value on anything I have or may possess except in relation to the Kingdom of Jesus Christ.

—David Livingstone

The Christian Sun

Peter, James And John

Background Scripture: Matthew 4:18-22; 17:1-33; Mark 3:16-17; Mark 14:32-42; Luke 8:49-56; Acts 4:13; 12:1-3.

Memory Selection: **We cannot but speak the things we have seen and heard.** Acts 4:20.

Jesus applied a sound principle to his work. He knew that it was better to put ten men to work than to do the work of ten men. So early in his ministry, he chose the Twelve, "that they might be with him, and that he might send them forth." From intimate fellowship with him, and training under him, they were to go forth for him. And among those whom he chose were three men who are the characters of today's lesson.

Men Whom Jesus Chose To Be His Disciples

The few verses from Matthew in today's lesson tell us some interesting things about Jesus' call to Peter, James and John.

a. **He called men.** They were fishermen, real rugged, hard-working, hard headed, he-men. There was nothing sissy about these men or any of the other men. Where did we get the idea that religion was for children and old folks and women, and had no place in the life of a red-blooded man? It does not take much of a man to be a Christian, but it takes all there is of him.

b. **He called men to personal commitment.** "Follow me," he said. He did not give them a theological test, or ask them to subscribe to a creed. He simply said "Follow me," "Commit yourself to me," "Make me your Master."

c. **He called men to a way of becoming.** He took them just as they were. And they were a motley group, all types and temperaments and dispositions and outlooks, with all the frailties and foibles of run-of-mine folks. Yes, he took them just as they were, but they were not to stay that way. "I will make you to become" is the way Mark puts it. Christ takes us just as we are, but we are not to stay that way. We are to grow in grace and in the knowledge of our Lord and Saviour.

d. **He called them to a fellowship of service on a higher plane.** They were fishers. He said "I will make you fishers of men." "Here is a parable of how Christ sanctifies and transforms everything he touches. He makes men alive on higher levels and at more points and on new dimensions. And he calls them into a fellowship of service. He did not say anything about taking them to heaven, or of pie in the sky bye and bye. He invited them to share with him the task of "catching or taking men alive." This is as it was in the beginning, is now, and evermore shall be, world without end. Amen.

The Men Whom Jesus Chose To Be In His Intimate Circle

Jesus, like God, was no respecter of persons. He showed no partiality toward his disciples. But a reading of the gospels does show that Peter, James, and John did share intimately with Jesus in several crises of his life — the raising of the daughter of the ruler of the synagogue, at the healing of Peter's mother-in-law, on the Mount of Transfiguration, and in the Garden of Gethsemane. Was not this favoritism? The answer to this question is another question. In a crisis or emergency or great experience of your life, are there not those, a chosen few, whom you would prefer to have with you, to be by your side? It was because these three, more than the other nine, understood Jesus a little better, shared his insights, that he wanted them by his side in these experiences. He also knew that in this fellowship they would grow.

The Men Whom Jesus Changed

It should be kept in mind that the general emphasis in this Quarter's Lessons is upon the "impact of Jesus upon certain personalities."

Take a look at them — they were not lazy, unoccupied, dreaming men, but busy men. They had a good business. They were weak, and anything but heroic. Peter was impulsive, emotional, rash, foolishly brave, now blowing hot, now blowing cold. But Jesus took him and made him into A ROCK. Peter passed from cowardice to faith, a rocklike faith. He later witnessed to his love for and loyalty to Christ by suffering martyrdom, and according to tradition, was crucified head-down, feeling unworthy to be crucified like his master.

John (and also James) were appropriately named "the sons of thunder," being men of fiery temperament and crass ambition. They wanted to call down fire upon the Samaritans, they wanted to forbid a man from carrying on a work that was different from others. They wanted the portfolio of Secretary of State and of Treasury in the Kingdom, the chief places. James was self-centered, aggressive, anxious to be the leader in everything he did. John had a vicious temper, and at times a mind of narrow prejudice. But John became "the apostle of love" and James a wise, poised, loyal leader even unto martyrdom too like Peter. These might well be called "THE MEN WHOM JESUS CHANGED." They lived intimately with him, listened to his words, felt the impact of his Spirit, shared his fellowship, and responded to his challenge. They grew in grace, they were changed men, they became fishers of men indeed and in truth.

Here after all is Christ's supreme mission — to make bad men good. Or for that matter to make men who are good even better. His arm is not shortened. Today as in the days of his flesh, when men commit themselves to Christ, he can take them just as they are, and make them new men. Not at once, not in totality. But those who respond to him and obey his commands, and capture his Spirit — of such is the Kingdom of heaven, and men take knowledge of them that they have been with Jesus.

Family night dinner and annual meeting of Southern Pines church was held Wednesday, January 15, with installation of officers and teachers at church service January 19.

The members of the choir, and their wives or husbands, were guests of The Christian Temple, at an "Appreciation Dinner" held January 13 in the Williamsburg Room of the Naval Station Officers' Club.

Bayside Church, Norfolk, reports that there were 315 at the annual Christmas program and 125 in attendance for the Christmas Eve communion service. Annual business meeting and installation of officers was held Thursday, January 16.

Rev. Philip F. Kahal's topic at Mt. Zion Church on January 5 was "What's A Deacon?" Deacons ordained at that service were Andrew McAdams and Herman Tate. Officers installed included secretary, Mrs. Hazel Hargis; assistant secretary, Miss Shirley Byrd; financial secretary, Miss Lillian Sharpe; treasurer, Mrs. Peggy Riley.

SUNDAY SCHOOL LESSON FEBRUARY 9, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

CHIP Program Near Completion

Dear Friends:

Today I have been in the process of making a check on our CHIP campaign which was begun in early 1960. You will be interested to know that 146 churches have paid their pledges in full. Several churches have gone over and above the amount asked for in the campaign. This means that we still have 62 churches that have not completed their pledges. 36 of this number have paid some on the pledges, while 26 have not made any payment at all on their commitment.

We are hoping very much that we can complete the CHIP program this year. This of course will not be possible if the churches, and some few individuals, who still have balances, do not take care of them within this year. As of this date we have a balance of \$26,000.00 owing on the cottages.

As you know, we needed the cottages so desperately that we went ahead with the construction and used the commitments as collateral for this loan. If we are to take care of this indebtedness it means each church that still has a balance on its commitment will need to take care of the balance.

We are certainly very grateful for everything that has been done. For all that the churches in the Convention do we can

never say "thank you" enough. Nevertheless we still have this unpaid balance on the commitment of the churches and we

hope very much that every effort will be made to take care of this during 1964, or as early as possible in 1965.

REPORT FOR JANUARY 20, 1964

Eastern Virginia Conference	\$ 17.00
Eastern North Carolina Conference	101.00
Western North Carolina Conference	30.00
North Carolina and Virginia Conference	51.37
Total	\$ 199.37

SPECIAL OFFERINGS

Ladies' Aid Society, First Church of Christ, Woodbridge, Conn.	15.00
Sophia Congregational Christian Church, Sophia, N. C.	19.35
Friendship Bible Class, Monticello United Church of Christ, Brown Summit, N. C.	20.00
Southern Convention Home Missions (Gift from Women)	50.00
Mr. and Mrs. Frank Proffitt, Burlington, N. C.	12.00
Bethel Christian Church, New Hill, N. C.	10.00
Hebron Congregational Christian Church, Thomaston, Ga.	10.00
Adult Bible Class, Third Avenue Christian Church, Danville, Va.	5.00
Mary Sue Brittle Sunday School Class, Bethlehem Christian Church, Suffolk, Virginia	5.00
Women's Fellowship, First Congregational Christian Church, Winter Park, Florida	100.00
Memorial Gifts:	
In Memory of Mr. Mills March	
In Memory of Mr. Murd Kelly	
In Memory of A. F. Ballentine	
In Memory of Judge John M. Mull	
In Memory of Miss Annie R. Johnston	
In Memory of Miss Rebecca Johnston (2 Memorials)	
Total Memorial Gifts	85.00
Special Gifts	1.00

Total	\$ 332.35
Total For The Week	\$ 531.72

In Memoriam

TURNER

We, the members of the Windsor Congregational Christian Church, wish to pay tribute to Mr. Wallace Howard Turner who joined our Heavenly Father on December 2, 1963.

Those who knew him will remember him as a loyal and faithful member of our church. At the time of his death, he was a deacon and a member of the Board of Finance.

We feel deeply our loss, yet we realize his life was a benediction and we shall strive to emulate his Christian spirit as we honor and cherish his memory. We are grateful for his devotion to the Church.

Therefore, be it resolved:

1. That in this loss we bow in humble submission to the will of the Lord.
2. That we extend our heartfelt sympathy to his family.
3. That a copy of these resolutions be sent to his family, a copy to The Christian Sun for publication and a copy filed in the church records.

Mrs. E. R. Laine
Mrs. Bruce K. Johnson, Sr.
Committee

Training Our Leaders

Seven leaders in Southern Convention camps and conferences work attended training sessions for three days in January. William Joyner, John Lackey, Willis Joiner, Collins Kilburn, Richard Petersen, Tom Madren and Dick Rinker went to Camp Calvin (outside of Atlanta, Georgia) for the nationally staffed program.

Specialists in junior age, junior high, senior high, craftwork, recreation and administration were on hand to lead these people and others from Ohio, Texas, the Convention of the South and the Southern Synod, Southeast Convention and Florida. The areas of concern were divided among those attending with the plan to make use of their training for counsellor and director training back at home. From the national offices of the United Church of Christ these

individuals provided leadership: Miss Ethel Schellenberger, Dr. Ed Schlingman, Rev. Henry Tani, Miss Elizabeth Helz, Miss Mary Lou Pettit, Rev. Posey Scheirer, and Miss Thelma Stinson.

The knowledge and experience gained will be used for the improvement of Moonelon Center's camp and conference program this summer and in succeeding years. Area meetings in Eastern Virginia and at Moonelon later will bring together counsellors and leaders for orientation and training. You are invited to consider joining with this program as a counsellor-teacher at Moonelon in 1964. If you are interested write Rev. Richard N. Rinker, Box 336, Elon College, North Carolina. We need mature Christian adults to minister to the needs of our young people.

JANUARY DEATHS OF CONVENTION LAY PEOPLE

William T. Scott, Sr.

Miss Annie Rebecca Johnston, a daughter of the late Mr. and Mrs. Charles D. Johnston, passed away at a rest home at Elon College, on Monday, January 13, 1964. Funeral services were held at the Elon College Community Church, January 15. The services were conducted by Dr. W. J. Andes, her pastor. This marks the end of the long residence of the C. D. Johnston family at Elon College. Rebecca's father, fondly known as "Uncle Charlie" Johnston, was for thirty years Superintendent of the Christian Orphanage (Congregational Christian Home for Children); was for a long time treasurer of Elon College, trustee of Elon College, and honored and respected as a Christian layman by all who knew him. Rebecca was a member of the large family of sons and daughters who have lived to honor this great family name. Rebecca lived with her father until his death and was a faithful member of the Elon College Community Church. Other members of the family live in Burlington and elsewhere.

Mr. Stein H. Basnight of Chapel Hill, N. C., Christian layman and friend of all of the enterprises of the Congregational Christian Church, passed away on January 15 in Chapel Hill. Funeral services were conducted at the United Church, Chapel Hill, January 17, by the Reverend Dewitt L. Myers, his pastor, and by his former pastor, the Reverend Richard L. Jackson of Durham.

Mr. Basnight was a member of the Board of Trustees of Elon College, was a member of the Board of Publication of the Southern Convention, and had served in many other capacities of the Convention. He was interested in all of the enterprises of his Church and gave himself steadfastly in their support in the gifts of his money, time, and talents.

PERFECT ATTENDANCE AT PALM STREET

Mrs. J. T. Winslow, Reporter

Attendance pins were awarded to the following people of our Sunday School by Supt. Tommy Graham:

Bill Murray, 20 year pin; Mrs. W. B. Lumley, 15 year pin; Mr. W. B. Lumley, 12 year pin; Bill Watkins, 8 year pin; Grover Watkins, 5 year pin; Jeff Pegram, Mable Self, Sylvia Self, Cheryl Brady, Janice Brady, and Curtis Brady, 3 year pins; John Self, 2 year pin; Juanita Brady and Lorraine Brady, 1 year pin.

January 28, 1964

PEOPLE I'LL LOOK UP IN HEAVEN

S. L. Morgan, Sr., Wake Forest, N. C.

I met her on the bus a few minutes. I an old man of nearly 92, she a young mother with her little girl of 5 years. She told me she lived in Washington, D. C., and was going to visit her mother in Tennessee. I was on my way home from a month with a son, Baptist pastor in Washington, and another son, journalist in San Diego, Cal., and with other relatives in Kansas and Virginia. Likely I'll never see this woman again on earth. Yet I told the little girl as I left them, "I think your mother is the loveliest person I've met in a month or two, traveling from the Atlantic to the Pacific." And with no romantic sentiment. She's a favorite memory of my 92 years.

Why? Not merely her pretty face, lovely smile, and gracious talk. Mainly it was the depth of her fine feeling and unmistakable kindness, going out to an old man. She sat at one end of the bus with her little girl, just behind the driver. I came in at the other end carrying a tiny hand-bag. The bus was crowded. I walked to the middle of the bus, looking in vain for a seat. She was looking back as if looking for a need for kindness. Quickly she had hold of my arm leading me to take her seat, refusing to hear my protest. Over my protest, she spread a paper on the floor beside the driver, assuring me she'd love the seat. At once we were fast friends, I asking her for the secret that made her so unlike others. She "just loved to show kindness." And she hinted she had "had her share of trouble." I too had had mine, and it made us kindred.

Then another station, seats left vacant, and she was at the other and better end of the bus beckoning me to the seat she was holding for me. I only regretted losing fellowship with one of the loveliest persons met in 90 years, and especially of learning of the sorrows that had so refined her and given her the rare power to care deeply. I was only able to stoop as I passed and say to the little girl, "You have the loveliest mother I've seen in my 90 years!"

Then we were at Charlottesville, she standing and signaling me lest I forget it was my stop to get off.

If I knew her address, I'd write her my heartfelt gratitude and love for her kindness. I highly resolve to look her up in heaven and thank her. Yes, and a few others who have been kind, yet rarely another so gracious with their kindness.

One of my favorite sayings is, "It takes so little to win the eternal gratitude and love of old people!" Just try it out!

LENTEN READING

Two excellent books upon which United Church Press is proud to focus attention in the new year, particularly during the Lenten season, are **Incarnation to Ascension** by James E. Wagner, and **Moments of Truth** by Roger L. Shinn.

Incarnation to Ascension — reduced to its simplest terms, is an interpretation of four of Christ's fundamental acts: the Incarnation, the Crucifixion, the Resurrection, and the Ascension. But it is much more than an interpretation. As one reviewer puts it: "A small book, but large in its disclosure of a heart, a mind, and a will, united in a distinguished discipleship, bearing a concern that the author and all ministers shall be the best possible interpreters of God's amazing act in Jesus Christ." A reviewer in Church Management magazine says: "The pastoral undertone of this book is strong and beautiful." But Dr. Wagner speaks also to the common man, and his evangelical concern commends his book to the laity as well as pastors.

The author is the former co-president of the United Church of Christ, and is now Vice-President of Ursinus College.

Moments of Truth, published January 15, is intended for personal and family worship during Lent — the season among all seasons when Christians think of the life, death, and resurrection of Christ. It divides itself quite naturally into seven phases of Christ's life — one for each week of the Lenten season: Christ the Inviter, Christ the Questioner, Christ the Pioneer, Christ the Servant, Christ the Revealer of God, Christ the Healer and Savior, and Christ the Victor. There is a Bible quotation, a prayer, and a meditation that may be enlightening, comforting, challenging, or inspiring for each day of Lent. The book is handsomely paper-covered, and of a size that fits well into the hand. Long after it has become dog-eared through use during this Lenten period, it may still be a valued devotional resource in your library.

The author of **Moments of Truth** is also known in the United Church of Christ. He is President of the United Church Board for Homeland Ministries, and serves as professor of Applied Christianity at Union Theological Seminary in New York.

They are priced at \$2.50 for **Incarnation to Ascension**, and \$1.45 for **Moments of Truth**, and may be purchased from either of the United Church Bookstores, 1505 Race St., Philadelphia, Pa. 19102, or 14 Beacon St., Boston, Mass. 02108.

Mid-Winter Rally

Of The Churchmen's Fellowship

The Southern Convention of Congregational Christian Churches

Sunday, February 16, 1964

Great Bridge Congregational Christian Church
Chesapeake, Virginia

PROGRAM

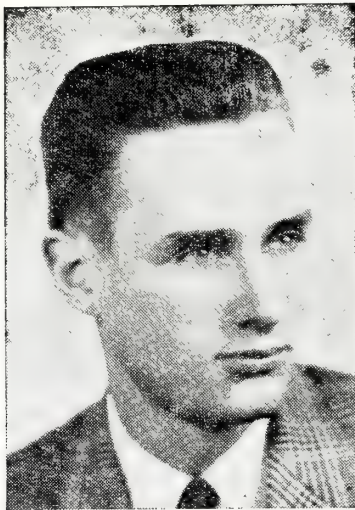
- 2:00 Registration
- 3:00 Opening Prayer Rev. L. Bill Simmons
Song Service Mr. William H. Baker
Offering
Welcome to Great Bridge Mr. Douglas W. McClain
Welcome to Chesapeake Hon. H. R. McPherson
Anthems Great Bridge Choirs
Address Rev. Karlton C. Johnson
Hymn
Prayer for Guidance
Business Session
Announcements
- 5:00 Recess
- 5:30 Fellowship Banquet
Grace Rev. Garland B. Bennett
Special Music Male Quartet
Address Rev. John R. deSousa
Closing Worship Rev. L. Bill Simmons

Rev. Karlton C. Johnson is Regional Secretary for the United Church of Christ Stewardship Council with offices in Atlanta; formerly he was a missionary to South Africa, pastor of a church in Massachusetts, and Staff person in Stewardship for New York Congregational Conference.

Rev. John R. deSousa is Assistant to the President of Bangor Theological Seminary (Maine) and lives in Bloomfield, Connecticut. He has served as pastor of local churches and on the staff of the Connecticut Conference in Men and Missions.

THE CHRISTIAN SUN

FEBRUARY 4, 1964



ATLANTIC CITY, JAN. 28 — The Rev. Fred P. Register, 39, minister of the Nebraska Conference of the United Church of Christ, was today elected chairman of the denomination's Council of Conference Executives.

The election took place at a meeting of conference heads at the annual United Church Assembly now in session at the Ritz Carlton Hotel here. (A conference is composed of all churches in a geographical area, usually along state or regional lines.)

Dr. Register, who resides in Lincoln, Nebraska, was born in 1925 in Sanford, North Carolina, and educated in that state. After attending the consolidated rural school in Lemon Springs, he was graduated from Elon College (A.B., 1947) and the Divinity School of Duke University (B.D., 1950.)

In 1962 Doane College, Crete, Nebraska, awarded him an honorary Doctor of Divinity degree.

His parish ministry began in 1944 when, in his second year at Elon, he became student pastor of the Wake Chapel

REGISTER TO HEAD CONFERENCE EXECUTIVES

Congregational Christian Church at Fuquay Varina, North Carolina. He continued with this church for 10 years, though for the better part of this period he also served rural churches. In 1955 the Fuquay Varina Junior Chamber of Commerce gave him its Distinguished Service Award.

Dr. Register was named secretary for Stewardship and evangelism of the Southern Convention of Congregational Christian Churches in 1954, with offices at Elon College. Three years later he was elected minister (superintendent) of the Nebraska Conference of Congregational Christian Churches.

Following the union of the Evangelical and Reformed Church and Congregational Christian churches, this regional body became the Nebraska Conference of the United Church of Christ and Dr. Register was selected its chief executive.

He is now president of the Nebraska Council of Churches and a member of the New Church Development Advisory Committee of his denomination's Board for Homeland Ministries.

He served as a member of the planning committee for the 1963 Town and Country Convocation of the United Church, the national advisory committee for the denomination's Department of Evangelism, and the planning committee for the First National Evangelism Conference of the United Church.

He is a member of the board of trustees of Doane College.

Dr. Register is married to the former Elizabeth Jernigan of Godwin, North Carolina, who is also a graduate of Elon College. They have five children: Fred, Jr., 14; Katherine, 12; David, 9; Stephen, 5; and Richard, four months.

"Let My People Know"

When Moses had business with the Pharaoh of Egypt he kept saying for the Lord: "Let my people go." If he were the Lord's messenger to America today he would probably say: "Let my people know."

Ignorance is a handicap that no modern person, certainly those living in these United States, should endure. This applies to things religious just as much as to those we call secular. That is the reason this paper keeps publishing, and continues to give such information as may be available concerning the work of our Church.

Educators and statesmen are becoming alarmed at the number of people who never finish our public schools, and the high percentage who do not know enough to enter the armed forces of America. They should, for an ignorant citizenship is dangerous, and ineffective.

The same principle applies to church members. It is amazing the way we expect people to attend church and give to organized church activities without knowing much about what is being undertaken and how we do the work. A simple examination on the fundamentals of the Christian religion, Christian principles by which we should live, a knowledge of the denomination of which we are part, and the work of state, national and world Councils of Churches would cause a tremendous amount of embarrassment if all ministers and members were compelled to take it.

But why shouldn't our people know? The best answer to such a silly question is that they should know. The church should really train its membership both before the person joins the church and forever after. There is good material prepared by the denomination and other organizations. And this paper undertakes to help our people to know. That is our only excuse for being.

"First Be Reconciled"

The fifth chapter of St. Matthew is not a favorite passage of Scripture for many of us. We prefer First Corinthians. But Matthew tells some of the words of Jesus, while Paul (in that reference) was extolling the beauties and verities of love.

However, it is good to read what Jesus said. He spoke truth that will last through eternity, and gave the measuring stick by which character is gauged.

The interruption of worship at the altar by the worshipper is almost, if not completely, unheard of hereabouts. Just suppose that at the next communion service everyone who could think of people who had a grievance against them would not merely refuse communion, but would deliberately arise, walk out of church, and go in search of a neighbor or someone who had been a friend. Would the minister wait for the worshippers to return? Or suppose this should happen just as the ushers started to receive the offering. Would they wait until later for the offering to be laid on the altar?

"First be reconciled to thy brother," said Jesus, "then come and offer thy gift." That would really cause some doing!

Think of all the people who have been cheated, insulted, gossiped about, slandered, undercut in a multitude of ways, left out of friendship circles, seen closed doors that would not open for food and shelter, gone hungry in a land of plenty while worshippers sit in comfort and feel that they are the favored of the Almighty, kept out of clubs and social circles both in school and later, and those who have been hurt in a dozen other ways. No, church people don't usually go around starting quarrels and causing trouble. Only a few are willing to stand at a church door and refuse admittance to those they do not like. But the horrible truth is that the church people have not busied themselves enough in the business of reconciliation — the bringing again into friendly relations those who have been estranged.

There is far too much estrangement in our world. This is more dangerous than atomic energy or hydrogen bombs. The latter can be used to good purpose by those who care, but estrangement that leads to hatred can destroy the soul of those who harbor it, and it can release the bombs that will destroy human civilization. Divorce, broken homes, alcoholism, nervous tension that causes a desire for smoking (and is aggravated by it), murder, war, and a long list of things can be attributed to this estrangement concerning which Jesus was talking when he said: "First be reconciled to thy brother, and then come and offer thy gift." It is not difficult to believe that in this, as in other matters, Jesus knew whereof he spoke.

These are days of decision when persons, groups like churches, and nations are determining the future by what they do today. The marching Negroes in our city streets across America do not make us happy, but they remind us that there are brothers among us who are needing reconciliation because they think that they are neglected. The "Yankee, go home" chorus that is chanted in many countries is a danger signal, and a challenge to leave the altar, if necessary, and "first be reconciled."

The Assembly Of The United Church

This week a considerable amount of information is being given concerning the 1964 Assembly of the United Church of Christ. This writer attended as a member of the Council for Church and Ministry. President Earl Danieleley of Elon was there to preside over the Council for Lay Life and Work. Superintendent Fields and Field Secretaries Richard Rinker and Bill Simmons attended the sessions held by similar officials from across America. Mrs. W. E. Wisseman shared in the Women's Committee of the Council for Lay Life and Work, while Mrs. F. C. Lester accounted for her stewardship as an area worker for that Council. Your editor hopes that you will read with interest the various reports herein presented, and that they will share in the worship service used in the Council for Church and Ministry.

An Open Letter And Invitation

Dear Friends:

For the first time ever the Churchmen's Fellowship Rally of the Southern Convention will be held in Eastern Virginia this year. This is a source of great pride to us in the Eastern Virginia Conference, and a source of personal pride to us at The Great Bridge Congregational Christian Church, Chesapeake, Virginia where the Rally will be held.

We invite you to attend the Churchmen's Fellowship Rally on Sunday, February 16th because:

The Rally will give you an opportunity to enjoy a time of Christian Fellowship with your fellow-churchmen.

Inspiring Speakers will deliver the afternoon and evening key-note addresses, and you will not want to miss Karlton C. Johnson and John R. de Sousa as they challenge and inspire us in our work.

The Ladies in our church are wonderful cooks, and you will be the loser if you miss the dinner they have planned for you. (\$1.50, and please make reservations if possible).

The City of Chesapeake is the third largest city in the United States, in land area, and for those of you who have never visited here you will find it to be a very unique city. Our mayor, Hon. H. R. McPherson, will give the welcome to Chesapeake at the afternoon session.

This would be a wonderful time to bring your family for a weekend of sightseeing. (Motel rates are very low at this time of

year), and you would be surprised at how much your school-age children would benefit from some of the places of interest which are just a few minutes drive from us. For instance; the Naval Station, the Naval Air Station, Naval Amphibious Base and Naval Shipyard. The Naval Station and Naval Air Station are the largest naval military installations in the world where you'll see the world's most modern ships and submarines, early warning aircraft and supersonic jet fighters. Also, The General Douglas MacArthur Memorial featuring a library of General MacArthur's books and memorabilia chiefly pertaining to his military career, plus a collection of his personal souvenirs and effects. Jamestown Festival Park and restored Colonial Williamsburg are within easy driving distance of us.

So come on to Chesapeake, Virginia, for the big Churchmen's Fellowship Rally on Sunday February 16th, and for some sight-seeing, also. We shall look forward to fellowshiping with each and every one of you.

Sincerely,

Garland B. Bennett, Minister
Great Bridge Congregational Christian Ch.
Douglas W. McClain, President
Churchmen's Fellowship,
Eastern Virginia Conference

Friends of Dr. Charles Pegram, energetic pastor of the new Pembroke Manor church, Norfolk, will be distressed to learn that he suffered a heart attack in Murfreesboro en route to the mission board meeting in Henderson last Wednesday. At last report he was still in the Norfolk General Hospital. Southern Convention friends send their prayers and best wishes for his speedy recovery.

A panel discussion on "Missions Today" will be the program following a covered dish supper at United Church, Chapel Hill, Ash Wednesday (February 12), to which members of our Durham church have been invited. Panelists will be: Rev. R. L. Jackson, Rev. Sterling Whitener, and Louis Wilkins.

Dr. Henry Fairbank, chairman of the Duke Physics Department, will be the teacher of the Scott Bible Class at our Durham church during the second semester, replacing Dr. Richard Grant, who is returning to the choir. The four adult classes met together last Sunday for an introductory session on "The Christian View of Man," Church school superintendent, Guy Alling, was the leader.

TUESDAY IS "CHURCH NIGHT"

First, Newport News has named Tuesday night as "Church Night" and all organizations are asked to cooperate by scheduling their meetings on that evening. The beginning schedule for February looks like this:

February 4 — 7:00 — Finance Committee; Building Committee.

February 4 — 8:00 — Official Board; Adult Choir.

February 11 — 7:00 — Board of Deacons.

February 11 — 8:00 — Committee on Spiritual Emphasis; Adult Choir.

February 18 — 7:00 — Church School Worker's Conference; Building Committee.

February 18 — 8:00 — Women's Fellowship; Adult Choir.

February 25 — 7:00 — All Sunday School Classes; Building Committee.

February 25 — 8:00 — Class Socials; Adult Choir.

Next Sunday, which is Race Relations Sunday, Raleigh United will join with First Congregational and Davie Street Presbyterian churches with the three ministers sharing in the service.

A Youth Choir at Winchester Congregational United Church of Christ is to begin practice February 6 under the direction of Rodney Keller. A junior choir for grades 3-6 is practicing each Saturday morning under the direction of Mrs. Clark Mauzy with Miss Bonnie Lowery as pianist.

The Women of the other three churches of our denomination in Raleigh (First E. and R., First Congregational, Manly St. Christian) will be guests of the Women's Fellowship of United Church Tuesday evening, February 11, when Mrs. F. C. Lester will speak on "The Ministry of the Laity."

Laymen are urged to attend the Convention-wide Rally to be held at Great Bridge, Chesapeake, February 16, beginning at 3:00 p.m. Registrations for the dinner are to be sent by February 12 to Rev. Garland B. Bennett, Box 15136, Chesapeake or Rev. Richard N. Rinker, Box 336, Elon College, for \$1.50. At the door the cost will be \$1.75.

On three consecutive Wednesday evenings during Lent (February 12, 19, 26) Mrs. Robert M. Kimball will conduct Bible study based on Suzanne de Dietrich's booklet "Mission, By Royal Authority" which is found in "Program Opportunities for Adults." These services, sponsored by the Women's Fellowship, are in place of the usual prayer meeting and both men and women are urged to attend.

Vol. 116

No. 5

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

The Ministry Of Listening — A Worship Service

"A man may reflect his times or he may help to redeem them; the difference is great, both for the times and for the man."

"If the minister cannot find God in this age in which he lives, will he then go ventriloquist and speak for some other age in which he never lived?"

"We must be ready to allow ourselves to be interrupted by God. God will be constantly crossing our paths and canceling our plans by sending us people with claims and petitions. . . Nobody is too good for the meanest service and the ministry of listening." Bonhoeffer

HYMN PRAYER Tune: Maryton
Dear Lord, who sought at noon of day
The solitary place to pray,
In mystic stillness now we seek
Thy presence, for both strong and weak.

PRAYER—UNISON Leader
O God our Father, whose blessed Son,
Jesus Christ, did oftentimes forsake the
haunts of men and seek some solitary
place apart in which to pray; help us, too,
in calm and quiet to find thee very near
to us in our prayers and in our work here
together, so that when we return to the
haste and tumult of our crowded life we
may, like him, feel thy presence ever
with us. Amen.

SCRIPTURE Luke 9:28-26

MEDITATION "The Ministry of Listening"

HYMN RESPONSE

O let me hear Thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul. Amen.

**CONDITIONS IN WHICH AND BY WHICH
MAN LIVES**

- turmoil, changing
- old dying, new being born
- everything is short term
- everybody trying to form long-term goals
- world jumping with possibilities
- history is alive—with risks of hell
- world is a madhouse
- no one direction—no clear image
- no overall pattern
- purposes are contradictory
- empires fall, colonies rise
- East and West caught in vast struggle
- old values disappearing
- guilt accumulates—anxiety burrows
- restlessness
- no focus, no center
- no unmistakable common ground
- splintered, petty, bickering sects
- daily nausea of machine work

- human spirits being squeezed out
- wild revolutionary thrust
- world neighborhood, none of us ready
- anything happens anywhere is important everywhere
- black man and white
- Buddhism, Mohammedanism and Christianity
- rich and poor
- flabby fat and starving
- segregation — integration — struggle — strife
- jolting, jarring catastrophe
- we may not like it but we are in it

UNISON PRAYER OF CONFESSION

O thou King of the whole earth; We
confess the sorry confusion of our common
life to thee.

We acknowledge that the world's sin
is our own. That the greed which we
condemn when it results in obvious in-
humanity is in our own hearts; that the
world is unjust because none of us loves
justice with sufficient abandon; That the
vices of civilization are compounded of
the lusts of all of us.

**HOWARD THURMAN'S PRAYER and
OURS**

- O God, I need thy Sense of Time
(Moments for thinking, confessing,
desiring)
- O God, I need Thy Sense of Order
(Moments for thinking, confessing,
desiring)
- O God, I need Thy Sense of the Future
(Moments for thinking, confessing,
desiring)

HYMN Tune: Lancashire

O God in whose great purpose
An age is but a day,
Who watches sun replace sun
And planets burn away;
In thee our fathers trusted,
For thee they dared the sea,
And thou didst teach their spirits
To shape a world for thee.
Again with vision kindled
We sons of later days
Lift eager hands and prayers here
That we may know thy ways.
Across thine earth we're scattered
To meet the tasks of men:
O God of strength be to us
Our Fathers God again. Amen.

The Lay Ministry

This is what the Council for Church and Ministry thinks it is, or should be.

The United Church of Christ provides for
the Lay Ministry in paragraphs 32 of its
constitution and 140/142 of its by-laws. This
is a specific type of ministry within the
church, to be distinguished from the more
general ministry of the laity.

The Council for Church and Ministry of
the United Church herewith suggests a set
of standards and reading courses for Lay
Ministers. Each course shall be followed
by an oral and a written examination,
approval to be given at the end of the first
year and renewed annually. Conference
ministers will need to implement, and
possibly revise, this program in consulta-
tion with committees of the conference and
associations.

Area For Service

A Lay Minister may be called upon: to
serve as assistant to a minister especially
where that minister serves a yoked field;
to become the pastor of a small church;
to become a part of a deputation team
or teams; or to accept appointment for
interim work.

Qualifications

To qualify for standing as an approved
Lay Minister the applicant shall:

- a—present to the association committee on
the ministry a written statement giving
his reasons for wishing to serve as a
Lay Minister,
- b—present three letters of reference, one

from his own pastor, and
c—give proof of having a high-school
education or its equivalent.

The committee on the ministry shall
satisfy itself at these points:

- a—the personal integrity of the applicant,
- b—his commitment to the Gospel of Christ,
- c—his familiarity with the things of the
Spirit,
- d—his personal refinement, coupled with
mental alertness,
- e—his desire to enter upon and continue
a course of study, and
- f—his affinity for people.

Approval

The association committee on the ministry
may approve an individual for the Lay
Ministry only after the first year of study
has been completed.

Withdrawal Of Approval

The association committee on the ministry
may withdraw approval: for failure to
maintain good character; for failure to do
the required reading; or for persistent
refusal to serve when called upon.

Concurrent Procedures

A Lay Minister should be advised to
remain in close touch with the pastor of
his church and the minister of his con-
ference.

The Lay Ministers in an area should be
advised to come together when possible
for worship, study, and self-examination.

The Assembly Of The United Church Of Christ

More than 600 church leaders from all parts of the United States assembled at the Ritz Carlton Hotel in Atlantic City last week for the 1964 Assembly of the United Church of Christ.

The delegates, lay and clergy, considered plans for home and foreign missions, social action, lay activities and other denominational programs.

Launching of a two-year study of the problems growing out of the urbanization of American society highlighted the four-day session. The keynote address on urbanization was delivered Sunday evening (January 26) by the Rev. Dr. Robert W. Spike, New York City, general secretary for program of the United Church Board for Homeland Ministries, currently serving as executive director of the Commission on Religion and Race of the National Council of Churches.

Following Dr. Spike's address, a panel discussion of "The Church and Urbanization" was led by Eugene I. Johnson, Chicago, executive director of the Adult Education Association of the U. S. A.

On Sunday afternoon Mrs. Douglas Horton, Randolph, New Hampshire, served as chairman of a panel probe of the primary mission goals of all elements of the United Church of Christ. Mrs. Horton is a vice president of the United Church Board for World Ministries.

The Rev. Dr. Ben Mohr Herbst, New York City, president of the United Church of Christ, gave the opening address in a group projection of the denomination's long-term plans Monday evening, January 27. He was followed in turn by the executive heads of the Church's major boards and other instrumentalities.

The world-wide mission work of the Church was reported in committee sessions Tuesday by the area secretaries of the United Church Board for World Ministries. At present they are directing the efforts of more than 500 missionaries serving in hospitals, clinics, schools, social service centers and churches in 25 countries.

Superintendents of the denomination's regional conference met as a council during the Assembly and elected new officers. The Rev. Dr. Paul T. Slinghoff, Collegeville, Pennsylvania, superintendent of the Pennsylvania Southeast Conference and chairman of the group, presided.

The Rev. Dr. Fred S. Buschmeyer, New York City, secretary of the United Church officiated at a communion service Sunday morning. Daily prayers and services were conducted throughout the session by the Assembly chaplain, the Rev. Richard T. Andrews, Jr., minister of Mt. Zion Congregational Church, Cleveland, Ohio.

Of unusual interest was a report Monday evening on the work of the United Church's Committee on Racial Justice Now. The Rev. Nicholas Hood, minister of Plymouth Congregational Church, Detroit, Michigan, and chairman of this group, made the report. (See next page. Ed.)

This committee came into being at the General Synod of the United Church at Denver in July, 1963, when delegates voted unanimously for an aggressive program in support of the Negro's fight against all forms of racial discrimination.

Delegates to a pre-Assembly meeting, January 22-25, of the Christian Education Council of the United Church of Christ heard a series of four addresses on the "Nature of the Christian Church" by the Rev. Dr. Robert T. Fauth, president of Eden Theological Seminary, Webster Groves, Missouri. The Council is composed of ministers and directors of Christian Education of the regional conferences.

Office of Communication

The "Night Evangelist"

The United Church of Christ will participate in an inter-denominational night ministry to the lonely and desperate in big cities.

Beginning with a pilot project in San Francisco, planners hope that eventually worship services and counselling for the "night people" will be available in every major city in the country.

At the Third United Church Assembly in session last week, the Division of Church Extension of the denomination's Board for Homeland Ministries voted to support the "Night Evangelist" plan. The project was initiated last summer on a "dry run" basis in conjunction with the United Presbyterian Church, U.S.A.

According to the planners, the project is based on the realization of the church that it needs to adapt itself to the 24-hour-a-day life of the city. The night evangelist will be on call from 11 p.m. to 8 a.m., a period when other ministers and social agencies are not available to meet the needs of the people.

The night evangelist will be the eyes and ears of the church at night, according to the Rev. Dr. Purd Deitz, general secretary of the Church Extension Division. It will be his job to seek out the lonely, the desperate, teen-age gangs, narcotics addicts, prostitutes and derelicts. He will ride in police prowler cars, frequent bars, hotels, transportation terminals and hospital emergency wards. He will even advertise his service in newspapers and on the air.

The night evangelist will have a corps of specialized laymen—doctors, lawyers and social workers — to call on in emergencies. Non-specialized laymen will be available to assist in taking messages and to provide temporary shelter or transportation.

Success of the venture, said Dr. Deitz, will depend largely on the imagination and flexibility of the evangelist.

In addition to his ministerial training, Dr. Deitz said, the night evangelist should be a man who is "sensitive to the needs of the people, who is able to appraise their problems realistically and who understands the night-time population."

Progress At Edgewood

Harold Myers

Edgewood United Church had over 250 persons attending its Christmas service on December 22, the largest in the history of the young mission. An inspired senior rendered special music and the young people gave two short plays one of the Christmas Scripture and then "Why The Chimes Rang." This service climaxed with the giving of white gifts for a needy family with six children of a widowed mother having over \$70 in offering and six baskets full of toys, food, and clothing.

The new year got off to a meaningful beginning with the Annual Congregational meeting on January 19. After a covered dish supper which more than 150 persons attended the pastor gleaned from the printed reports for the year the news that we had received 42 members during the year, lost eight by transfer, and with the new family, Mr. and Mrs. David Stuckey our membership reaches now to 192 members. It was encouraging to see that for the year the average church attendance went up to 124 and the church school average to 100. Other reports showed the continued increase and progress of all the programs and activities of the young church. A highlight for 1964 will be the celebration, June 7, of our fifth year of being organized as a church.

Following the brief report the congregation then settled down to hear the inspiring words of information and mission given to us by Rev. Sterling Whitener, our missionary to Hong Kong, home on furlough taking additional studies at Chapel Hill. His commentary on the work of the World Ministries and looking at Hong Kong as an example of that work both with films and commentary was enlightening and inspiring to everyone present.

January came to a climax with Youth Week. The young people of the two fellow-

(Continued on Page 12)

Report Of Committee For Racial Justice

Pursuant to the request of the General Synod in the "Call for Racial Justice Now," the President of the United Church appointed the following members to the Committee for Racial Justice Now, "to mobilize the means and resources of the church for racial justice:"

The Rev. Nicholas Hood, Chairman, Minister, Detroit, Michigan; Dr. Oliver K. Black, Vice-chairman, Minister, Holyoke, Massachusetts; The Rev. Arnold Slater, Secretary, Minister, Chattanooga, Tennessee; Mrs. Alfred C. Bartholomew, Housewife, Lancaster, Pennsylvania; Mr. Ashby E. Bladen, Lawyer-business executive, Montclair, New Jersey; The Rev. W. Sterling Cary, Minister, New York, New York; The Rev. Harold D. Long, Minister, Birmingham, Alabama; Dr. Herman H. Long, College President, Talladega, Alabama; Dr. A. William Loos, Executive-educational agency, New York, New York; Dr. William C. Nelson, Minister, Akron, Ohio, and Dr. Roger L. Shinn, Professor-Seminary, New York, New York.

In December, 1963, The Hon. Donald W. Webber, was appointed to replace Mr. Bladen, who resigned when he became a part of the national staff of the denomination.

Dr. S. Garry Oniki of the Council for Christian Social Action and the Board for Homeland Ministries was appointed to serve as the executive coordinator for the Committee.

Emergency Offerings

To make possible the mission of the church in racial justice now, the General Synod authorized two emergency offerings. It gave the responsibility for raising these funds to each congregation and to each member of the church under the direction of the Stewardship Council.

The first emergency offering was taken on Sunday, October 27, 1963. The total number of churches participating based on orders for materials was 1,766. The income reported as of December 31, 1963 was \$109,967.93. Of this amount approximately 1,165 churches gave \$87,907.30; the balance came from other organizations, special services and gifts. Some churches will be taking this first offering on Race Relations Sunday, 1964.

The second emergency offering is planned for Pentecost Sunday, May 17, 1964. Churches who are unable to take the offering on this date should select another appropriate date.

Scope of the Work

Working with and through the instrumentalities, the Committee sees its authorization from the General Synod to include the following:

—to focus the concern, conviction and resources of the churches to the task of setting its own house in order by a continuing effort to achieve greater inclusiveness in the life of the church at all levels.

—to focus the concern, conviction and the resources of the churches as to how they may use their influence on the larger society to advance racial justice now.

—to participate in the interdenominational, interfaith and other responsible concerted efforts for racial justice now.

—to stimulate the development of long-term plans and strategies so that a continuing design of action will move the churches steadily toward the moral goal of full human rights for all.

—to furnish financial aid: to other agencies of the church to encourage experiments for racial justice and reconciliation; to the Emergency Commission on Religion and Race of the National Council and to the National Conference on Religion and Race; to those members of the church and those related to it who may incur hardship because of a witness for racial justice now, and through the Reserve Bail Fund of the National Council of Churches to those non-National Church of Christ members in like circumstances.

—to serve the churches and their membership in crisis or emergency situations as they arise.

The Committee has had four meetings in 1963. Much of the time of the Committee has been spent in carefully laying down guidelines, establishing priorities, determining criteria for financial allocations, and establishing a budget. The Committee reports to the Administrative Committee and the Executive Council of the UCC.

Operating Budget

On approval of the Administrative Committee of the Executive Council, the Committee is operating on an actual budget of \$160,000 for the first year of its operation, July, 1963 - June, 1964.

General Program and Administration — \$27,250,000

Some major areas of work have been:

—stimulating the development of the witness of the membership of the Fellowship of the Committed. To date, there are about 2,500 members who have pledged themselves to carry out this commitment. In a number of cities, members have come

together to form local autonomous area fellowships.

—working with the office of the President and the Council for Christian Social Action to implement the call urging our churches to declare officially and publicly that their fellowship is open to all who qualify for membership without restrictions to race, class, or ethnic background. The significance of this action will come from churches joining together to make this affirmation.

—consultation with staff and others on emergency situations, development of educational and action resources, programs and projects. It is important to stress that our instrumentalities and other judicatories have responded in a variety of ways to the "Call for Racial Justice Now."

Special Committee Projects — \$35,000.00

—a fund of \$20,000 has been set up to aid individual members of the United Church and those related to it who may incur hardship because of a witness for racial justice now. Each situation will be considered on its individual merit and will be processed by a committee set up for this purpose. The Committee believes that most of these needs ought to be met by individuals and in the local situation; this fund serves as a resource in those situations where no such aid is available. To date, the Committee has been concerned with ministers who have either been fired, or forced to resign because of a witness for racial justice now. A special process of helping these ministers has been worked out with the Council of Church and Ministry, working with the Conference Minister in every case. Recommendations for aid where needed would come from the Conference ministers and are decided upon by a special committee.

—a fund of \$10,000 has been set up for small grants to members of the Fellowship of the Committed and to local units of the church for development of creative forms of witness. For example, \$500 was allocated to the Washington-Idaho Conference for their denominational contribution to CURE, Christians United for Racial Equality. Eight denominations have joined together to work for a fair housing ordinance in Tacoma and Seattle; the conference is contributing a major share of the time of one of their staff members.

—the amount of \$5,000 has been set aside to work with and through CCSA in developing a more intensive mobilization of the churches for the support of significant civil rights legislation. Includes cost for mobilizing the church's participation in the March on Washington for Jobs and Freedom.

National Council of Churches — \$40,000

—the contribution to the budget of the Emergency Commission of the National Council in this fiscal year in behalf of our denomination will be \$30,000. Included in this is a grant to the work of the National Conference on Religion and Race. It is important to stress that the Committee has been a channel through which staff and members of the United Church of Christ have participated in a number of the programs developed by the Commission such as delegations of church leaders: at Medgar Evers' funeral, Jackson, Mississippi; Interracial Service of Worship and Witness, Clarksdale, Mississippi; Interracial Service of Worship and Procession, Wilmington, North Carolina; Memorial Service to Murdered Children, Birmingham, Alabama; visit to Congressional Leaders and the Attorney General. In addition, the Committee cooperated with the Commission on fact-finding trips and negotiations for justice in a number of southern cities, on the March on Washington, on legislative activities and in other ways.

—The Committee for Racial Justice Now also has contributed \$10,000 to the Reserve Bail Fund of the Emergency Commission which is a special project. A number of denominations have been asked to contribute \$25,000. Our gift plus that previously made by the Board for Homeland Ministries meets the asking from our denomination. Through this service, over 90 people have been released on bail from arduous and severe prison situations. The Commission with the assistance of the Lawyer's Committee for Civil Rights Under Law were able to secure the service of a national bonding company for the first time to put up money for civil rights cases in Mississippi.

The following statement indicates the criteria used in granting this aid:

"We have attempted to set up one or two controlling criteria which will determine whether or not we will consider a request for bail assistance. In the **first place**, we have not heretofore written a bail bond in any community where demonstrations are currently taking place. Were we to do so, the National Council could be charged with aiding demonstrations by providing bail assistance so the demonstrators could be released and returned to the streets. More importantly the insurance company who writes the bonds could also be subjected to such a charge and they wish to avoid this at all costs. **Secondly**, we do not feel we should write bail bonds for communities which have a sufficiently wealthy Negro population to provide their own bond assistance. This was one of the reasons why we did not write any bonds

during the summer in Savannah, for example.

Thirdly, to date we have written bonds for the most part only where individuals have been incarcerated in **unconscionable conditions** for a long period of time. This was true in Greenwood, Mississippi, where we released 57 prisoners only after they had been in jail — some of them in the death ward of the penitentiary for over 45 days. This was also true in Americus, Georgia, where we released 19 young people who had been in a compound for better than a month and a half."

Grants for Special Projects — \$32,750.00

—the Committee has set up a number of criteria concerning grants to instrumentalities or judicatories of the United Church of Christ such as aiding only those projects which would not be possible without financial assistance, giving preference to projects of our own church rather than those of outside agencies, and whenever possible having proposals within the area of concern of the instrumentalities submitted to them for comment before the Committee takes action. Of every project such questions as the following would be asked: Is it consistent with our mandate? Is it significant? What is its symbolic value? Does it help the church? What is its long range value? The Committee would also give preference to projects which would enhance the economic conditions and citizenship rights of minority group members. Since the Committee was handicapped and limited by the amount of income available, it had to table many worthy projects for future consideration and say no to others.

—a grant of \$10,000 was voted to share in the production of a film in cooperation with the Board for Homeland Ministries, to motivate voter registration in the South. \$5,000 of this would be in this year's budget. —at the request of the Division of Higher Education and AMA a grant of \$850 was made to the first Negro day student to attend Elon College; the Division's Fund for these purposes had been exhausted. A grant of \$400 was also made at their request of the National Student Christian Federation to provide scholarship assistance for minority group students to attend the Student Leadership Conference on Religion and Race.

—at the request of the Division of Christian Education, a grant of \$1,000 on a matching basis was made to the Convention of the South to further fellowship and understanding among the several acting conferences, through their Christian Education Program. In addition, a grant of \$500 was made to the YOUTH Magazine for the extra cost of the special issue on

Racial Justice Now in which the Committee cooperated in producing as a resource for the youth of our church.

—a grant of \$25,000 was made to the Council for Christian Social Action as a reimbursement for the salary of the Executive coordinator, his secretary and other expenses assumed by the Council so that it could fill the gap in its racial and cultural relations program. The Council has committed itself to developing with this grant a specialized program focusing on the economics of discrimination as a part of the denomination's concern for racial justice now.

Education and Promotion via the Stewardship Council — \$25,000.00

This included both the cost of materials and the mailing and shipping costs.

TOTAL OPERATING BUDGET \$160,000.00

Future Needs

For its second fiscal year, July 1, 1964-June 30, 1965, apart from general program, promotion and education expenses, the Committee has the following commitments: \$35,000 to the work of the Emergency Commission of the National Council of Churches, including a gift to the National Conference on Religion and Race; additional \$5,000 for film on voter registration; \$6,000 for scholarship aid to the Division of Higher Education and the AMA for Negro students to attend predominantly white colleges; \$25,000 for renewal of projects on economics of discrimination.

The Committee has under consideration requests for grants totalling about \$100,000 for projects such as a special pilot project to organize the unemployed; a joint rural-urban ministry in North Carolina; a community project in Beaumont, Texas; citizenship education project in Metropolitan New York; scholarship aid for minority group students for graduate training in social work; aid for students in AMA colleges to work in health and welfare agencies of the United Church of Christ; and requests from several judicatories for local projects.

Obviously, we will not be able to meet many of these needs unless the second emergency offering is very much larger. What the Committee will be able to do will depend on all of us working together to do his or her share. Therefore, we are asking your help in moving ahead on this mission for racial justice now. As Dr. Herbster, our President, has said, "The issues at stake are not only moral and ethical, but they have their unmistakable implications for us as followers of Jesus Christ. We shall betray our Lord if we take no action now."

Last Year At A Syrian College

Aleppo College
Aleppo, Syria
United Arab Republic
December 2, 1963

Dear Friends of the College:

As we look back on the past academic year at Aleppo College we see many good things for which we are truly thankful to God. Despite troubles and disturbances, we were able to have 134 school days out of 160 scheduled for the year. It was gratifying to see the eagerness of the students to return to school and continue their studies. Unlike other private schools in Aleppo, our students come from many different backgrounds. Last year we had students from 119 different schools from all over Syria (including 79 schools in Aleppo) and from 16 schools in other countries. Our faculty is also very colorful. Nevertheless, the past year provided another opportunity to show in actual practice what the College has always believed in and strived for, namely, a community of various racial, social, and religious backgrounds, growing together in wisdom and understanding.

The performance of our students at the official government examinations was also very encouraging; 102 boys and 50 girls took part in these exams, and 96 boys and 42 girls succeeded. Our boys did exceptionally well in the Brevet exams with all 52 participants succeeding. We are the only school in Syria which the Syrian Ministry of Education has permitted to teach the official government curriculum in English. Therefore, our students have the unique privilege of taking these exams in English.

Enrollment at the summer school reached a record 230. The academic year was extended until the end of June, and the summer school followed immediately on the first of July, continuing for seven weeks through the second half of August. On September 16 we were back for the Teachers' Institute and for registration of students. Classes began on September 23, and since then we have had neither interruptions nor holidays (except November 25th as a day of mourning for the late President Kennedy).

The summer months were also busy with construction of a chapel-auditorium, four new classrooms, and installation of central heating system in the Girls' Division. These projects were made possible through the generous gifts of churches and individual friends of the College. Miss Inez Clinger, former Dean of the Girls' Division, made a generous gift covering the cost of drapes

and pulpit furniture of the chapel. We are deeply grateful to the Presbyterian Commission as well as to all those whose contributions through the Christian Higher Education Funds of the United Church Board for World Ministries made it possible to install the central heating system and build the chapel. We are still short of funds to complete the Girls' Division building as well as the construction of outside walls and sidewalks around the campus as requested by the Municipality of Aleppo.

Last year we served eight extra students in our hot lunch program and our financial assistance to needy students (including scholarships, fee reductions, and student employment) amounted to more than \$12,000. Your contributions have helped us in continuing our financial aid program

to needy students. We continue to depend heavily on your gifts to help these students continue their education. We have estimated that the average cost of educating a student at the College is about \$244 per year, but we receive an average of \$107 per student in fees. This means that each of our 700 students receives \$137 as indirect financial assistance from the College over and above the sum of \$12,000 designated for direct financial aid of which almost half of our students are recipients.

Please accept our gratitude and appreciation for the encouragement and support we receive from you. Our resources are limited but we have many opportunities of service. With your help we are better equipped to serve as these opportunities present themselves to us.

Sincerely yours,
Peter Doughramji
President

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

South Africa

Inanda

February

- 9—**Miss Naida Sutch**, who has her M.A. from Oberlin School of Theology and her B.D. from Union Seminary, went to South Africa in 1961 for 3-year term, teaching religion and English at Inanda Seminary.
- 10—**Rev. and Mrs. Richard Sales**, who are in their second term, are doing evangelistic work at Ashowe, a small village near Durban, serving Bantu Church. He is graduate of Oberlin and both have B.D. from Chicago.
- 11—**Miss Lois Wilson** went to South Africa last year for 3 years to teach math at Inanda Seminary. She graduated from Kent State in Ohio where she was active in United Christian Fellowship.
- 12—**Miss Agnes Wood** (1929) is teacher of domestic science and math and associate principal of Inanda. She has also proved to be a talented "maintenance man." In old buildings, she has supervised unskilled workers in improvements in bathrooms, a deep well, a reservoir, and pipe lines connecting all buildings.

Johannesburg

Center of the world's greatest gold fields. Population, 997,600; Africans—560,400, Europeans—372,000, Coloured—38,000, Asians—27,200.

- 13—**Rev. and Mrs. Robert Bergfalk** went to South Africa in 1958 to begin a program for young people in Bantu Church. The Livingstone Fellowship for high school youth now has 3500 members in the 32 church circuits in Natal. He has also had responsibility for building program, finance, evangelism, recruitment for ministry. They are now at Yale Divinity School studying during furlough year.
- 14—**World Day of Prayer** — Today around the world Christians of all confessions, nations, races are united in prayer for one another and the needs of the world. Let us join in thanksgiving for the Christian unity manifested in the World Day of Prayer.
- 15—**Rev. and Mrs. Lee Bergsman** went to Africa in 1947. He is counselor to African pastors and church as Field Secretary of the South Africa Mission. She specializes in work with women. They have helped organize a United Church which brings together the Christians of many different language groups and denominational backgrounds who have come to work in gold mines.

Official Call

January 25, 1964

Notice is hereby given that the Southern Convention of Congregational Christian Churches, an acting Conference of the United Church of Christ, will meet in its 46th Biennial Session in the Congregational United Church of Christ, Greensboro, North Carolina, on April 28, 29, and 30 to attend to matters of business that may claim its attention.

In addition to regular reports from Boards, Committees, Institutions, and Officials, the Steering Committee will recommend substantially what was reported in THE CHRISTIAN SUN on November 19, 1963, along with other matters that the Steering Committee may deem advisable.

All churches in the Convention are expected to send delegates to the Convention Session as requested by the Registrar, the Rev. Richard N. Rinker, in a letter addressed to all pastors and clerks of the churches on January 6, 1964.

Joe A. French, President
Max B. Vestal, Secretary
The Southern Convention

This Interested Me

Emily C. Lester

I am not a musician or the daughter of a musician, in fact, I am one of those poor benighted souls who "cannot carry a tune in a bucket." But I do enjoy good church music, sharing in a service which is well-planned and worshipful, following (often saying rather than singing!) the meaningful words of the hymns.

For more than a year I have kept a letter from Mrs. H. C. (Blondie) Pollard of First, Burlington church, about an article I had written in United Church Herald and with special appreciation for an article by Mr. Swann on church music in the same issue. Among other things she said, "The relationship of music and ministry is often overlooked. Few preachers use 'music' for a text. . . The Bible is full of music on through the fourteenth chapter of Revelation. The article with its emphasis on the significance of the organ prelude is just what many churches need. . ."

Sometimes songs are chosen because they are easy to sing, without any reference to their connection with the rest of the service. Dr. L. E. Smith tells a story about visiting a church and preaching a sermon on "Work." The hymn immediately after the sermon had to do with "Your work is o'er!"

One sometimes wonders about the desire to sing "the old songs" — people are really giving away their age, for they simply mean the ones they learned when they were young, rather than the really old and great hymns of the Church through the ages!

Songs influence us. A minister I know attributes the low giving of church people a decade ago to the song they were taught as little children, "Hear the pennies dropping. . ." — they never got over it!

Or take the "other-worldly songs" about the glories of heaven upon which some concentrate — they are usually the people who do not do much about improving the community in which they live or help God's Kingdom to come on earth! Yes, the words are important.

And so is the rhythm. A certain church (not of our denomination) sends out "rock and roll" regularly. They would denounce dancing as of "the devil devilish," but literally prance up and down the aisles of their church in time to "church music!" On the other hand, some churches (and some of these are ours!) so drag a song like "Stand Up for Jesus" that you know they are going to sleep right on through standing up for any issues that confront Christians!

But to get back to the importance of music in a worship service. Sometimes the pianist or organist has practiced long on a particularly lovely prelude which should lead the people into a mood of worship. And what happens? The people move around, talk, rustle bulletins and only get still when the minister starts to speak. I happen to like the custom I have observed in many Evangelical and Reformed churches where the congregation is seated for the benediction and for a musical "amen" before the postlude begins — they are in a better position to hear it, too.

Another practice used by some of our churches is for the choir to use as special music a new hymn which the congregation will, on subsequent Sundays, learn. Others use a new (to them) hymn each Sunday for a month, until the congregation is familiar with it.

Let us encourage ministers and/or choir directors (whoever chooses the hymns) to

be sure they begin with a hymn of adoration and praise and go through the service with the hymns helping to bring the message. And let us also be sure that we appreciate what our musicians (and the minister planning the service) are trying to do for and with us, and cooperate by trying even unfamiliar hymns — or, at least, opening the book and following the words and thus entering into the desired mood.

5,000 TEACHERS WANTED OVERSEAS

Washington, D. C. — Peace Corps has announced that it will need more than 5,000 teachers to fill its overseas teaching posts during 1964. Requests have come from 48 countries throughout Latin America, Africa and Asia. 3,000 are wanted for secondary schools, 1,000 for elementary and 500 for colleges and universities. An additional 500 are wanted for the fields of physical, vocational and adult education.

Many of these posts will be filled by experienced teachers since almost two-thirds of the larger school units in the U.S. have approved the granting of a two-year leave of absence to teachers desiring to serve overseas with Peace Corps.

Dean Monro of Harvard has characterized an overseas teaching experience with Peace Corps as not only being in the interest of the public welfare, but also that it is professionally "more valuable than a Rhodes Scholarship." Peace Corps advises that economically it is \$1,800 better than a Fulbright Fellowship."

Teachers desiring to secure one of these interesting posts at the end of the current school year should file an application at an early date. Full details and an application form may be secured by writing to Peace Corps, Division of Recruiting, Washington, D. C. 20525. Teachers planning to retire at the end of the current school year, if physically fit, are also invited to apply.

WE HELP IN GHANA

In early October the Volta River in Ghana went into flood stage as a result of less than six days of heavy rain causing the river to rise twenty-one feet and to burst its river banks two to five miles on each side, rendering 50,000 persons homeless.

The Ghana Christian Service Committee (the operating arm of Church World Service) had available five per cent of foodstuffs from the normal commodity distribution program all of which was diverted with the permission of USAID, Accra.

The UCBWM immediately contributed \$1,000.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

FLORIDA YOUNG PEOPLE HELP MIGRANT YOUTH

"Good morning, Professor. You don't remember me, but I'm in college today because I heard you at Lake Byrd Lodge."

Such were the introductory words of a young student at Bethune Cookman College to a member of the faculty. The importance of these words to us is the fact that this young student had been inspired by the professor at a "migrant camp weekend" sponsored by the young people of our Florida Conference.

Each year sixty to seventy-five migrant young people are invited to spend a weekend enjoying the comforts of our Conference Center and participating in a program especially planned for them. The cost of the weekend is covered by the teenagers of our churches (\$750 last year) but the results cannot be determined in dollars and cents. Who can tell of the number of lives that have been "redirected" because of a weekend spent at Lake Byrd? Last year we heard a migrant boy say, "Until I came here I hated all white people. It has been good for me to come here." We also heard a girl state, "Religion just didn't seem reasonable before. You make God real."

The migrant camp this year will be held on the weekend of April 3rd-5th. The theme will be "Vocational Training." Dean of the camp, Arthur Collier, Jr., will be assisted by Harold Shearer Chaplain, Isaac Henderson and Paul Cassen. Representatives from our State Youth Fellowship will attend with the Reverend T. A. Lawrence. Guest speakers will be invited from many fields — teaching, nursing, contracting, law-enforcement, etc. It is our hope to impress upon the young migrant the fact that a full life can be theirs if they really want it. Resource materials will be provided by Florida A. & M. and Bethune Cookman Colleges.

The expense of the weekend camp is covered by the Youth Fellowship in their "Work Day for Christ" program. In a small way all of us have a part in this wonderful program as we back our young people in their church activities.

—Florida United Church News

FIFTY IN HANKS CHAPEL YOUTH GROUP

The newly elected Sunday school officers and teachers for 1964-65 were installed Sunday, January 5, at the Sunday school hour at Hank's Chapel, Pittsboro. An ordination service was held for Frank Wachs and Clarence Sears, newly elected deacons, January 12, Rev. B. J. Willett officiating.

We are very grateful for the wonderful work that our new minister, Rev. B. J. Willett, is doing for the youth of our church. We have about 50 on roll, with a good attendance every Sunday evening. They visited the Planetarium in Chapel Hill before Christmas to see "The Star of Bethlehem." Sunday night, January 12, they visited the Methodist church in Pittsboro to hear Gene Sigmon, co-captain of the 1963 U.N.C. football team and Albert Long, four-letter man from UNC speak about "Fellowship of Christian Athletes." Sigmon said, "Being on God's team is more important to me than any athletic recognition I have ever received." Long stated his college football days were over now but that his life as a servant of Christ was just beginning.

We are sure that the young people of our church have a lot in store in the near future under the spiritual guidance of Mr. Willett.

We also have a good youth choir under the direction of Clarence Clark, and hope to have them take part in our worship service very soon.

We are looking forward to a busy and rewarding year in 1964 by doing the work of God, for "If God be for us who can be against us."

Mrs. P. C. Farrell,
Mrs. Lewis Smith
Publicity Committee

GOD IS NO GENTLEMAN

God gets up in the morning
and says, "Another day?"
God goes to work every day
at regular hours.

God is no gentleman for God
puts on overalls and gets
dirty running the universe we know
about and several other universes
nobody knows about but Him.

—Carl Sandburg

GALATIAN CHURCHES HOLD OPEN SESSION

LETTER FROM PAUL READ;
MIXED EMOTIONS MOVE MEMBERS

Special Report by
Marcus Lucius

GALATIA — Last week the Christian churches of the district met in open session to listen to the reading of a letter from Paul, the preacher who had founded the churches. Paul had heard of the visit of the Jewish leaders and of the teachings they set forth. In his letter Paul pointed out the principles he had laid down and urged the necessity of living by those principles.

Christianity, Paul said in his letter, is not a religion of law or of belief. It is a religion of living. Everything turns on the spirit a man has and the outcome in life of that spirit. Man has to become the kind of person who treats his neighbors and fellows with love and concern.

Paul's letter was stern in places, at which some of the listeners were angry. They felt Paul had no occasion to write as he did. Others felt that Paul was justified in his attitude.

Paul emphasized one essential point. The Jewish leaders had urged the people both to obey certain requirements of the Jewish law and believe in Jesus Christ. Paul says that this is an impossibility.

If a man obeys a few requirements of a legal code he must obey all. He cannot choose to think of some laws as valid and others as not valid. He must obey all laws if he trusts law.

Then if a man trusts the law to put him right in God's sight he does not trust in Jesus the Christ. Either man is justified before God by the law, or he is justified through Jesus Christ. He cannot be justified by both.

This is the point raised in Paul's letter. The church people of the district recognize the seriousness of the issue. Already plans are laid so that all may discuss the matter.

—from "Jesus the Christ"

By J. Leslie Dunstan

It is forbidden to decry other sects; the true believer gives honor to whatever in them is worthy of honor.

—Asoka, Buddhist Emperor of India

Why Go To Moonelon?

Richard N. Rinker

There is a fascinating phenomenon which takes place annually in our Southern Convention, as well as elsewhere in the country. Trying to explain why it occurs, an observer finds it difficult to fully understand what happens and why it should happen. Those sharing directly in it offer many explanations.

The phenomenon of summer camps and conferences is one of opportunity and unique encouragement. Young people, between 350 and 400 of them, and adults, between 50 and 60 of them, make the journey to Moonelon Center every summer. Some have to come 250 miles; others only a few. But they come. Ask them why! The replies will vary from the frankly shallow to the disturbingly deep ones. The one adding to the joy of those of us responsible for the program, and the other making us more aware of the responsibility we have assumed in carrying out the camp/conference ministry.

A junior age boy comes to camp because he likes being in the middle of the trees, in a simple but comfortable cabin, with others sharing in his exuberant feeling of being a part of something unusual. A junior high girl attends to see friends again, to discover that her problems are also the problems of other junior high girls, to learn perhaps that what she has found life to be so far is not unlike what others have found, and that she is OK with herself and with the world as far as she has gone. A senior high girl has begun doubting what she has been taught about God and everything related to him; she wants assurance and guidance in finding some answers from other young people and from committed adults. A college boy becomes a part of camp because he wants to serve and learn through service, maybe prior to dedicating his full time to Christian vocation. An adult counsellor participates out of love and concern for young people. Men and women give up a week of their vacation believing in this ministry of camps and conferences. They have seen it meet needs; they have seen it change direction in lives; they have found it to be an effective means for witnessing to faith in Jesus Christ and God.

Moonelon Center won't make Christians out of those who attend. But seeds will be planted and it is God, after all, who helps become Christians. Our camps and conferences will not eliminate bad habits, perhaps, but there will be some lives changed. Moonelon can never replace a sound Christian education program in the local church school and home, but it can

help supplement these experiences in unique ways.

Each camp is a Christian community. It has joys and troubles. Included in the life of the camp are problems and opportunities. Were this not so, it could not be an experience of growth for all participating. In every relationship, it is hoped, consideration will be made from the Christian perspective of the needs and potentials of its members. Individualism is recognized... every person has needs and possibilities. Community is the strengthening bond which creates the possibility of the applied Christian perspective in ways not always possible under normal circumstances.

As members of a Christian community, young people and adults share in responsibilities and in satisfactions. All have tasks... learning, preparing, leading, giving. All are equal. Decisions are made with mature guidance. Rules are few, but to be followed. Choices are many. Good and not so good, for this is not a community of saints or almost-saints. It is a community of growing, questing, doubting, active individuals. God speaks to everyone only insofar as they are willing to listen. Part of our task is to provide opportunities for listening and reveal ways in which others have responded to what has been heard.

DENDRON POSTMASTER RETIRES

Garland W. Spratley retired as Postmaster of the Dendron (Virginia) Post Office January 31, after twenty-seven and one half years of service.

He has spent his life in the Dendron community. After attending Dendron High School, Spratley obtained a job as assistant cashier in the Bank of Dendron until 1918, when he became agent at the Depot of the Surry, Sussex and Southampton Railway.

In 1934, he was selected by the Virginia Auditor of Public Accounts as auditor for Surry County for the Emergency Relief Work. He was later transferred to the Franklin office as assistant disbursement officer for the counties of Surry, Sussex, Southampton, Isle of Wight, Greenville, Nansemond, and the City of Suffolk.

He received his commission as Postmaster of the Dendron office from President Franklin D. Roosevelt on June 25, 1936.

Spratley was selected by the regional director of the Washington Regional Post Office Department as the first person called on in this area to train a newly

HAVE YOU EATEN ANY BOOKS LATELY?

The prophet Ezekiel was once commanded to eat a book. Hear it in his own words: "...he (God) said to me, 'Son of man, eat this scroll... and fill your stomach with it.' (Ez. 3:3) For the sake of Ezekiel's digestion we hope this was a figurative commandment.

We all need to "eat" books in the figurative sense. A great many nourishing volumes await you in the Church Library.

—Shelton Memorial Newsletter

appointed postmaster.

John A. Gronouski, Postmaster General, sent Mr. Spratley a certificate of Honorary Recognition for devotion to duty in the course of an honorable career in the United States Postal Service.

Spratley contributed to the community life of Dendron by serving as Boy Scoutmaster and as a member of the Town Council. He is known as a man who is always willing to lend a helping hand wherever and whenever needed. Although he likes to boast that the two organizations of his life are the Christian Church and the Democratic Party, he consented to join the Ruritan Club when it was organized recently in Dendron.

The retiring postmaster's wife, Jennie Barrett, proudly pointed out that "his retirement marks the end of an era of sixty-five and a half years of commendable and dedicated postal service in the Dendron Post Office by the late Waverly S. Barrett family."

—Sussex-Surry Dispatch

CHURCH BUILDERS

The North Carolina Church Builders Club has received \$1,560 toward the building program of the First Congregational Christian Church (United Church of Christ) of High Point, North Carolina. Shortly, members will be receiving a second notice of the call. May I remind you that those who do for others are following in the line of the highest Christian tradition. We urge our members to respond.

If you are not a member of the North Carolina Church Builders Club, please join in this church extension effort. You may join by writing to me or to Superintendent Fields at the Southern Convention Office. A member sends \$10 for each approved call. There is a limit of two calls in any one year. We can use your assistance.

Robert C. Baxter, Chm.
Church Builders Club

ELON FACULTY MEMBERS GET RESEARCH GRANTS

Elon College, — Dr. Paul H. Cheek and Prof. Roy Epperson, two veteran members of the Elon College chemistry faculty, have just been awarded cash research grants in chemistry by the Piedmont University Center of North Carolina, a cooperative organization of sixteen of the state's colleges in the Piedmont area.

The Piedmont University Center was established by the colleges to further their all-round educational program, with encouragement and support of research projects as a major facet of its work. The research program has just gotten underway this year, and the two grants to the Elon men are among the first to be given.

The grants from the Piedmont University Center for research are matched in each case by the college in which the faculty member works. All grants are made through a committee on faculty research, which includes members from various member institutions.

The grant to Dr. Cheek is for work on a project entitled "Synthesis of Some Aromatic Fluoro Compounds," while the grant to Professor Epperson is for work on "The Synthesis of Anhydrous Halides of Molybdenum (IV) and Tungsten (IV)."

The sixteen colleges which make up the Piedmont University Center, listed in alphabetical order, are Belmont Abbey, Bennett, Davidson, Elon, Greensboro, Guilford, High Point, Johnson C. Smith, Lenoir Rhyne, Livingstone, North Carolina A. and T., Pfeiffer, Salem, Wake Forest and Winston-Salem State.

DANIELEY IS NAMED TO BOARD

ELON COLLEGE — Dr. J. E. Danieley, president of Elon College, was named today to the Advisory Board of the State Commission on Higher Education Facilities.

Dr. Danieley was one of 12 college presidents named to serve on the board by Gov. Terry Sanford.

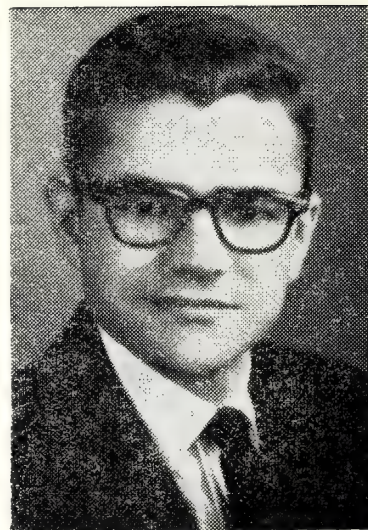
The nine-member Commission was named to administer in North Carolina the Higher Education Facilities Act of 1963.

The act authorized appropriations totaling \$230 million annually for fiscal years 1964, 1965 and 1966.

North Carolina's share for the construction of certain undergraduate academic facilities comes to a total of approximately \$18 million for the three years. The Commission, which will consult with the advisory group, will administer these funds for the construction of facilities in public and private institutions.



Dr. Paul H. Cheek



Prof. Roy Epperson

A total of 22 per cent of the authorized funds are ear-marked in the Act for public community colleges and technical institutes and the remaining 78 per cent will be used by the other public and private institutions, including junior colleges.

The commission's first job is to develop a state plan which must be acceptable to the U. S. Commissioner of Education.

—The Daily Times-News
Burlington, N. C.

NOTABLE ART COLLECTION DISPLAYED

ELON COLLEGE — One of the largest and most interesting art displays seen in years on the Elon College campus is a group of 40 original oil paintings, portraying "A History of Pharmacy," which is now being shown on the second floor of McEwen Memorial Dining Hall on the Elon campus.

The display, which was arranged through the cooperation of Parke, Davis and Company, one of America's greatest drug concerns, may be seen during the remainder of January. It is open to the general public from 9 a.m. until 5 p.m. each day, Sundays included.

The art project was originally planned for Parke, Davis and Company by George A. Bender, a company official, and the pictures themselves were all painted by Robert Thom. Several of the pictures have been reproduced and used in exhibits in drug stores of the county.

More than 10 years of research and over 250,000 miles of travel in 12 countries went into the background planning of the art project and 40 paintings in beautiful colors tell the story of drugs and pharmacy from

before the dawn of history to the pharmacy of today and tomorrow. Because of extensive research, costuming and equipment in each picture is authentic as to time and area.

The 40 pictures, which vary from 36 by 30 inches to 66 by 51 inches in size, are each displayed upon individual easels, each with an illuminated title panel, which tells in considerable detail the story of that particular step in pharmaceutical history.

Small booklets are also available which describe the display, and Elon College feels that the entire showing should be of much interest to science classes or to clubs and organizations interested in the field of science.

—The Daily Times-News
Burlington, N. C.

(Continued from Page 5)

ships had charge of the morning worship with Miss Glenda Ward, president of the Pilgrim Fellowship in charge of the worship. Four students from Catawba College joined us for the service with Miss Treva Wingo bringing the Jr. Sermon, Miss Alice Hedrick the scripture and prayer and Mr. Jerry Foltz, a student for the ministry at Catawba, bringing the message. In the evening the youth of the church invited over 100 Jr. High young people from the United Churches in the Burlington area to share recreation and discussion on the youth theme: "The Peculiar Ones." Miss Nina Hartsell of Catawba joined the previous three students in this program.

It has been an inspiring month of January for us to begin this fifth year of our organization as a church.

The Gadarene Demoniac

Background Scripture: Luke 8:26-39.

Devotional Reading: Colossians 3:5-17.

Memory Selection: **Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.** Luke 5:31-32 (RSV).

For the sake of simplicity, let us think of this incident as a play or a drama, in three parts.

THE PROLOGUE

Here is a man who is violently insane. He believed he was possessed by, not only a demon or devil, but by a whole legion of devils or demons. He lived along among the caves and graves in Gadara. He was naked, wretched, filthy, horrible and hopeless. He was also dangerous, possessed with incredible strength so that he could break in sunder the chains with which people tried to bind him. He was, of course, an outcast from society. Nowhere do we see the courage of Jesus better than when he confronts this demon-possessed, dangerous, depraved man.

In order to understand this story we must realize that, whatever we may think about demons, they were intensely real to the people of that day. Even today we sometimes say "I do not know what possessed me!" or "The devil got into me!" or some such thing. And when we see how some folks act, we ought not to have any difficulty in believing in demons and devils!

The Play or Drama

When the demoniac saw Jesus approaching, he cried out in fear and anger, "I beseech thee, torment me not." When asked by Jesus as to his name, he replied: "Legion" — he thought he had a whole Roman legion of six thousand devils in him. He besought Jesus not to send the demons into "the abyss" the place of torment for evil spirits according to the belief of that day. We come here to the climax of the story. In order to convince the man that he had been cured, that the demons had gone out of him, it was necessary for him to have some visible evidence of that fact. Nothing but the visible departure of the demons would have convinced the man. What probably happened is that the man's cries and movements startled the herd of swine feeding nearby, and in panic the whole herd rushed headlong down the slope and were drowned in the lake. There is no need to believe in a miracle at this point, although a miracle need not be ruled out.

But what about the ethics of the thing — destroying a whole herd of swine? Well, wasn't the soul of a man worth more than a herd of swine? It seems like a case of perverse fastidiousness which complains that swine were killed in order to heal and to save a man's immortal soul! One thing stands out in this story — the power of Jesus over evil spirits. He could cure sickness of the mind as well as sickness of the body. He could subdue the inner spirit as well as he could subdue the forces

of nature, as evidenced by the stilling of the tempest. Jesus Christ is Lord.

Let it be said in love, that there are many people today who are suffering from mental ills whom Jesus could heal. This does not mean that there is no need for institutional care, or even psychologists and psychiatrists, but there are many people who could find healing of mind in simple trust in, and surrender to Jesus Christ. People are often at sixes and sevens with themselves and with others because of secret sins, guilt complexes, an unforgiving spirit, and kindred things. "In nothing be anxious, but in everything by prayer and supplications, let your requests be known unto God and the peace of God shall guard your minds and hearts by Christ Jesus." Christ is the Great Physician of the mind and spirit as of the soul of men.

The reaction of the people of Gadara is suggestive. They besought Jesus to leave the community. First of all, (a) **They hated having the routine of life disturbed.** More people hate Jesus because he disturbs them than for any other reason. **Jesus is the Great Disturber of Men.** If he says to a man, "You must give up this habit, you must change your way of life"; if he says to an employer "You can't be a Christian and make your people work under these conditions or for this pay"; if he says to a landlord, "You can't take money for slums like that"; if he says to a man "You can't treat your fellowman like that, or hold prejudice against him like that, or

THE CONFERENCE SUPERINTENDENT

Stanley U. North

Yours is a difficult task. It is beyond your strength. But you are not alone. The conference is eager to rally to your leadership. The National Boards stand ready to give you assistance. Jesus Christ, your Master, will give you guidance, and God, the heavenly Father, will give you strength.

deny him equal privileges before law, or equal rights, or discriminate against him because of race or religion," and many other things which we cherish or practice, but which when we fall on our knees and say our prayers, we know are wrong, we all say, "Go away and leave us alone, don't disturb us!" There are thousands of people who would like for Jesus to stay out of the matter of race relations! There are thousands of people who are troubled because the Spirit of Christ is disturbing them about things and attitudes which they know are wrong. Business, social customs, politics, race relations, money — the way it is made and used, in all these areas people say, "Leave us alone; Do not disturb us; Tend to your own business; Stick to the Gospel."

In the second place (b) These Gadarenes loved their swine more than they valued the soul of a man. Life's supreme value is a human personality, and one of life's greatest dangers is that we value things more than we value persons. Just at present we see an example of this fact. The tobacco interests are very much concerned about the possible reaction to the report on the relation of cigarette smoking to cancer. Their main concern is with profits and not with persons. The same is true of the liquor interests, prostitution, organized gambling and crime, or what have you.

The Epilogue

When the man who was cured wanted to fellow Jesus, Jesus told him to return to his own home and to tell the home folks what God had done for him. Christian witness, like Christian charity, begins at home. It is so much easier to speak to others about Christ than to speak to those we know, and especially our own folks. What Jesus is saying is that we are to witness for him in home and school and shop and factory and in all the social circles in which we move. He is saying "Go tell the people you meet every day what I have done for you."

SUNDAY SCHOOL LESSON

FEBRUARY 16, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Now Is Time To Make Your Will

Dear Friends:

It is so very easy to put off some things, and one of these is the writing of a will. For a long time, I did not think it was necessary for me to have a will since I owned so little of this world's wealth. However, a talk with a lawyer made me realize that it was important for me and my wife, also, to have wills. Without one, I have no assurance that what little insurance and annuity I have will be used for the benefit of our children. Because I have had a lawyer draw up a will properly for me, I know that my possessions will be used for the purpose I wish.

My will is not necessarily the only one I shall write, for as the children grow up, as the lawyer explained, I may wish to make changes. Thus, it is necessary not only to write one's first will but also to keep it up-to-date by writing a new one when it seems wise and by adding codicils.

Many have the mistaken idea that a will is valid if it is written in one's own handwriting and signed. This is not necessarily true. I know this from experience in trying to carry out in recent years the provisions of a will written by a layman. Even though it was properly signed and witnessed, it was so worded that it was impossible for it to be administered. The only safe way to make sure that a will is written properly is to have a qualified

lawyer prepare it for you.

There are many who have been fortunate enough to acquire some of this world's wealth. What better way could one use his possessions than to leave them in such a way that they will become a living memorial to him after he has gone?

Possessions left as an endowment for a home such as ours could mean much to homeless, needy, and neglected children. Should you be one of the fortunate people of this world, we hope you will consider remembering our Home for Children when you write your will.

REPORT FOR JANUARY 27, 1964

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 40.00
Eastern Virginia Conference	20.00
North Carolina and Virginia Conference	168.32
Total	\$ 228.32

SPECIAL OFFERINGS

Women's Association, Prospect Congregational Church, Prospect, Conn.	5.00
Plymouth Circle, Congregational Christian Church, Wahpeton, North Dakota	10.00
Mr. and Mrs. Norman Seifert, Burlington, N. C.	50.00
Women's Fellowship, Holy Neck United Church of Christ, Holland, Virginia	25.00
Women's Fellowship, Moore Union Church, Sanford, N. C.	5.00
Memorial Gifts:	
In Memory of Miss Rebecca Johnston (4 Memorials)	
In Memory of Mr. George B. Vick (2 Memorials)	
In Memory of Mrs. Glen F. Isley	
Total Memorial Gifts	60.00
Special Gifts	119.44
Total	\$ 274.44
Total For The Week	\$ 502.76

BOOK REVIEW BURNING CONSCIENCE

(Monthly Review Press, \$4.00)

By Claude Eatherly and Gunther Anders

Although this book deals with a past event, its message is quite up to date. Claude Eatherly, co-author of the book, will be remembered as the American pilot who gave the go-ahead signal to drop the first atomic bomb on the city of Hiroshima. Upon returning from this mission, the exact character of which he did not understand at the time, Eatherly was overwhelmed by the sheer horror of the disaster he had helped precipitate. Conscience-stricken, he was bewildered by the refusal of his fellow-countrymen to recognize the inhumanity of what had been done. He was acclaimed a hero and applauded for his part in the destruction of Hiroshima, but Claude Eatherly found it difficult to applaud himself for an action which he felt to be a crime of unbelievable proportions. His inability to justify that action as he was

encouraged to do caused a series of apparently abnormal patterns to develop in his behaviour, and he was subsequently committed to the Veterans Administration Mental Hospital in Waco, Texas.

This book consists of correspondence between Eatherly and Gunther Anders, a German philosopher with particular interests in the moral implications of nuclear warfare. It was through the friendly counsel of Anders that Eatherly began to understand his feelings and determine a constructive course of action. Ander's contention (a reasonable one judging from the quality of Eatherly's correspondence) was that the latter possessed full control of his mental faculties and was responding in a perfectly normal way to a very abnormal situation. He did not encourage Eatherly to justify his action in the Hiroshima incident but to face its full implications. This is, in fact, what Eatherly did as the dialogue continued. He was able to see eventually that, in his own words, "society simply cannot accept the fact of

my guilt without at the same time recognizing its own far deeper guilt."

An interesting and significant comparison is drawn by Anders between Eatherly's attitude and the attitude of the now-executed Nazi, Adolph Eichmann. Eichmann, in sharp contrast to Eatherly, had denied responsibility and regret for his notorious participation in the extermination of millions of Jewish people in World War II. The extremely relevant question of moral responsibility to which this book addresses itself is focused in this comparison. Needless to say, it is not a comfortable comparison for Americans who are reluctant to admit the possibility of any wrong whatsoever in their country's practices and policies. Indeed, this is not a comfortable book in general. But then the advent of nuclear warfare was not comfortable to those human beings in Japan who witnessed it, nor is such warfare comfortable to those of us who anticipate the possibility of its renewal today. Anders, with characteristic objectivity, ob-

Handicapped Minister Is Honored

ATLANTIC CITY, N. J., JANUARY 28—(ADVANCE) — The United Church of Christ today honored the Rev. Dr. Harold Peters Schultz of St. Louis, Missouri for his life-time service as the editor of inspirational leaflets and as a pioneer in hospital missions.

In a ceremony at the Third United Assembly in Atlantic City, New Jersey, Dr. Schultz was presented a citation by the Rev. Dr. Ben Mohr Herbster, president of the United Church, and Rev. Dr. Harold Wilke and Rev. Leon A. Dickinson, Jr. of the denomination's Council for Church and Ministry.

Dr. Schultz, who has been handicapped by cerebral palsy, was praised for "Asking nothing for himself and everything for those who suffer and need strength... learning through experience the secret of God's help in weakness and tribulation."

Since 1943, he has edited "Comfort and Strength," a series of leaflets which are directed toward shut-ins and the sick. Available on a subscription basis, the leaflets are widely used throughout the country by various denominations and the armed forces.

Before becoming editor of the leaflet, Dr. Schultz served in the hospital ministry of the Metropolitan Church Federation of Greater St. Louis. As hospital chaplain, he advised the ill in the city hospital and in mental and tubercular institutions on their spiritual and emotional needs. He often led the patients in congregational and community singing. A more somber duty was to conduct committal services in Potters Field.

Dr. Schultz is credited with creating a medical-theological fellowship, an organization which met regularly to help students of theology and medicine to develop a team approach to their professions. He also initiated an annual physician-clergy conference and a pastoral counseling center

under the sponsorship of the Metropolitan Church Federation of Greater St. Louis. He set up the first pastoral "in-training" group to assist pastors in developing their counseling skills.

Dr. Schultz is the author of two devotional books, "Strength and Power" (1956) and "To His Deeds We Testify" (1962).

A native of St. Louis, he graduated from Elmhurst College, Elmhurst, Illinois, in 1927. In 1931, he graduated from Eden Theological Seminary, Webster Groves, Missouri, and then served there as librarian until 1936. Eden Theological Seminary awarded him the honorary degree of Doctor of Divinity in 1957.

Dr. Schultz was elected a fellow of the American Protestant Hospital Association 1950, and in 1961 he was chosen as Ecumenical Man of the Year by the St. Louis Metropolitan Church Federation of

Greater St. Louis.

A member of St. Peters Evangelical and Reformed Church in St. Louis, he belongs to the Christian Missions and Spiritual Life Committee and teaches an adult Bible class.

HOW REAL THE HOPE?

A new color filmstrip, "How Real The Hope?", is available from the Southern Convention Office, Box 336, Elon College, North Carolina. It is an 86-frame filmstrip with recording. It will be useful with Junior Highs through Adults.

It describes the difficult life of the Arab refugees and shows the church's program of relief and rehabilitation which will continue to make a significant difference to many of these people. You can help make real their hope through seeing the need and helping in the Share Our Substance Program.

Ruth H. Dunn

SCHEDULE OF THE ICHABOD CONFERENCE MINISTERIAL ASSOCIATION

By Two of Our Young-at-Heart Ministers

(Well known to the Editor who also sometimes delights in "Make-Believe.")

February

Mrs. Alice M. Petal, chairman of the local Floral Arrangement Society, will speak on the subject: "How To Integrate Floral Displays and Sermon Titles Throughout The Year."

March

As something of a brisk change of emphasis, the program this month will feature a representative from the area White Citizen's Council speaking on "The Evolution of the Burning Cross."

April

The town fire chief will lecture before the group on the subject: "The Bible and Fire Prevention Week."

May

A special treat this month! The Reverend Unique Ness, recreational director from First Church, will speak on "The Ethical Implications of Badminton," or as he humorously suggested in giving us the title, "A Time to Play and a Time to Pray."

June

A very practical concern will be stressed this month as Mr. M. A. Nipulate, proprietor of the local music store, speaks to the group on the provocative subject: "Give Hi-Fi Records and Build Church Attendance."

July

Our program this month will consist of a representative from the Society for the Prevention of Cruelty to Dumb Animals speaking on "Our Duty to Protect the English Sparrow."

August

This series of programs will be fittingly climaxed in this session wherein a chaplain from the local veterinarian hospital will address the group on the subject: "The Veterinarian and the Minister As A Team."

Note: Although Dr. Albert Schwietzer, world renowned missionary-doctor, happened to be in our area and available for a program it was the feeling of the program committee that our group would not be sufficiently interested in any program he might be able to present at this time.

"Jchu"

serves on the basis of Japanese appreciation for Eatherly's attitude: "... it is not only regrettable, but, I feel, for proud Americans it could be a cause of profound shame that at home he is considered a burden and a blemish — while respect is extended to him precisely there where hatred would be understandable: in Hiroshima and Nagasaki."

In addition to the correspondence of Eatherly and Anders, the book contains a preface by Bertrand Russell, the foremost British advocate of nuclear disarmament.

William T. Joyner

First be reconciled to your brother...

RACE RELATIONS SUNDAY MESSAGE OF THE NATIONAL COUNCIL OF CHURCHES

"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."
Matthew 5:23,24.

These words of our Lord underscore an awesome axiom and suggest a priority for Christian faith. The axiom is this: genuine efforts toward reconciliation of differences among men are essential to worship acceptable to God.

The priority is this: the act of worship does not always begin at the altar, but in the midst of conflicts among men—at the scene of every concrete conflict known to men the world over. Here the Christian who would worship God must find his way and take his stand, seeking those things that make for peace both within himself and with his brothers, becoming, as best he can, the embodiment of such peace. Only then may he openly and honestly seek the altar of God.

The priority in time and spirit is clear: "**first** be reconciled to your brother, and then come and offer your gift."

We thank God for the worldwide awakening of Christian conscience on the sin of discrimination among men. From every quarter of the globe comes the awareness that the year of our Lord 1964 confronts us with the fact that some of the most disturbing and potentially far-reaching conflicts in the world revolve around racial injustices. Each day new names are being etched in the conscience of Christians: South Africa, Angola, Greenwood, Oxford, Harlem, Chicago, Englewood, Birmingham. Every section of the United States faces tensions due to racial or ethnic differences. The struggle for justice and dignity — equality before the law, in voting, employment, housing, education and public accommodations — as well as for a community of concern in which men not only may but do live together as brothers, has never been more urgent or widespread than now.

No local church faces this problem alone; the message of the church universal is clear beyond doubt.

The World and National Councils of Churches call upon all Christians to obey as well as to proclaim the judgment of God, who made us one and in whose holy sight all hatred and recrimination are sinful. We are called to repent of such strife in our own fellowship and to call to repentance all men, races and nations now struggling against each other. We are called upon to reject racial or ethnic fears and prejudices, and to recognize them as evil. They separate man from man and man from God. We are called upon to reject racial segregation in all forms because it is the creature of these evil fears.

The duty of issuing this challenge to the conscience of mankind cannot be limited to pulpit utterances; it rests upon the entire church — the laity and ministers alike. Words alone will not do. We must be ready to understand and extend support to those who seek just and effective ways out of the darkness of this problem.

We must continue the struggle now visible in the communions in this land, to remove every trace of segregation from their structure and life. There can be no turning back from this call and commitment. Difficult as the way ahead may seem, every other way is not only sinful, it is suicidal.

The work at hand is clear. It is not our work we seek to do. It is the work of him who called us into the life of the Christian community. We must seek the things that make for peace among men. In our common life, the values, relationships, institutions, laws and conventions must give clear and convincing witness to our oneness with all men in Christ. The initiative in this rests with those who see and feel the shame of separation and who recognize that the words we would use in worship become the words we must face in judgment — "**first** be reconciled to your brother."

THE CHRISTIAN SUN

Elon College Library

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FEBRUARY 11, 1964



VIRGILINA MINISTER PUBLISHES BOOK

The smiles on the faces of Rev. and Mrs. Harry R. Mathis of Virgilina, Virginia, are caused by the fact that they hold the completed manuscript of his new book, "Along the Border." The original idea of a history of Union United Church of Christ, which Mr. Mathis has served for three years, grew into a history of the entire area, with emphasis on church life, including a biography of Dr. C. E. Newman. Mrs. Mathis did the difficult job of typing it for off-set printing, which requires perfect copy and even margins. To find how you may secure a copy of this book, please read the article by Superintendent Fields on page 3.

"Give Me A Drink"

To ask for a drink of water is a simple thing, but it can make a wonderful difference. The above topic is taken from the words of Jesus to a woman in Samaria. His disciples marvelled that he talked with a strange woman, especially a Samaritan woman. Samaritans were only part Jewish, and were considered by strict religionists as no better than dogs. But while the disciples went in search of food, Jesus talked with the Samaritan woman, and in so doing knocked down — or did he climb over — the dividing wall of racial barriers.

This story is a good one to ponder as we think of "civil rights," "race relations," and "brotherhood week." If Jesus had observed the racial superiority customs of his time, he would not have gone through Samaria in the first place. And he certainly would not have spoken to any Samaritan woman. There are things we can learn from this story that fit present needs. Study it for yourself.

Dr. W. C. Wicker, teaching a class in psychology at Elon in "my day," told us that the best way to overcome hatred is to ask for a favor from the one who does not like us. To do the enemy a favor is to increase the fury, but to ask a favor shows humility, willingness to be served (a virtue not too often seen), and a desire to be friendly. In our present world there surely is need to ask, as well as give, favors. And the drink can surely be water — not the alcohol that is so often shown on television, bought in government controlled stores, served in social circles, and used by far too many people. Give me a drink of water. We all need water. We all need to act like brothers.

Church Councils

Church Councils carry great responsibility, serve a useful purpose, and sometimes receive more criticism than is due.

The church council in a local church is usually composed of representatives of all departments and organizations of the church, together with a few who "have no axe to grind" because they speak for no special group or interest in the church. This council is expected to know the membership, study an overall picture of the church, consider plans for the work that needs to be done, and make decisions for the church when the church as a whole is not in session. The council is elected by the church in conference, and its membership is changed from year to year. This group is of very great value to a church when it does its work well, and is worthy the complete confidence of all the church members.

These same principles apply to conferences, conventions, synods, or whatever bodies a local church holds membership in. Our Conferences and the Convention are composed of the ministers and elected delegates. They are people who are active in the local churches. They use their best judgment in deciding

what should be done for and by the total group of churches.

When the Southern Convention meets the last of April, it will not be some "foreign" body sitting in judgment on the churches. It will be the churches sitting together to consider what should be done in, for, and with the entire group of churches. Decisions reached may not be exactly what any one individual wants, but the representatives of the churches, after considering "all the angles," what others may think wise, will decide by majority vote what the Convention will undertake. That decision, in all probability, will be better than the opinion of any one person or one church.

Denominations have found it helpful to meet together in county, state, national and world councils. In such meetings there is an exchange of denominational ideas so the area can come to some general conclusions as to what is best for the total group. Reason for such councils is obvious when it is recalled that in America there are more than 350 different divisions of Protestantism. A fragmented church, like anything else, is weak. It is in unity that there is strength — in church as in everything else. This unity is not a mental mold into which all ideas are poured, but is a living organism of cooperative and intelligent beings.

The wide-spread and often vituperative criticism of the National Council of Churches and of the World Council of Churches is quite unjustified. The people who make up these councils are elected by their denominations, and the elections finally go back to the local churches where representatives are sent to some denominational meeting. Of course we cannot all agree with everything said or done by these councils, but we can sympathetically study what is suggested, and new and better ideas are constantly sought by the people who do the work of the councils. "It is better to light a candle than to curse the darkness."

Important Dates

This season of the Church Year is filled with important dates. The past Sunday was dedicated to **Race Relations**, tomorrow (Wednesday) **Lent Begins**, Friday is the **World Day of Prayer**, and next Sunday is the **Universal Day of Prayer for Students** and the beginning of **Brotherhood Week**. The Mayor of High Point joined with Civitan International and proclaimed last week as a time to **Honor Ministers**.

This year, more than ever perhaps, Lent should be observed with prayer and rededication to the Christian ideals. Our torn and distraught world needs the healing of God's love as it serves humanity through people who claim to be Christian. Between now and Easter we could have a World War, or a World Revolution, or a World Transformation on the basis of brotherhood. One of us can not transform all the world, but we can take care of our little corner. If Christians everywhere will do likewise, there will be enough change to make Easter seem real again.

Letters To The Editor

TO SAY, THANK YOU

I want to express my sincere appreciation to Dr. Clyde L. Fields for his article titled, I am Your Southern Convention, carried in The Christian Sun of January 7. It is good to belong to an organization with the proud heritage of The Southern Convention. It is good to be in the company of those who bring to the present day the spirit of those who lived in the days that are gone, who faced with courage the future and did not hesitate to make changes, if these changes promised real progress in bringing the kingdom to earth. It is good to face problems and endure frustrations when these are essential to the cause for which our Master was willing to give himself.

The United Church of Christ is, indeed, a noble experiment in the attempt of men to answer the final prayer of Jesus when he pled for his disciples, "That they may be one even as we are one."

The bringing together of more than two million people into one organization is no small undertaking. When these people have come from different racial backgrounds, different theological traditions and different types of worship as our group has, it is to be expected that there will be differences of opinion and many disagreements as to the way of doing things. It is surprising that we have had so much harmony as we have experienced. There must have been, through this whole experiment, a genuine attempt to follow the leadership of Christ.

As I look back through the more than forty years I spent in the active pastorate, one thing that gives me real satisfaction is the fact that I had a small part in the promotion of church union. I have always felt that a real proof of one's sincere Christian spirit is not in his disagreement with his fellow Christians, but in his ability to find grounds for agreement. We shall be worthy of our rich heritage as we find and give prominence to the points of agreement which we can find as we come together with our fellow Christians.

With a prayer for the progress of The United Church of Christ.

Calvin J. Felton,
Suffolk, Virginia

* * * *

THE MODEL CHURCH PAPER

To the Editor:

William T. Joyner in *The Christian Sun* of January 28 discusses a matter of very grave importance to the average church member and to the church as a whole. He refers to what is the current trend in most of the denominations today to make the church paper "strictly promotional." I cannot doubt that this trend has gone entirely too far, almost to the exclusion from most church organs of matter that is not "promotional." I think this is most unfortunate and regrettable, especially for the multitude of plain people. For a great many of them never read any religious paper except their own denominational paper. The result is, their religious diet is very narrow and limited for both mind and soul. Nearly a dozen church papers come to me. Of these, two of the best are *The Christian Sun* and the *Richmond Presbyterian Outlook*. Both have "promotional matter," but much besides that is real food for mind and heart, in short, a "balanced diet."

I have watched with regret and grief a marked change even in the past decade of this narrowing and (I believe) impoverishing of the religious diet given by most church papers. I dare to say that up to ten years ago a good many church papers accepted articles of moderate length on a variety of vital topics, deeply needed by especially church people, both instruction and stimulation to Christian duty. Such articles very rarely appear today; if offered they are turned down. I cannot doubt that millions of the plain readers across the land are growing anemic on the diet of "promotional matter" dished out to them.

In contrast, I rejoice in the completer diet offered notably by the two papers referred to. Mr. Joyner's letter is very, very vital.

S. L. Morgan, Sr.
Wake Forest, N. C.

ABOUT "HOOTENANNY"

Gentlemen:

We note from an item in Youth Ministry in the January 28 issue of *The Christian Sun*, that two churches sponsored a Hootenanny after service on Sunday Evening. Being a member of the United Church of Christ for many years, we wonder where these teen-agers will be when they reach maturity or what their spiritual learning will be and what the answer will be to the call of Christ, and most of all what will be the answer to the minister who allows such in the church building. Are we getting children to church under false pretense or are we trying to teach them the facts of Christian living? Thank God we still have a few ministers who put principles above salary and are still preaching and teaching true Christian Love. We still have some Christians that think the church is a sacred place after service. May God enlighten their path to a better way of life, through prayer and Christian Love.

C. C. Foreman, Sr.
Central Congregational
Christian Church, Norfolk,
Virginia

VIRGINIA MINISTER PUBLISHES BOOK

Clyde L. Fields, Superintendent

Rev. Harry R. Mathis, pastor of Union Congregational Christian Church, Virgilina, Virginia, is the author of a new book, *ALONG THE BORDER*, which will be available about March 1.

Mr. Mathis has gathered a great amount of information which would be pertinent to the Virgilina community and to the border communities along the North Carolina and Virginia line. Members of Southern Convention Churches interested in such a history from 1728 up to the present time will be interested in securing a copy of this book.

It may be obtained by sending \$5.50 in advance of publication to *ALONG THE BORDER*, Box 105, Virgilina, Virginia. After publication, the book will sell for \$6.00, plus postage and handling.

"Protestants and Other Americans United for Separation of Church and State" is urging individuals to write President Lyndon B. Johnson immediately to urge him to deny the press report that he intends to ask for federal aid for parochial schools. The organization believes that subsidies to parochial schools under any pretext are subsidies to the churches which own and control them. If you agree, write the White House!

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THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
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90th Birthday for Minister

Rev. Loring B. Chase, long-time Congregational minister who served pastorates in Connecticut, Massachusetts, Rhode Island and Florida, celebrated his 90th birthday January 23 in Lake Como, Florida. Among those present were Rev. and Mrs. Carl R. Key, for Mr. Chase is the father of Mrs. Key. Another daughter, Priscilla, who once worked with our church in Albemarle, has been with Friendship Press in New York for many years. His son, Rev. Loring D. Chase, (who once did S. S. S. work in the Southern Convention) is minister of the Congregational Church in New Canaan, Connecticut.

A graduate of Amherst College and Yale Divinity School in the Class of 1900, Mr. Chase is still active, driving his car and retaining his interest in life on this planet.

One of his grandsons, John Key, graduate of State College, Raleigh, and student at Duke University wrote the following letter to his grandfather:

A GRANDSON'S LETTER

Dear Grandpa:

I guess you are wondering what prompted me to write. Well last week Mom wrote and told me that they were planning to make a trip to Florida, and she mentioned that you will be 90 this January 23. Ninety years is a pretty incomprehensible length of time to me, and I think you deserve congratulations on having reached your 90th birthday.

Right now I am busy studying for a master's degree in health education, but where my future will lead me I am not sure. The world is wide open for me to do almost anything a man could imagine, and this great freedom of choice is frightening at times. What I will do and where I will go seem to be my primary interests at the moment. When I think that all of this freedom is a heritage from my family and country I feel very grateful for all the things that I have. No money or power could buy the value and ideals and feeling for people that I have.

These things were given to me and taught to me by you and my parents. The summers that we spent with you in Northfield probably did more to make me the man I am than any other factor. Schools and all their related experiences have trained me but my family has educated me.

I hope that as more years pass in your life that you can gain some satisfaction from knowing that I am very grateful for having such a wonderful family and grandfather. Again congratulations and I wish you and grandma all the health and happiness that you deserve.

Love,
JOHN

A DREAM — A REALITY

Mrs. Margaret Mayo, Reporter

The morning of December 22, 1963, dawned with a freeze in the air. It was the first Sunday we moved into our new church building. Amidst the chill of the buildings, the scarcity of furnishings, and the confusion of the first Sunday, there was a special glow within each of us who worshipped that day that warmed us from the inside outward. No one minded moving chairs from the sanctuary to the classrooms. We were much too excited about the "newness" and too filled with the Christmas joy to be bothered about inconvenience. For three and one half years we had looked forward to the day we would worship in our own building. Now an anticipation and a dream became a REALITY.

We began our services with only 78 chairs and a piano, given to us from a church in Charlotte, and an organ, purchased by our Women's Fellowship. At present these are the only furnishings which we have to use, but other things will be added gradually as funds become available. Though each of us has carried mud caked on our shoes home with us each Sunday, there is still quite a bit left around the buildings to greet us on our return.

Now, one month and some odd days later, we are carrying on a full church program. We have three choirs, Sunday school for all ages, worship service, our Churchmen's Fellowship, Women's Fellowship and plans for re-activation of our Pilgrim Youth Fellowship. With these and future opportunities our church will grow and increase for the Glory of God.

To each of you collectively and individually, each of the members of Trinity United Church of Christ in Garner, would like to tell you how much we do appreciate your prayers, gifts and encouragement when things seemed down. We trust that you will continue your prayers that our church may grow for the Glory of God.

Subject for Rev. Robert Hultman at First Portsmouth on Youth Sunday was "Bring Up A Child. . ."

Dr. J. Earl Danieleley will speak at the Bay View church in Norfolk February 16. Rev. John R. Lackey is the new pastor of this church.

Two special offerings have been received by our Durham church recently: \$143.63 was given to the Congregational Christian Children's Home and \$142 to the work of the Racial Justice Now committee of the United Church of Christ.

Rev. Richard N. Rinker was the guest minister at Mt. Zion, near Mebane, last Sunday. Rev. Philip F. Kahal is pastor.

Dr. George A. Johnson, pastor of the First Presbyterian Church, Ashtabula, Ohio, will conduct lenten services at First Christian, Burlington, March 15-19.

Sympathy is expressed to Mrs. Collie Seymour, wife of the pastor at Apple's Chapel, in the loss of her father, Mr. Watson, Thursday, January 23, in Georgia.

"These Cities Glorious" (Home mission study book) was reviewed Sunday, January 26, for the Newport News Women's Fellowship by Donald R. Taylor.

A Reminder: The second semester of the United Church Curriculum courses would normally begin with February. Teachers not having finished the first semester work may wish to spend some "overtime" on it. General theme for the second semester is "Exploring Our Christian Heritage."

It is expected that the first service in the new church sanctuary at Apple's Chapel will be held February 23. Pews are being installed. The pastor, Rev. Collie Seymour, has moved into his study in the new building and is enjoying a desk and chair given by Mr. and Mrs. Percy Price.

Superintendent Clyde Fields preached at Pleasant Hill church, near Liberty, January 19. The service, which was led by the pastor, Rev. Lafayette T. Wilkins, Jr., included a service of ordination for the following deacons: Blake Boyles, William Paul Coble, and W. E. Overman.

Friends of Dr. Charles F. Pegram of Norfolk will regret to learn that he suffered a heart attack in January. Field Secretary Bill Simmons is preaching at the new Pembroke Manor church in his place. Sermon subjects for Lent are: When God Hides His Face, The Curse of the Coins, A Hypocrite in Reverse, One Hour from Death, The Devil's Fiddles, A.W.O.L., The Inevitable Question, They Said It Couldn't Be Done.

Rev. J. Archie Hargraves, author of the mission study booklet on the city entitled "Stop Pussyfooting Through a Revolution," has resigned from the urban staff of our Board for Homeland Ministries to join the staff of the interdenominational Urban Training Center for Christian Mission in Chicago. A graduate of A. & T. College, Greensboro, where he was born, Mr. Hargraves did his graduate work at Union Theological Seminary in New York.

"The Here And The Hereafter"

William T. Joyner, Minister
Shelton Memorial Church

Romans 12.

The Christian has to live in two worlds at the same time — the world of time and the world of eternity. He is always, in a sense, dwelling in a foreign land, because his citizenship is in another world. At times Christians have been so preoccupied with the "other world" to which they belong that they have neglected their responsibilities in this world. At such times they have become "so heavenly minded that they were no longer any earthly good." When this attitude has prevailed both the world and the Church have suffered. The Church has been pushed aside as irrelevant and evil forces have stepped

in to dominate and influence the world. Communism is an example of this very process. Marx was only too accurate when he charged that religion had become "an opiate of the people." He proceeded to give his own devious formula for correcting evils in this world which the Church had persistently and shamefully ignored.

Gradually the Church came to see the necessity of involving itself in the struggles and problems of people in this world. It derived this insight from the New Testament. Men such as Washington Gladden and Walter Rauschenbusch recovered this emphasis, which came to be known as the social application of Christianity. These were deeply religious individuals who were convinced that the Christian message involved both the "hereafter" and the "here and now." Their followers may have been too optimistic about their ability to hasten the Kingdom of God at times, but they were certainly on the right track in reviving this emphasis.

Today the need for a balance of emphasis between the concerns of this world and the world to come is being recognized more and more. Yet there are some who would still insist on a "lop-sided" Christian witness. On the one hand, there are those who, in the name of God, run away from their responsibility in this world which "God so loved that he gave his only begotten son..." These persons say that

the Church's only purpose is to prepare people to die and go to heaven. They insist that "politics and religion don't mix." "Let the Church stick with spiritual things," they say. They forget that the Gospel demands involvement and that the Church is also here to help people live.

On the other hand, there are still persons who pay little attention to the "other worldly" part of the Church's message and try to change the world in their own strength. This attitude tends to cut the Church off from its roots, wherein lie its strength.

The simple truth of the matter is that we need to be active participants in both worlds — the world of time and the world of eternity.

A FEW HOLDS

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your virtue — it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.

—Our Youth

A CHRISTIAN'S MEDITATIONS ARE YOU LEFT-HANDED?

Harry G. Forster
Layman,
West Palm Beach, Fla.

There was a time not long ago that people who were left-handed were taught diligently to use their right.

All that is changed now. Today educators realize that a certain percentage of people are endowed with certain facilities and develop them so as to be equally skillful as those who have more conventional work habits.

If we would be more concerned to work with what we find in human beings than trying futilely to "make them over," we would be amazed at the gratifying results.

What if a boy is shorter than the average? Must that be a handicap all through his life? We can be a great power though we reach only to the shoulder of our roommate in college.

God has fashioned us for his use. Let us learn to use what he has given us, and the world will be a richer, happier, and finer place in which to live.

God grant us wisdom to use his precious gifts.

"Exuberant Churches"

DR. HOWARD STONE ANDERSON, CONFERENCE EXECUTIVE, SAYS

Dr. Roger Pilkington, of London, England, distinguished British scientist and Congregationalist, spent a week with us over and after Thanksgiving. He visited Pilgrim Pines and shared in a Family Camp. He spoke to three college groups and two Service clubs. He met with Ministers in San Diego, San Bernardino, Bakersfield and Phoenix. He spoke to rallies in San Diego, San Bernardino and Kern Associations. He said of the San Diego one, "if they'd have opened the doors of the Church, the people would have spilled out!"

When it was all over he wrote me a thank-you letter in which, among other things, he thanked me for exposing him to our "exuberant Churches."

What a phrase — what a description — what a goal to live up to!! Webster's says this means, "joyous, filled with enthusiasm." And many of you know what "enthusiasm" means — "en thos—God inside!"

With the glow of Christmas still in our hearts; with the good intentions for the New Year still fresh on our page; with Lent a season and experience of early anticipation (it begins, you know, February 12th) — let us pick up the thrilling, majestic lines, rhythms and melodies of our faith and go forward in prayer and strength.

No Lenten program just happens. The Minister has to pray and plan. The Deacons must assume a knowledgeable responsibility for special services and study groups. The Moderators should have an overall view of the parish goals. Every organization, board and committee should apply itself with vigor and vision, with intelligence and dedication, to make the Lenten season one of spiritual growth and refreshment, of membership extension, and in advances in understanding of the nature of God's claims on our lives.

Lent — a time of Springtime for the soul! Go forward into the freshness of deepened faith and widened witness.— So. California and Southwest Conference News

Armed With The Gospel

"With the city under air attack from rebel Air Force planes, Evangelism-in-depth rolled to a dramatic climax." This is the opening sentence of a report written late in 1962 by R. Kenneth Strachan, director of the evangelism program of the Latin American Mission in Guatemala in which several American denominations co-operate.

"The Sunday afternoon parade of evangelicals stretched 26 blocks through the heart of Guatemala City to the open air stadium, where more than 30,000 people braved the drizzle and the threat of revolution to attend the concluding rally.

"Picturesque is an understatement! Colorfully garbed Indian women, barefoot farmers, middle-class professionals with tots in baby carriages, paraded singing through the streets.

"Even President Miguel Ydigoras showed up at the stadium, unshaven, without a necktie, a tommy-gun slung over his shoulder." About thirty others in his party, including the president of the Supreme Court and the Senate, "all equally armed to the teeth," came to the gospel rally directly from their three-hour war with the Air Force rebels. The president "sat through the entire service, witnessing a more significant revolution than the one he had quashed a short while before," the report continued.

This rally, said Mr. Strachan, represented the first time that all local evangelical churches had got together to carry out a united evangelistic effort. Following a 10-day campaign of distributing posters, holding prayer meetings, visiting jails and schools, getting time on local radio stations, and rehearsing a united choir came the final day and the parade.

"It may sound like an overworked phrase," says Mr. Strachan, "but everything added up to an unforgettable impact of the gospel!"

OUR EXPERTS HELP ASIAN CHRISTIANS

"The Churches in Asia and Responsible Parenthood" is the subject for a consultation to be held in Bangkok, Thailand, February 21-25. Dr. Richard M. Fagley, United Church of Christ minister who is on the staff of the World Council, and who is the author of "The Population Explosion and Christian Responsibility" will be one of the principal speakers.

The Second Assembly of the East Asian Christian Conference will be held in Bangkok February 25-March 5, with 200 representatives from Asian churches in 15 countries ranging from Australia to West

Pakistan. From the United States representing the National Council of Churches (division of foreign missions) are two from

the United Church of Christ — Dr. David M. Stowe and Dr. Alford Carleton. Mr. Fagley will also share in this meeting.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

South Africa

Johannesburg

Center of the world's greatest gold fields. Population, 997,600; Africans—560,400, Europeans—372,000, Coloured—38,000, Asians—27,200.

February

16—**Rev. and Mrs. John Tucker Parsons** are stationed at Johannesburg where Mr. Parsons is working with the Witwatersrand Congregational Church. He visits mine churches and city churches, counsels pastors and helps to train leaders. Some of his main emphases are building needed new churches, developing a more sound financial basis, encouraging stewardship among all members, and teaching laymen more about churchmanship. Mrs. Parsons specializes in religious education by visiting Sunday Schools, meeting with teachers and training Christian education committees.

ROODEPOORT

Twelve miles west of Johannesburg; related institution, Wilgespruit Fellowship Center.

17—**Mr. and Mrs. David Harnly Rubenstein** became managers of the Wilgespruit Fellowship Center near Johannesburg in 1957. Previously the Rubensteins had served in several capacities at Adams College. Wilgespruit is an interdenominational conference center started by a group who felt the need for a place where true Christian fellowship might be experienced in a land where social and legal pressures are geared to keep peoples apart.

TOGO

18—The work of the republic of Togo was begun in 1947 by the Bremen Missionary Society. Recently the full responsibility for the church's life was turned over to the Evangelical Presbyterian Church of Togo.

ATAKPAME

Population 10,000; located 100 miles north of Atlantic seacoast in Togo; related institution, Atakpame Bible School.

19—**Rev. and Mrs. Charles T. Hein** have served the Evangelical Church of Togo since 1955. Mr. Hein has worked to overcome illiteracy in many phases in over seventy villages during his second term in the field. Mrs. Hein serves as organizer of Girl Scouting and helps illustrate literacy materials.

NIGERIA

20—**Miss Colleen Mae Bartlett** was appointed in March, 1963, to serve in Nigeria for two years on a special project sponsored by the World Council of Churches. She will take part in the Islam in Africa program. The project, a study of Mohammedanism by Christian ministers, is an ecumenical venture.

The Near East

TURKEY

21 The major responsibility of our Board in the Near East through the years has been in Turkey. Two thousand students attend our four schools of high school and junior college grades. In addition to participating in a good academic program, students are recognizing their responsibility to others through many social service activities.

ISTANBUL

Formerly known as Constantinople, now a cosmopolitan city, population 1,459,528; related institutions, American Academy for Girls, Uskudar and American Board Publication Department.

22—**Mr. and Mrs. Robert Avery, Jr.**, took up their present work in 1955. Mr. Avery heads the Publication Department of the Near East Mission in Istanbul. This organization publishes religious and secular books in Turkish for adults and children. Mrs. Avery is involved in social service projects in Istanbul.

Home, U. S. A.

isn't far—so I found! When I departed last August, 1962 for a second (first '52-'53) look at the Christian Church at Work around the World, my address book was bursting with names of persons whom I wished to interview.

High on the list of priorities was the Jibrail, Akkar Cooperative Project, directed by our Samir Maamary. Samir had his agricultural training at Ohio State, and for three years the Ohio United Christian Youth Movement paid his salary to get the project underway. Located on the Northern part of Lebanon well beyond the "Cedars" this agriculture project seeks to lift the standard of living. Working with Samir is Thomas Stickley, also an Ohioan trained in Agriculture.

This rural cooperative serves nine villages for purchasing, marketing and securing credit. The farm serves as a demonstration for dairy and poultry farmers. We visited one village where two boys and their sister had a rabbit project — the light in their eyes as they showed off their "business" was exciting. This same experience was enacted many times in rural development programs in India and Pakistan.

The cities often seem much alike; all are building, have Coca Cola and **The Readers Digest**; many of them a new Hilton Hotel, and secular materialism is there. But so is the Christian Church. The church is there in education, hospitals, social service, in its concerns for children and youth, but foremost as a place of worship. This came to the fore as I visited Miriam Rogers — a United Church of Christ missionary now in education in Sholapur, India. There we celebrated the 150th Anniversary of the Marathi Mission in Western India — the oldest U. S. A. mission work, along with Judson's work begun in Burma.

What is new in this time of rapid social change? Much! Evangelism and the leadership of the Church is in the hands, for the most part, of well trained nationals in each country. The training of indigenous leaders moves forward in the several seminaries. Many fine young men are turning to social work, industry and agriculture as avenues of Christian service.

Laymen are taking an increasing responsibility in service projects. A retired banker near Madurai, South India opened a home for destitute older folk, using one of our mission's old homes. When I asked him where he found them he said, "Some

are referred to us by the church but mostly I pick them up off the sidewalk in the city late at night."

Through the United Church of Christ in Japan, the Rural Institute at Asurukawa trains pastors for work in rural churches from Korea, Taiwan, Okinawa, the Philippines.

When our Center was built in crowded, industrial Kyoto, Japan, the stairway of the three story building and the room were left open so folk can sit and talk. This used to be done in front of the house on the street, but increased car traffic now makes it impossible. Here seminary students get experience in industrial evangelism.

The new radio station in Ethiopia in which we have a share beams its message to Africa and the Near East.

I travelled thousands of surface miles by train, car, jeep — everywhere I found folk eager to talk. In India, Ceylon, Pakistan and Burma I was no longer equated with former Colonial rule; in Japan, not a part of the Occupation. One is conscious of the bursting ambition of China in Asia; the racial events of the U.S.A.; but everywhere folk wanted to talk to me — about other countries, better employment, their children's education, seeking advice of specifications for a wife, how to get along with the mother-in-law, what best to do with a slow learning child, how to get a scholarship to the U.S.A. — the talk was endless, as in freedom and dignity we shared one with another.

I thought of our world in relationship one nation to another as I visited for the first time Iran, Ceylon, Nepal, Taiwan and Okinawa and revisited two score other nations.

The saying, "this is a small world," is so trite but so true — so true it's often funny.

While spending two days in Mahasamund, India, our U.C.C. director of the Training School for young men to provide village leadership, sent a messenger asking "if the honorable American woman could have tea with the faculty the next morning and meet the students." We accepted with enthusiasm. When the school director introduced me to the white clad "spit and polish" student body of some forty young men, one asked the director if, "the American woman was permitted to speak and to answer questions?" I assured him not only could I speak but I could ask questions. When we were about to leave they expressed their thanks by saying,

"You are the first live American woman we have ever seen."

But it's the children that really cap the climax in fun. When visiting the Fanling Home for Babies in Hong Kong we were standing on the porch talking with the director. My drip-dry dress had a very full skirt. When caught up by the wind it resembled a tent. Four little three and four year old girls were playing around us. Suddenly I realized little hands were patting me and looked down to see four laughing little girls playing "hide and seek" under my skirt! They looked quite crestfallen when the director said gently, "No! no!"

Four year olds are always eager for a story. In an American Missionary U.C.C. home in north India I said the second day there, "This is the first time I've been two days in a home where there is a four year old and he hasn't asked me to read him a story." The young son got off his chair, went over to his mother, who teaches several literacy classes, and asked in all seriousness, "Can she read?"

The child had just started in a Christian kindergarten. The teacher spoke English to them a few moments a day in order for them to get the rhythm and sound. After listening intently, he whispered something to his mother and both parents burst out laughing. Of course I was curious and amused when his father told me, "He said her (meaning me) English is **real good**."

The stewardess, as we left Tokyo for Honolulu, unwittingly summed up the situation as she reminded us of crossing the International dateline. "Honolulu (U.S.A.) is five hours ahead of Tokyo and a day behind." What does that mean? That's another story!

We have spoken of humorous close-to-life contacts — the more serious experiences will be shared when I meet many of you face to face.

Newsletter of
Southern California &
Southwest Conference

PORTSMOUTH CHURCHES COOPERATE

Two downtown churches in Portsmouth, Shelton Memorial and First Congregational Christian, will be cooperating in a combined evening service each month. The initial service of worship on this basis was held at First Church, Washington and County Streets, on Sunday evening, February 2, at 7:30. William Joyner, Pastor of the Shelton Memorial Church spoke at this time and leadership was drawn from both churches. The public is cordially invited to this and future services on the first Sunday evening of each month.

On Staying Alive

(Sermon preached by Rev. Charles H. Monbleau, September 1, 1963, at Pilgrim Church, Harwich Port, Massachusetts.)

"...this is life eternal, that they might know Thee the only true God." (John 17:3.)

One day Thoreau went to visit William Emerson in New York (it might well have been some other metropolitan center) and his impression of the city, what he saw, how he felt, is summed up in this sentence:

"I walked through New York yesterday... and met no real and living person."

It is not my purpose this morning to think about urban living as over against rural living; the city over against the village. We well know that advantages can be found in both... that some would not leave the city for all the tea in China; others would not leave the country for all the doings of a Greenwich Village. I suspect that Thoreau's observation was a hasty bit of generalization. It is like a family who had just returned from a 5,000 mile trip. Someone asked the seven year old daughter what she thought of her vacation. She said "Well, mostly we got up early and left!" Now I would say that that observation was a hasty bit of generalization! However, I have known trips when I felt like that — as I am sure you all have!

Yet a man as sincere and so close to nature probably sensed the pretense, the shame, the fear, the frustration and insecurity in the faces of the people. One wonders what he would think of the people on the streets of any great world city today! I doubt that he would find any difference. No doubt he would have the same simple conviction... that most people are not really alive.

1. Consider our theme in the intellectual realm.

One of the most disturbing things about our contemporary society is to hear men express themselves on economic and political matters with great assurance as though they had all the answers, when they probably haven't given serious thought or read a book in either field for a decade. It is probable that outside of their professional magazines and a few detective stories... some of them have not read too much since they went through the Rover Boys!

In these days of racial clashes, cold war crises, controversy over prayer and Bible reading in the public schools, and a definite trend toward materialism that is regretted by religiously inclined people of every faith, it is refreshing and stimulating to take a little trip to Plymouth Rock and read an inscription... words which sta-

bilized our founding fathers... words which every citizen, every law maker should pitch the tent of their minds along side of...

This is it...

This spot marks the final resting place of the Pilgrims of the Mayflower. In weariness and hunger and in cold, fighting the wilderness and burying their dead in common graves that the Indians should not know how many had perished, they here laid the foundations of a state in which all men for countless ages should have liberty to worship God in their own way. All you who pass by and see this stone remember, and dedicate yourselves anew to the resolution that you will not rest until this lofty ideal shall have been realized throughout the earth.

Let every man ask himself if he is living up to the ideals of our Pilgrim Fathers who founded the most wonderful civilization the world has ever known? Here is a question to stimulate the mind and, I trust, motivate the will.

2. Consider our theme of "staying alive" in the aesthetic realm.

Here are two men standing on a New England hill in early October. Now that is a color panorama too beautiful for man to grasp! It is nature's superb demonstration of autumnal splendor! One man re-

marks... "Wonderful!" "It sure is," the other replies. "It ought to cut about so many feet per acre."

Ring Lardner, the American humorist, when he first saw the Grand Canyon, (as I saw it for the first time this past Spring and was awed by the wonder of it — a mile deep and from 4-18 miles across, worn so by the Colorado River for more than a million years! — said: "What a wonderful place to throw your old razor blades."

How easy it is to get to the place where only the utilitarian speaks to us... where all you can see is the dollar sign and the click of a cash register... like the girl who went through the Metropolitan Museum in thirty minutes and would have made it in twenty if she had not had on high heels! That is cramming culture in too small a package!

Better than 25 years ago we were driving through the White Mountains in New Hampshire. In those days the roads were not what they are today. We came upon a section under repair. The officer on duty chatted with us and I said — "You have greatly improved the roads since I was last here." I remember how he sort of snapped at me and said: "Roads — roads; don't you see the scenery? What about that!" I replied "No offense officer, but poor roads so occupy the attention of the driver that he can't see very much of the scenery. That is why I appreciate good roads!" He was right, if all that I saw in so lovely a spot was a black ribbon of asphalt snaking its way through the valley.

SLOW ME DOWN, LORD!

"Slow me down, Lord!

Ease the pounding of my heart by the quieting of my mind.

Steady my hurried pace

With a vision of the eternal reach of time.

Give me, amidst the confusion of my day,

The calmness of the everlasting hills.

Break the tension of my nerves

With the soothing music of the singing streams

That live in my memory.

Help me to know the magical restoring power of sleep.

Teach me the art of taking minute vacations, of slowing down

To look at a flower;

To chat with an old friend or make a new one;

To pat a stray dog; to watch a spider build a web;

To smile at a child; or read from a good book.

Remind me each day

That the race is not always to the swift;

That there is more to life than increasing its speed.

Let me look upward into the towering oak

And know that it grew great and strong

Because it grew slowly and well."

—Montana United Church Frontier

I believe that every family should make the effort to keep alive an appreciation of the beautiful. Have a few beautiful things in your home... a good picture, some good music, some good books... not for their intrinsic value alone... but objects which indicate that there dwells a few persons who have learned to appreciate the best because they love the best.

Here is a man who is told by his doctor that he is in grave danger of losing his sight. He replied: "Then I must go at once to Dresden and see the Sistine Madonna before it is too late." If perchance my sense of beauty is growing dull, I had better hurry to the Creator of beauty before it is too late.

3. Consider our theme of "staying alive" in the realm of the spiritual life.

Spiritual life is the basis of all life. God is spirit and so is man. Because this is so, the essential thing about any society or civilization is its religion. The prophet Isaiah said... "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." What great writing! I would that I might lift it up for the whole world to see. In the midst of all life's conflicting difficulties, if you keep your mind fixed on God with hope and faith and goodness, He will keep your heart in perfect peace.

Some people have the idea that peace of mind means that you go off somewhere and retreat from the world. This is not what it means. You do not find real peace of mind that way. Real inner peace is an inward condition a person can have while living an active life and struggling for the good.

There are tremendous battles going on in the world. Are you in any of them? Maybe it is a battle for justice, a battle for human well-being... maybe a battle for righteousness or a battle for freedom. Choose your battle and get into it... battles which made this Country great... battles which must be constantly fought and won if this Country is to be kept great. With all the business of life crowding in upon us, it is the spiritual side of our nature which gets neglected and dies.

The English actor, Forbes-Robertson, tells that in his club in London there was an atheist by the name of Crow. He took every occasion to denounce and down-grade Christianity. Finally, one of the members put the following lines on the bulletin board...

"We've heard in language highly spiced
That Crow does not believe in Christ;
But what we're more concerned to know
Is whether Christ believes in Crow."

Quite so! Let me stand constantly under the searching eye of my Lord and ask how my poor life must appear to Him. For in this realm it is possible for me to be dead long before the mortician calls!

How to keep from being buried before our time is the question.

Now... let me mention two signs of life:

1. **Growth** is a sign of life. How well we know this to be true in the realm of nature. If a shrub puts forth new leaves in the Spring, it is alive; and if it does not, it is dead.

So it is with man. If he fails to grow in any of the realms we have referred to, then he is dead or dying. When a man wants to freeze the economic pattern just because it suits his comfort — his barns, his harvest — then let him face the unpleasant fact that he is becoming petrified in his economic thinking. When a man feels smug and satisfied with his spiritual experience... is no longer interested in searching... then it is time to dig a grave and have a brief sad service over his spiritual corpse.

According to some old church records dating back to 1791, there is this reference: "Wyatt Andrews, who died full of faith and the Holy Ghost. As long as he could ride, he travelled; and while he had breath he praised the Lord." A praise-worthy epitaph!

That is all that I know of Brother Andrews... but it is enough to want to meet him someday! May it be said of us that as long as we lived we were travelling

the Lord's Highway — that we were about our Father's business.

2. To stay alive means we have to be in conscious fellowship with God, Who is the source of life.

There is a great word for us in the 40th Psalm: "I waited patiently for the Lord; and He inclined unto me, and heard my cry... set my feet upon a rock, and established my going." The expression "waited patiently" is translated from the Hebrew which means... "bound together."

The man who is alive is **bound together** with God and thus he is replenished constantly with God's life. Life is a relationship... fellowship with our fellows... and fellowship with God.

My final word in this summer series of worshiping together are the words of the Apostle Peter:

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and ever. Amen."

Dear Lord, trying times demand dedicated living. Like the master, we must be about our Father's business. Help us to stay alive to human needs and alive to the resources of heaven. Amen.

* * * *

"Your task to build a better world"

God said. I answered "How."

"The world is such a large place,

So complicated now;

And I so small and useless am,

There's nothing I can do."

But God in all His wisdom said,

"Just build a better **you**."

THE IMPORTANCE OF PRAYER

Collins Kilburn, Raleigh United Church

My sermons of late have been on the subject of prayer, and I intend to continue along this line for several more Sundays. I hope some of you are reading Casteel's *Rediscovering Prayer*, Kelly's *Testament of Devotion*, or Miller's *The Great Realities*. We are dealing with an urgent matter. The essence of any true religion is communion with God, and if we lose this we might as well close up shop. As Rufus Jones wrote, "Religion is primarily and at heart the personal meeting of the soul with God and conscious communion with him. To give up the cultivation of prayer would mean in the long run the loss of the central thing in religion; it would involve the surrender of the priceless jewel of the soul." Maybe some of us do not sense the urgency. Maybe we do not feel the necessity. Maybe we are so alienated and cut off that we have even lost the hope. Maybe the perplexities and difficulties surrounding our efforts to pray overwhelm us and we do not have a heart for the venture. Maybe we are like the man stranded in the heavy snow storm. He abandons his car and starts walking toward home, hoping to get there before dark. The snow is deep and with every step his legs get heavier. His body feels as though it were filled with lead. Fatigue dulls his senses and his great desire is to lie down and sleep. To give up, to lie down and sleep in the snow... A comfortable thought... But it would mean certain death. Three times in Gethsemane the disciples fell asleep in spite of Jesus' plea, "Watch and pray..." Shortly afterwards they deserted him. "The worst sin is prayerfulness," says P. T. Forsyth. "Overt sin, or crime, or the glaring inconsistencies which often surprise us in Christian people are the effect of this, or its punishment. We are left by God for lack of seeking Him... not to want to pray is the sin behind sin. And it ends in not being able to pray. That is its punishment — spiritual dumbness, or at least aphasia, and starvation."

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)



Sheila Hughes

Youth Sunday Observed In Our Churches

APPLE'S CHAPEL

Message on "The Peculiar Ones" was brought by Gail Summers, Wayne Seymour, and Vernett Hackett. Others sharing in the service included: Joy Michael, call to worship; Margaret Brown, responsive reading; Jo Apple, scripture; Catherine Elliott, morning prayer; Janice Powell, offertory prayer; Monty Busick, offertory music. The benediction was given by Wayne Seymour.

* * * *

BEVERLY HILLS BURLINGTON

Jackie Rhodes presented the theme, "The Peculiar Ones." Johnny Massey introduced the theme and the following presented various phases: Gayle Green, "Why Are We Called the Peculiar Ones?" Johnny Register, "What's So Bad About Being Peculiar?" John Oakley, "The Ultimate Goal of Our Peculiarity is Oneness With God." The senior P. F. president, Sammy Fowler, presided. Others sharing in the service included Vickie Greene, scripture; Judy Rhodes, morning prayer; Janice Massey, statement of Faith. The youth choir sang "Rejoice, Ye Pure in Heart." Ushers were Mike Baker, Ruane Riley, Billy Rippy and Larry Faulkner.

* * * *

EDGEWOOD BURLINGTON

Four students from Catawba College, Treva Wingo from Washington, D. C., Nina Hartsell from China Grove, Alice Hedrick from Winston-Salem and Jerry Folz from Hagerstown, Maryland, shared in the service, with Mr. Folz bringing the message. He is a ministerial student from the home church of the pastor, Rev. G. Harold Myers. The loose offering was dedicated for the young people's project of remaking the lake at Moonelon.

* * * *

HUNTERDALE

"The Place of Youth in Today's Church" was the subject used by Ricky Carter. Others sharing in the service were: Connie O'Brien, prelude; Allan Rader, call to worship; Chris Cobb, announcements; Betty Bradshaw, "Why Are We Here?"; Chris Allen, responsive reading; Chester Burgess, Jr., scripture; Billy O'Brien, morning prayer; Elizabeth Ann Covington, "Come Forth, O Christian Youth"; Peggy Bowden,

offertory; Cheryl Blythe, offering; Sheila Gardner, "Rule of the Game"; Gail Burgess, benediction.

Sunday school teachers of all classes, members of the Senior High Fellowship were special guests. Special thanks for the work of the advisors, Mr. and Mrs. Bill O'Brien, is expected by Rev. Harold W. Tribble, Jr., pastor.

* * *

LIBERTY SPRING

Three talks were presented by young people on the theme "Are We Ready to Accept the Challenge?" These were: "What Makes A Christian Citizen?" by Carolyn Byrd, "What Is Success?" by Larry Perry, and "What Can We Do About Building a Peaceful World?" by Linda Presley, president of the senior high Pilgrim Fellowship. Kaye Savage was the organist. The call to worship was given by Glenda Bradshaw, president of the Junior High Pilgrim Fellowship. Betty Byrum led the responsive reading, Ellen Perry gave the scripture lesson, Joel Harrell led in prayer and Linda Presley gave the benediction. "Give of Your Best to the Master" was special music presented by Jr. and Sr. P. F. groups. Ushers were Bob Byrum, Bobby Wright, Jay Winslow and Graxton Pierce.

On the preceding Sunday, January 26, more than 25 young people shared in the Sunday school, leading worship, teaching and serving as officers.

* * *

PLEASANT HILL

The service was based on Philippians 4:13, "I can do all things through Christ which strengthened me." Joan Ashley introduced the theme. "Through Christ I can Witness" was the subject of Janice Ferguson; "Through Christ I Can Grow" was given by Rachel Fogleman and "Through Christ I Can Endure" by Steve Hornaday. Others sharing in the service were: Faye Fogleman, invocation; Jack Cook, responsive reading; Sue Cheek and Gary Murchison, scripture; Joyce Wrenn, prayer of dedication of gifts; Carol Hornaday, benediction. Special music was presented by Tommy Ashley, Larry Andrews, Earl Pickard, Ernest York, Joan Ashley, Judy Pickard and Wanda Overman.

SHELTON MEMORIAL PORTSMOUTH

Joan Stanley spoke on "The Religious Quest" and Herman Johnson on "The Christian Affirmation." Others sharing in the service were Thomas Briggs, leading the responsive reading; Gary Johnson, reading the scripture, and Mary Ellen Kilham leading the morning prayer.

* * *

SOUTHERN PINES

"Characteristics of Christian Maturity" was the subject of Rev. Carl Wallace. Sharing in the service were: Roberta Austin, litany of praise; Perry Davis, invocation; Dawn Leland, scripture lesson; Ian Gouldsbrough, morning prayer. Ushers were Lynn Daeke, Bill Shockley, Dan Blue, Chris Pottle and Charles Garner.

* * * *

UNITED PORTSMOUTH

Rev. John D. Schofield preached on "All Shook Up." Sharing in the service were: Doug Garthright, call to worship; Linda Pierce, invocation; Gordon Oakes, "The Minute for the Pilgrim Fellowship"; Jimmy Baker, scripture; Susan Keast, morning prayer; Steve Turner, benediction. Acolyte was Sandra Creech and ushers were Steve Tuttle, Mike Lane, Jimmy and Bobby Holland.

Mrs. Robert Ripley and Mrs. Will Howell are sponsors for the Senior P. F. and Mrs. Carlton Turner and Mrs. Marc Jester for the Junior P. F. Mrs. Herbert Martin, Mrs. James McDaniel and Mrs. E. H. Jester are youth teachers. Classes taught by the first two recently bought a paper cutter for the church office.

* * * *

WARWICK

The sermon was a three-way dialogue on "The Peculiar Ones." Participating with Rev. Victor B. Hayes were Peter Nickerson and Jeff Youens. Frank Cannon reported on youth work in the Warwick church. Sharing in the service of worship were Jim Spielberger, Wayne Gregory, George Cannon, Susan Barnes, Elizabeth Jones and Laura and Sandra Ball. Ushers were Peggy Jarvis, Mary James, Greg Youens and Arthur Morgan.

YOUTH SUNDAY AT LONG'S CHAPEL

Mrs. Donald Faulkner

On Sunday January 26, 1964, the young people had charge of worship service in observance of Youth Sunday.

Call to Worship — Illene Foster

Responsive Reading — Carolyn Rudd

Scripture — Randy Ector

Morning Prayer — Darrell Russell

Illene Foster received the offering and made the announcements.

The message included:

"The Influence of Environment" — Wat Hopkins

"The Influence of Parents" — Sherry Anderson

"The Influence of the Bible" — Buddy Fonville

Benediction — Don Faulkner

The Junior choir under the direction of Mrs. Irene Chandler occupied the choir loft. Their special selections were: "Christ's Way, My Way" and "Living For Jesus." A quartet composed of Elaine Bryon, Ann Russell, Lynn Hopkins and Jill Corey sang during the offering. The choir sang the choral responses. Choir soloist is Gaynelle Anderson and pianist is Marcia Fonville.

Ushers were: Lonnie Foster, Dace Lewis, Larry Squires and Junior Wyatte.

Host and Hostess were Judy Wyatte and Fairley Carey.

Youth leaders and counselors are: Juniors — Mrs. Edith Anderson; Junior High — Mrs. Clarice Wyatte; Seniors — Rev. and Mrs. Donald Sledge, Lee Russell and Mrs. Bessie Phillips.

YOUTH FELLOWSHIP AT MT. ZION

Lillian Sharpe, Reporter

On Sunday, January 26, the following young people took part in the morning worship service at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, and did a very fine job:

Call to Worship: Miss Nancy Terry

Responsive Reading: Miss Vickie Crutchfield

Scripture Reading — John 4:8-14 & Luke 17:20-21: Miss Janice Terry

Prayer: Miss Rita Richmond

Offertory Sentences: Miss Sandra Gentry
Prayer of Dedication & Benediction: Miss Carolyn Hargis

Ushers: Mr. Tommy Gentry & Mr. Jerry Hargis

The Youth Choir special was: "In the Garden," and the Senior Choir special was "Breathe on Me, Breath of God."

Rev. Philip Kahal's sermon topic was

"Answer to an Astronaut." His text came from John 14:8-14. He began his sermon by asking the important question, "Where is God?" When the astronaut returned from his space trip he said, "I didn't see God up there." Maybe, he simply didn't go high enough. God is not above us, not out there somewhere — he is down here working in our lives. Philip asked Jesus this same question — "Show us the Father and it will be sufficient unto us." Jesus said, "Have I been so long with you Philip and yet you do not know who I am." The disciples knew about God. We know that knowing about God is simply not enough — we need to experience him personally. Fellowship with Jesus Christ is fellowship with God himself. God is seeking us. Jesus said, "He who has seen me has seen the Father." The New Testament was written to tell us that God has come as Father in Jesus Christ his Son.

God is in the midst of us now. We don't have to search all over the world for God. He has come to us through Jesus Christ. He is in our very lives. He is the one who loves us and forgives our sins. He redeems us from our sins. He enjoys fellowship with his creatures. The love we need — only God can give. God is not in the sky, God is not in outer space — he is right in our midst. We need to see him as he is in Jesus Christ. Lord I believe, help my unbelief. Lord I love, help my lack of love.

YOUTH WEEK AT GREAT BRIDGE

Darlene Brinkley, Secretary

Great Bridge Christian Church began Youth Week with the sermon, "Teen-agers" by our Minister, Rev. Garland Bennett, Sunday morning, January 26th.

That evening at Pilgrim Fellowship slides were shown by Mr. Fred Hackworth of interesting places in Virginia, North Carolina and a few of the Virgin Islands.

We then had a lively panel discussion on "Teen-age Problems." Among the questions discussed were: How much freedom should teen-agers have? Do adults understand teen-agers? What do adults expect from teen-agers? The panel was composed of three adults and three teen-agers. Mrs. Henry Cahoon, Mrs. Douglas McClain, and Mr. Hubert Rochelle presented the adult views on these questions. Carol Brendsel, Dorothy Prentiss, and Donald Dobbs spoke for the teens. The audience composed of both adults and teens gave some of their views on these questions also.

Refreshments were served in the Fellowship Hall and everyone present agreed that it was most helpful not only to the adults and older teens but also to the younger teen-agers.

ELON COLLEGE ALUMNI CHAPTER MEETINGS

Here is a list of the chapter, meeting times, and chairmen of various Elon College Alumni Chapters. All alumni and friends of Elon College are invited to attend the chapter meeting nearest to them. Reservations for supper should be made through the chapter president or by writing to Mr. W. B. Terrell, Secretary, Elon College Alumni Association, Elon College, North Carolina.

Suffolk Chapter — Mrs. Walter D. Graham, president, February 3, Suffolk Christian Church, 6:00 p.m.

Alamance County — Gibsonville Chapters — Dr. George Bullard, president (Alamance County), Wallace Owen, president (Gibsonville) (joint meeting this year) February 5, McEwen Social Hall, 6:30 p.m.

Wilmington Chapter — H. Virgil Martin, president, February 6, Rex Restaurant, 7:00 p.m.

Sanford (Lee County) Chapter — Don Packard, president, February 10, Campbell's Restaurant, 7:00 p.m.

Durham (Orange County) Chapter — February 13, Little Acorn Restaurant, 6:30 p.m.

South Boston Chapter — Archie Morgan, president, February 21, place to be announced.

Lexington Area Chapter — February 24, Claude's Restaurant, 6:30 p.m.

Rockingham County — A. W. Nelson, president, March 5, Mar-Gre Motel, 6:30 p.m.

Richmond Chapter — Wallace Chandler, president, March 6, Willow Oaks Country Club, time to be announced.

Other chapter meetings pending are — in **North Carolina** — Charlotte, Greensboro, Asheboro, Winston-Salem; **Virginia** — Norfolk, Newport News, Shenandoah Valley.

The daughter of a minister and the granddaughter of a minister of the United Church of Christ have both been baptized recently at our Durham church. Wendy Alling, daughter of Mr. and Mrs. Guy E. Alling, was baptized by her grandfather, Dr. Carl S. Weist, of Ridgefield, Connecticut and Beth Ann Carey, daughter of Rev. and Mrs. John Carey was baptized by the pastor, Rev. R. L. Jackson.

A church membership class for those in seventh grade or above at United, Raleigh, will be held Sunday afternoons beginning with the first Sunday in Lent and running through the Sunday before Pentecost. The members of this class will be received into the church on Pentecost.

"Is This 1964 Or Is It 1889?"

By William T. Scott, Elon College
Director of Church Relations

As Director of Church Relations for Elon College and having some responsibility for "laying the claims" of our College upon the minds and hearts of our Church people, I am finding myself in good company — with Dr. W. S. Long, the first president of Elon College who traveled far and wide to tell the story of a new College — Elon.

The college had been authorized by the Convention in Extraordinary Session, September 11-14, 1888; a site had been selected at a shipping point called Mill Point, in Alamance County on the North Carolina Railroad; the name "Elon" (meaning strength of the oak) had just been chosen for the new college and post office, and the first college building was under construction in a forest of oak trees. The Christians in the Southern Convention were few and without financial strength, but they had a great faith. Determined that the Christian Church should train their youth, they set about to raise the necessary funds to build the college. They sent Dr. Long far and near to tell the story. Traveling by "buggy" drawn by "old Bob," his faithful gray horse, Dr. Long declared, "The true standing army of a free people is found in an educated youth."

Through sun and rain, cold and heat, Dr. Long went and faithfully put the claim and concern of the college on the minds and hearts of the people of the churches. Many gave, and the college was built as a tribute to their faith and generosity. Some complained — "The calls are so many!"

Please read the following story by Dr. Long in 1889:

* * * *

"THE CALLS ARE SO MANY"

Rev. W. S. Long

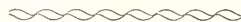
(The Christian Sun, May 9, 1889)

The writer overheard a good brother use this remark recently just after the College enterprise had been presented. Now let us inquire into this matter. Are there really so many calls? Reckon them up. Perhaps they are not, after all, so many as you imagine. Anything which annoys us, at intervals, is apt to be considered as coming oftener than it really does. When a man has rent to pay how frequently rent day seems to come around. **It is not so with him who is the receiver.** The calls are not, in fact, so many as you imagine. **You think you give a great deal.** Now suppose you keep an account of all you give to all Church work, and to all benevolent purposes for one year; (which

are all that are complained of); and I predict that you will find, at the close of the year, that your gifts have not been so large or so many as you imagined. I shall be surprised if you are not ashamed to find that you have spent so much and have given so little.

If the calls are so many, yet do not make that an excuse for refusing them all. I fear some do, but surely that the calls are so many, is no reason that you should not comply with some of them. It is only a reason why you should not comply with **all**. Meet one half of them generously, if you cannot meet them all. You admit that there ought to be some calls, when you complained that they are so numerous.

If the calls are many, or not, are they more so than the **wants**? Ought they not be as many? Would you have the **calls** fewer than the **wants**? That would never do — then some wants would never be supplied. Besides, you should consider who makes or permits the wants — and therefore, the calls — to be so many, lest your



"YE GOOD OLE DAYS"

(From The Christian Sun, May 23, 1889)

"Some Things a Girl Should Learn"

A Girl should learn:

To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To be self reliant.
To avoid idleness.
To mind the baby.
To darn stockings.
To respect old age.
To make good bread.
To keep a house tidy.
To control her temper.
To be above gossiping.
To make a home happy.
To take care of the sick.
To humor a cross old man.
To marry a man for his worth.
To be a helpmeet for a husband.
To take plenty of active exercise.
To see a mouse without screaming.
To read some books besides novels.
To be light-hearted and fleet-footed.
To wear shoes that won't cramp the feet.
To be a womanly woman under all circumstances.

Fondly,
Aunt Minnie

complaint cast a reflection on God. If the calls are so many, too many, and we must dispense with some, which shall they be? Will you except from your charity the widow and the orphan, and the poor generally? You dare not, as you fear God. Will you withhold from foreign missions or home missions, or from both? Or will you say, "**We will contribute to send out and support missionaries both at home and abroad, but we will not aid in their education. Let them get that as they can. Let them make their way through the academy, the college or the theological seminary as they can.**" Or do you say, "I do not know, for my part, what cause to except, and therefore, I judge the better way to be to give to none."

If the calls you receive are so many, suppose, in order to avoid them, that you make some. Turn agent for some cause, and you will see how much more pleasant it is to make calls than to receive them. I believe I will excuse you from contributing to one cause at least, if you will solicit for it awhile. But that you would not like as "you do not like begging." Now try this unpleasant thing — begging. Beg a few stingy fellows like yourself awhile, and I assure you it will cure you! If you will not turn out and make the calls, you must sit still and receive them. It is the easier part, and you ought to be good-natured when you receive one of these calls — aye, and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased without going out of your way to do it. Others must **go about** to do good, and you can **sit still** and have the opportunity to do good also.

If the calls are so many, this opportunity will not last long. Not more than seventy or eighty years does it ever continue. If it is any annoyance, you can bear it a few years. **In eternity, you will never receive these or any other calls. I know some who received their last calls in the year 1888.**

My brother, before I release you, do those calls really disturb you? They bless others. Yonder is a poor woman reading a Bible your money bought, and there another helpless one clad in garments your offering purchased. There another blessing those who support missions. **Do you hear that young man? How he preaches! You assisted in educating him.** Dear friend, do not complain, but welcome every call; thank God for the opportunity to do something for His cause. "The time is short" and all the regrets you will soon feel will be that you have done so little. "Give and it shall be given you." Now let us seek to reduce the calls by supplying the wants. What say you?

Simon And The Repentant Woman

Background Scripture: Luke 7:36-50.

Devotional Reading: Ephesians 1:3-14.

Memory Selection: **In him we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace which he lavished upon us.**
—Ephesians 1:7-8.

Luke tells this story as an artist would paint a picture, vivid, and vital. Indeed Luke might well have been an artist as well as a doctor.

THE SCENE

The scene is laid in the court-yard of the home of Simon a Pharisee. He is entertaining Jesus, the young Rabbi who was making such an impression on the people. He may have invited him because he was an admirer or sympathizer of Jesus, but his discourtesy which will be mentioned later makes that unlikely. He may have invited Jesus with the deliberate intention of trapping him, enticing him to some word or action which might be used as a charge against him. Most likely, however Simon was a collector of celebrities, and with a half-patronizing contempt, had invited this startling young Galilean to have a meal with him. This best explains his strange combination of a certain respect for Jesus with the omission of the courtesies of the occasion.

For when a guest entered the home of his host, it was the custom of the host to greet him with a kiss of peace, to pour cool water over the guest's feet to cleanse and comfort them, and either to burn a pinch of sweet-smelling incense, or place a drop of attar of roses on the guest's head. And Simon did none of these things.

It should be said further that the homes of the well-to-do were often built around an open court in the form of a square, in which there was a garden with a fountain, and where meals were served in good weather. It was also the custom of the day for all kinds of people to come in the court and stand around and listen to the words of wisdom which fell from the Rabbi's lips. That explains the presence of this woman, who otherwise would have been a "gate crasher" and unwelcome.

THE ACTION

The woman did a strange and moving thing. Approaching Jesus from the rear — guests reclined at the low table, leaning on their left elbows and feeding themselves with their right hands — the woman broke a small container holding a precious ointment and anointed the feet of Jesus. Overcome with emotion, her tears fell in a stream on his feet. And in embarrassment she took her long tresses — no respectable Jewish woman ever appeared in public with her hair let down — and wiped Jesus'

feet with her hair. Furthermore she kissed his feet again and again. It was all a supreme expression of devotion and appreciation, the overflow of a heart filled with gratitude for what Jesus had done for her. It must have awakened a response in the hearts of those present. But not in Simon, the proud, self-righteous, self-satisfied, self-complacent Pharisee.

THE CONVERSION

Simon was scandalized. He said to himself that if Jesus were really a prophet He would know what kind of woman it was that was doing this. The fact is that Jesus did know. Reading Simon's thoughts — and Jesus knows our inmost thoughts and motives — "He said Simon, I want to talk to you." "O.K." said Simon, "Go ahead." Then Jesus told him a story about a man who had two creditors, one who owed him about \$100 and one who owed him \$10. Unable to pay, he forgave them both. "Now" said Jesus, "which one of these fellows do you think will love most?" "That's easy," said Simon, "the fellow to whom he forgave most." "Right you are," said Jesus. And then in a casual but devastating way, Jesus drew the contrast between Simon, the self-righteous and the penitent woman. "You gave me no water for my feet; she washed them with her tears and dried them with her hair! You gave me no kiss on my head; she has kissed my feet. You did not anoint my head with oil; she anointed my head with precious and costly alabaster!" Talk about delicate irony, that's it. How it must have pierced to the heart of this stuffed shirt!

THE CONTRAST

What a contrast is here dramatized between two attitudes of mind and heart. Simon was conscious of no need, felt no love, and therefore received no forgiveness. He felt

he was good in the sight of men and of God. The woman, on the other hand, was conscious of nothing but a deep and clamant need, and was overwhelmed with a great love for Jesus. And she received forgiveness. Blessed are they who hunger and thirst after righteousness for they shall be filled or satisfied. Alas for the people, good people who are so good they have no sense of need. There are all too many who will not say in sincerity and humility, "God be merciful to me a sinner." But if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. "Thy sins are forgiven thee. Your faith has saved you. Go in peace" said Jesus to the woman.

THE CONCLUSION

The one thing which shuts a man off from God is self-sufficiency. And the strange thing is that the better a man is, the more he feels his sin. **The greatest sin is to be conscious of no sin.** But a sense of need will open the door to the forgiveness of God, because God is love, and love's greatest glory is to be needed.

A UNITED CHURCHMAN IS BURLINGTON'S NEW POSTMASTER

Wm. T. Scott, Elon College
Director of Church Relations

Frank E. Copeland, Jr., Burlington's new postmaster, is an Elon College alumnus of the Class of 1951, and he is also a faithful member of our oldest church — Providence United Church of Christ of Graham, North Carolina.

On February 1, Mr. Copeland became Burlington's first new postmaster in twenty-nine years. He succeeded R. Homer Andrews, who is retiring from a position which he has held for the past twenty-nine years. Mr. Copeland was officially sworn into office by Congressman Horace Kornegay February 8.

A resident of Alamance County for the past twenty-seven years, Mr. Copeland is the son of Mr. and Mrs. F. E. Copeland of Route 7, Burlington. He has for several years been associated with Copeland Fabrics of Burlington. Mr. Copeland is a deacon, a member of the Board of Christian Education, and a Sunday school teacher at Providence. We salute him as one of our young and able Christian churchmen.

In addition to his new position as Postmaster of Burlington, Mr. Copeland is a new member of the Alamance County Board of Commissioners. We wish for him much success in both of his new positions.

SUNDAY SCHOOL LESSON FEBRUARY 23, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Leaders Attend National Meeting

Dear Friends:

This past week Mr. Clyde W. Rudd, Chairman of our Board of Trustees, and I attended the national meeting of the Council for Health and Welfare of the United Board of Homeland Ministries meeting in St. Louis, Missouri. The theme of our meeting was "Our Mutual Ministry of Diakonia." Rev. Mr. Garnet O. Adams of Bethany Children's Home, located in Pennsylvania, presided over our meeting.

The keynote address was given by Dr. Robert W. Spike, Secretary for Program of the United Church Board for Homeland Ministries.

Also addressing the Council on the theme was one of our hospital administrators, Dr. Carl Rasche of The Deaconess Hospital, St. Louis, Missouri, and Rev. Paul D. Schippel, Chairman of Health and Welfare Service for the Wisconsin Conference. We had an opportunity to discuss these messages in group meetings on the theme. Three other members of the Executive Committee of our Council and I conducted these group meetings.

We also heard Dr. William Kincaid Newman who spoke on "Retirement For Lay Workers."

One of the highlights of the Council meeting was our annual banquet held this year at Caroline Mission in St. Louis. At this meeting the Nurse of The Year Award was given to Miss Mary Litzinger, R. N., a graduate of The Deaconess Hospital in St. Louis.

We also heard Dr. Louis V. Huber tell of the work of the United Church of Christ Neighborhood Houses in St. Louis, of which Caroline Mission is one. Dr. Huber is the Administrator of this Neighborhood House.

Your Superintendent was re-elected to serve on the Executive Committee again this year, representing Children's Homes in our denomination.

Our Council for Health and Welfare is now made up of seventy-two member agencies. Six new agencies were accepted into membership at this national meeting.

Young people sharing in the morning worship at High Point January 26 included: Marjorie Smith, call to worship; Joyce Woodell, invocation; Teresa Trivette, poem "The Saints of God"; Nancy Smith, responsive reading; Ronald Johnson, poem "Stephen"; Eddie and Michael Smith, scripture; prayer, Bonnie Crump; Wayne Woodell, "Religious Values of Scouting." Topic for Rev. F. C. Lester was Mary's words about her son, "Do Whatever He Tells You."

REPORT FOR FEBRUARY 3, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 23.00
Eastern Virginia Conference	185.98
Eastern North Carolina Conference	130.00
Western North Carolina Conference	35.33
North Carolina and Virginia Conference	137.30

Total \$ 511.61

SPECIAL OFFERINGS

New Hope Christian Church, Roanoke, Alabama	\$ 10.00
Plymouth Christian Church, RFD 3, Raleigh, N. C.	24.00
Mrs. Helen M. Sumner, Fitchburg, Mass.	2.00
Wilbur P. Robinson, Chicago, Ill.	5.00
Auburn Christian Church, Garner Road, Raleigh, N. C.	361.00
Women's Fellowship, Union Grove Congregational Church, Asheboro, N. C.	12.00
Women's Guild, N. Stamford Congregational Church, Stamford, Conn.	10.00

Memorial Gifts:

In Memory of Miles Augustus Vickery
In Memory of Mr. R. C. Finley

Total Memorial Gifts	10.50
Special Gifts	246.82

Total \$ 681.32

Total for the Week \$ 1,192.93

Dr. Suzanne Freund has given 150 copies of the New Pilgrim Hymnal to Raleigh United Church in memory of her husband, Rudolph E. Freund.

The Executive Committee of the World Council of Churches will meet in Odessa, USSR February 10-14, its first meeting in Russia. Dr. Alford Carleton of our Board for World Ministries is one of the 14 members of the committee, of which six are from the United States. Chairman is Dr. Franklin Fry, president of the Lutheran Church in America.

Laymen going to the Rally at Great Bridge, Chesapeake next Sunday may wish to follow these directions: Take Route 13 out of Suffolk east to Route 168 south. Take Route 168 (overpass) to Great Bridge. Take first street to the left beyond traffic lights at shopping center (highway 165). Church is located one block on left back of high school.

Youth Sunday was observed at Newport News February 2, with young people conducting the morning worship, the junior choir providing special music, and Dr. J. H. Dollar preaching. Following the service, young people ages 8-19 were guests of the Women's Fellowship at lunch. An informal discussion led by Dr. Dollar followed.

Men of First, Burlington joined the Women's Fellowship February 3 for a discussion on "Witnessing Through Personal Encounter" by Rev. J. Edmund Lippy of the New Church Development Department of the Board for Homeland Ministries.

Rev. Dolan Talbert, former pastor, preached the sermon at Pleasant Grove (Bennett) February 9 when the new sanctuary was consecrated. New pastor for this church is Rev. Mack Welch, who returned there after a pastorate in Reidsville.

A "Church Planning Workshop" was held Sunday, January 5, in our Durham church with Mrs. Robert S. Smith, moderator, presiding. Four boards and six committees met to discuss their duties and responsibilities and to outline their work for 1964, following a devotional by the pastor, Rev. R. L. Jackson.

Friends of Mrs. J. H. Booth, Jr. will be distressed to learn that after being "promoted" from walker to crutches (following a broken leg suffered at the laity workshop last July) she fell and broke her leg again — this time just above the ankle. Her column in Warwick church newsletter, "Mary's Musings," will be carried in the Sun next week.

Highlights Of N. C. Council Meeting

The Council Assembly was given official word of the resignation of the Rev. Morton R. Kurtz, executive director, who will leave office March 31.

Received into its membership the N. C. District of the Salvation Army, the 16th communion to hold membership in the Council.

Installed the Rev. Jack Crum as Director of Christian Social Action and heard his first report since taking office January 1.

Re-elected Dr. George R. Whittecar, President of the N. C. Synod, Lutheran Church in America, Salisbury, to a second term as Council President, along with the following officers: Dr. Samuel E. Duncan, Salisbury, President of Livingstone College, First Vice-President; the Rev. W. W. Finkler, Raleigh, pastor of Pullen Memorial Baptist Church, Second Vice-President; the Rev. George M. Webb, Shelby, pastor Shelby Presbyterian Church, Third Vice-President; Mrs. Ernest F. Dixon, Charlotte, Fourth Vice-President, and General Chairman, Dept. of United Church Women; Mrs. B. Frank Hall, Wilmington, Secretary; Mr. E. B. Hobgood, banker and Baptist layman, Treasurer. Newly elected to office was Mr. Irwin Belk, Belk Stores, Charlotte, a Presbyterian layman, Chairman of the Finance Committee.

Awarded a citation for distinguished service to the Rt. Rev. Richard H. Baker, Raleigh, Bishop of the Episcopal Diocese of N. C. and a former Council President. Mr. Blaine Madison, Raleigh, Chairman of the Council's Public Relations Committee, presented the Richard Shelton Communications Awards to the Gastonia **Gazette**, the Concord **Tribune** and to Miss Sue Titcomb of the Charlotte **News**.

Adopted a 1964 budget of \$44,500, an increase over the 1963 budget of \$34,250. The increase was largely to cover the new social action program.

Passed resolutions on smoking and the ecumenical movement.

The 1965 Annual Meeting will be held January 26-27 in Asheville.

Mr. Kurtz, who has served the N. C. Council for 12½ years, said: "Our Council is in the hands of capable leaders; its program has been greatly enlarged; its structure has been thoroughly overhauled; and it is firmly established in the life of our state and in the hearts of its member churches. Now we are in the process of launching out into a new era of development — one that will involve additional staff, enlarged office space in another location, and the opening up of new areas of program service. I feel this is the time for a change, both for the Council's sake and for mine. For one thing, the growth of our work in the past twelve years has meant a growing burden upon me, especially in the area of administration. My interests are more in people than in desk work; my talents lie more in the creative field than in handling administrative details. Then, too, I have spent most of my ministry in church council work and feel the need to return to the front line in our fight to win the world for Christ. I want to deal more intimately with people, for human personality is our most precious resource. I am not tired of church council work, but I am tired in it. A new man with no ties to the past and with a clear call to this type of ministry will be best suited to lead the way into the period of change which lies immediately ahead for the N. C. Council."

In Memoriam

CARR

God in his infinite wisdom and mercy called to his eternal home Mr. Bonnie H. Carr, January 19, 1964, after a few weeks' illness.

He was a faithful member of the Mt. Carmel Congregational Christian Church. He was also a deacon and a member of the Men's Bible Class.

In his memory we present the following resolutions:

First: We bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second: That we extend our deepest sympathy to his wife and children, and commend them to God for comfort.

Third: That a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication and a copy be entered in the Church records.

Mrs. Eva G. Beale
Church Historian

HOLLAND

The Mt. Carmel Congregational Christian Church of Walters, Virginia, wishes to pay tribute of love and respect to the memory of Mrs. Alice Holland, who passed away January 15, 1964. She was a life long member of our church, but due to ill health she was unable to attend regularly in her last years. Although she could not attend her church, she was loved by everyone who knew her.

We are grateful to God for the gift of her useful life to her church and family. To the members of her family we wish to express anew our sympathy, hoping that the pleasant memories they have of her life among them will strengthen them in the days to come.

We are sending a copy of this tribute to the family as a testimonial of our love for her. Also a copy to *The Christian Sun* for publication and one to be filed in the records of our church.

Mrs. Eva G. Beale
Church Historian

TRIBUTE TO MR. CHARLES P. ANDREWS

Dwight W. Moore, Minister

On Sunday morning, January 26, Mr. Charles P. Andrews, a loyal and devoted member of Oakland Church led the devotions for the Men's Bible Class. A few moments after sitting down he suffered a heart attack and was dead before the doctor and ambulance arrived. The following words were spoken in his memory at the funeral.

"I can think of no more fitting tribute to Mr. Andrews than the words which were his living testimony: 'I had rather be a doorkeeper in the house of God than to dwell in the tents of wickedness.' He loved his church, but he neither asked nor expected that it should offer him honor or praise. Whatever he did he did quietly but well. And he was never happier than when helping his church. His very dying words were an invitation for others to share more fully in the joys of Christian service, and his last uttered expression was a firm, unfaltering 'AMEN.'"

"It is unusual that men are called by death while in their church, but I think this is the place he would have chosen had it been in his power. 'I was glad when they said unto me let us go into the house of the Lord' would be his words, and now he dwells in the house of the Lord forever."

**Resolution passed by the Assembly of the
North Carolina Council of Churches,
January 29, 1964.**

(Introduced by H. Shelton Smith)

After critically analyzing the data resulting from a large number of scientific investigations on the relation of smoking to health, the U. S. Surgeon General's advisory committee on "Smoking and Health" declared: "In view of the continuing and mounting evidence from many sources, it is the judgment of the committee that cigarette smoking contributes substantially to mortality from certain specific diseases (notably lung cancer) and to the over-all death rate." It further declared that "cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

The Assembly of the North Carolina Council of Churches is deeply concerned over the findings of the advisory committee, and it feels a moral obligation to urge the churches of the state to use every appropriate means to bring these findings forcefully to the attention of the people.

Sunday evenings during Lent Bible study, sponsored by the Women's Fellowship, is being led by Sam Barfield at Bay View church.

The Call Of Lent

Rev. Jesse H. Dollar, First United Church of Christ, Newport News, Virginia

FROM ASH WEDNESDAY TO EASTER SUNDAY are the forty days (not counting Sundays) we call Lent. No other period in the Christian Year has the Spiritual Potential that these days of Lent hold. It is the most important time of the year for the Spiritual enrichment of our personal lives. As always, we have to put forth a continuous effort to find and to become a part of the Spirit of Lent.

THE LENTEN SEASON BEGINS IN PENITENT SELF-EXAMINATION, continues through weeks of self-denial and comes to its climax at Calvary. Our hearts must experience real spiritual searching if we are not to miss the blessing. Penitence and self-denial are the means to that end. We cannot comprehend the significance of the Calvary of history unless we make our own tree of suffering. We must taste the bitterness of disappointment in friends, denial by those who would play friend, and love others more than self, if Calvary is to be real. Without it there can be no Easter. We are led to face prayerfully the privileges of discipleship measured in terms of how much responsibility we are willing to carry with us to Calvary. This calls us to daily discipline and self-denial.

LET US BEGIN BY CONFESSING that from these hurried days we have permitted prayer and meditation to be crowded out of our lives and as a result have failed to find quietness of mind and heart. We have not heard God's still, small voice; we have not known the confidence which brings us strength. We have allowed our little "pet" sins to take away our peace of mind and rob us of our faith through which we find real strength for living. That "pet" sin need not be more than our excuses for not doing our Christian duty. Excuses are deadening things.

WE ARE NOT ALWAYS WILLING TO MEET GOD'S DEMANDS of self-giving service. We have been slow and reluctant to accept the full duties of our faith as good soldiers of Jesus Christ. Our petty concerns have crowded out God's will and we so often find ourselves with vision gone and the Christian Way like a thorny path. This is what sin does. Let us pray Him whom we seek through Lent that we may find in this Blessed Lenten Season the treasures we have lost and have our joys restored. So would we come to know, in a new way, the Love of God in the Christ of Easter!

TO ENCOURAGE EVERYONE IN THIS SPIRITUAL PILGRIMAGE, we will do these things:

1. The Pastor's Class, for the training of children and adults in the basic teachings of the Christian Faith, will begin next Sunday morning, in the Chapel.
2. A series of sermons on the theme: WALKING WITH JESUS TOWARD EASTER will carry us through Lent to Easter Sunday morning.
3. Our Lenten Calender will be published and delivered to every home in our church family by the Spiritual Emphasis Committee the first week in Lent. This beautiful folder will carry the sermon subjects, scriptures and invitation to share.
4. Each family, and each member of the church, will be asked to attend church all the six Sundays of Lent. Will you become a part of this effort so that your spiritual life can be renewed? Be a part of the plan, not a part of the problem!

THE CHRISTIAN SUN

Elon College Library

Elon College Library X

FEBRUARY 18, 1964



"SISTER" COLLEGE DEDICATES CHAPEL

Catawba College, Salisbury, child of the Evangelical and Reformed Church in the Southern Synod, dedicated this new chapel in appropriate exercises Sunday, February 2. For years Elon and Catawba have been "friendly rivals" and now both are colleges of the United Church of Christ in North Carolina.

Laymen Are Interested

When the Churchmen's Fellowship of the Eastern N. C. Conference met February 9 for an evening meal and a lengthy discussion at the new Trinity church at Garner there was obvious interest in what the Southern Convention may do, and in other phases of our church work. This lovely building was made possible in part by the gifts of the 135 men who were present to sit on the pews which were being used the first time that day. Their promise to raise \$2,000 was not quite fulfilled, but there appeared to be enthusiasm for its completion.

But the major interest of the men that evening centered in the realignment program that will unite the Southern Convention with the Southern Synod of the Evangelical and Reformed Church, and the Convention of South. This session, sponsored by Wake Chapel, was to be a study group when the men sought answers to a long list of questions. President Joe A. French, Secretary Max Vestal who is a member of the Steering Committee, and Superintendent Clyde L. Fields were invited guests who acted as a panel to answer questions. For an hour and one-half these laymen questioned the panel and listened to answers on what is proposed for the future of our churches.

The list of more than 75 questions centered in only a few. The men wanted to know exactly what is being proposed, what it will mean in the transfer of property to a new "Conference" of the area, what "integration" is anticipated in the Conference staff and meetings, what is expected in the realignment into Associations, whether there is really any urgency to "get on" with realignment, and what could happen if realignment should prove to be undesirable? For some, the answers given were inadequate, and seemed to make another such meeting essential.

It was made clear that the Steering Committee would have its final meeting February 11, 12, after which the entire proposed plans would be printed and distributed to the churches for study before the three bodies involved meet in Greensboro the last few days of April. It was evident that this report will be eagerly awaited, and that it will be studied with greater interest than most things that go to the churches as printed matter.

It should be remembered that the matter of uniting the churches has been considered for more than two decades, that all the churches of the Convention were asked to help make the Constitution and By-Laws and the Statement of Faith for the United Church of Christ, that the Southern Convention in session has debated and voted in favor of the union on several occasions, that the conferences have voted in favor of the merger, that the two denominations have completely merged and are functioning as one, that most areas have realigned and the new conferences are functioning successfully, that there are many races and cultural groups involved across the country, and that the time is getting late for us in this area to move forward into the new Conference. Of course there are differences of opinion concerning details of how we should realign, but the need for it is urgent.

A Visitor To Virginia

Franklin Christian Church gave this writer his first opportunity to serve after graduation from seminary. Three years there taught him more, no doubt, than he did to educate the people there at that time. Many delightful memories hover over that time forty years ago when Franklin was home and the young theolog began his ministry in one of the finest churches of this area. Dr. Charles H. Rowland, a man of sainted memory whose family now contribute so effectively to our Greensboro church, had gathered and trained a fine group of people who met regularly in a building with beautiful windows. As sunlight filtered through and illumined those windows, so the love of God shone through the lives of worshippers and workers who met there to sing and pray.

Lent this year is being observed at Franklin with services each Wednesday evening at which time the Statement of Faith of the United Church of Christ is being considered. It was the happy privilege of the writer to start that program by telling of the origin of the Statement and how it witnesses to the fatherly God whose infinite power and wisdom set before us the ways of life and death. To say that it was a delight to be back in the pulpit of this church is certainly an understatement. Rev. St. Elmo Nauman and the two laymen who shared in the worship service made it easy for the speaker to say what was on his mind, and the congregation, so much like the one of years ago, listened intently to the Gospel as it comes to us through the Statement of Faith. One of the laymen said that on the flyleaf of his Bible is a notation that the book was given to him in November 1924 by F. C. Lester, pastor of the Franklin Christian Church. Only eight of the members of that far-away day are still members of that church. The children and grand-children, together with many new friends, are carrying forward the work that was so dear to the hearts of their forebears.

The one day trip was much too short, for there was no time to visit at Waverly where Jerry McCauley rests after retirement, and the Norfolk church that has moved to a new area and built a beautiful church. But there was time to see Charles Pegram in the beautiful parsonage in the Pembroke Manor section where he has started a new church and almost lost his life in the process. The heart that was severely overstrained is responding to rest and medication, and Charles is hopeful of returning to the work he loves. In the meantime he rests religiously in bed where he joyfully entertains those who make their way to his door. Rev. and Mrs. Wm. T. Joyner kindly guided our tour about Norfolk, a city that has grown tremendously since the days when it was home for this editor.

Time forbade the seeing of North Carolina boys who have recently gone to Eastern Virginia to serve our churches. In addition to the Joyners, there is Garland Bennett, Robert Hultman, John Lackey, Tommy Liverman, Dwight Moore — and others who are said to be on the way. The new group of ministers should certainly be good leaders in a progressive program in our churches.



Dr. Donald L. Dearborn
President, Catawba College



DEARBORN TO BE INAUGURATED HERE

Dr. Donald R. Dearborn will be inaugurated as president of Catawba College in this new chapel Thursday afternoon, February 20. A layman, Dr. Dearborn has been active in his local church, the Southern Synod, the Evangelical and Reformed Church and as a member of the executive council of the United Church of Christ. Mrs. Dearborn is the daughter of a former president of Catawba, is active in Women's Guild work, and is a corporate member of the United Church Board for World Ministries.

Study groups for five sessions on the meaning and story of the Church are being held every other Thursday at Tryon, with Rev. William Stevenson as leader. Identical sessions are held at 10:30 a.m. and 8:00 p.m.

"Tell It to Jesus" is the theme for Rev. Max Vestal at Shallow Well, Sanford during Lent. Sub-topic listed as questions with the theme for the answer are: Race Problems, Tough Temptations, Puzzling Problems, Sorrow-Logged, Sinned Against.

CLASSES FOR ADULTS, TOO

Rev. John R. Lackey, pastor at Bay View, is conducting membership classes for children Saturday mornings during Lent. He is also conducting such a class for adults during the church school hour.

Mr. Lackey has this to say about adults and church membership:

Some have not joined the church because their stay in Norfolk is temporary. However, in this transient day, when all America is on the move, it is important that Christian people move their church membership with their suitcases and do the best they can to put down some roots wherever they are for as long as they are. There are others who have been around for some time who just haven't thought that the invitation to join the church has included them. It does! And as it is, the membership of such people back home is doing no good and they can't feel as much a part of the church where they now attend as they could if they could say "my" or "our" church. So these should take some initiative now.

Perhaps some of these come to us from other UCC Churches and thus don't feel a need for the membership class. However,

they need to share with the others. And the pastor has certain insights concerning the meaning of the church life here. So these should feel that it is important to attend the class.

During February the Coeducational Study Fellowship at Shelton Memorial, Portsmouth studied the book of Jeremiah with Mrs. Ernest R. Wood as leader.

Please send immediately to Rev. K. D. Register, 721 N. Church Street, Burlington, the names and addresses of any persons you wish to suggest for officers of the Southern Convention or members of boards and committees. This is your opportunity to share in nominations.

A Reminder: Before March 1 you are asked to send the names and addresses of Southern Convention delegates to the Office, Box 336, Elon College. Each church is entitled to one delegate; churches with more than 200 members are entitled to one additional delegate for each additional 200 members or major fraction thereof, provided that no church shall have more than four delegates.

Vol. 116

No. 7

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

Theme: Missions and Evangelism

**THE UNITED CHURCH OF CHRIST
Southern Pines, N. C.**

Rev. Carl Wallace, Pastor

February 16: 11 a.m. — WHAT ARE WE TRYING TO DO?

February 23: 11 a.m. — ELON COLLEGE AND OUR LOCAL CHURCHES — Dr. J. Earl Danieleley, President of Elon College; 2:30 p.m. — THE LAYMAN'S ROLE IN OUR DAY — Dr. Danieleley; 3:30 p.m. — WAYS OF EXPRESSING EVANGELISM IN OUR KIND OF CHURCH — Rev. G. Melvin Palmer.

March 1: 11:00 a.m. — THE EVANGELISTIC IMPERATIVE — Dr. Clyde Fields; 2:30 p.m. — OUR PARTICULAR WITNESS IN THE ECUMENICAL ATMOSPHERE — Dr. Fields; 3:30 p.m. — EVANGELISM VIA THE CHURCH SCHOOL AND OTHER AUXILIARIES — Rev. Carl Dunker.

March 8: 11:00 a.m. — ARE FOREIGN MISSIONS OUTDATED?

March 15: 11:00 a.m. — IS A CROSS CHRISTIANITY OPTIONAL? (Passion Sunday).

March 22: 11:00 a.m. — IT PAYS TO ADVERTISE (Palm Sunday).

March 26: 8:00 p.m. — THE VIGIL OF MAUNDY THURSDAY (Reception of Members; Baptism; Holy Communion).

March 27: 12 Noon—3 p.m. — COMMUNITY GOOD FRIDAY SERVICES AT THE EPISCOPAL CHURCH.

March 29: 11:00 a.m. — A MISSION WITH ETERNAL IMPLICATIONS (Easter Sunday).

World Day of Prayer service at noon was held in our church in Southern Pines. The hour was chosen for the convenience of merchants.

At our Winchester church during the Christian Enlistment on Loyalty Sunday, 23 committed 10% of their income and three committed 15% for church and charitable causes. As the Winchester Newsletter says, "Percentage giving is the beginning of true Christian Stewardship."

A community service in observance of Race Relations Sunday was held in Tryon on the afternoon of February 9 in Garrison Chapel Baptist Church. Ministers of other churches participating in the service included Rev. William Stevenson of our church, and the Presbyterian, Methodist and Episcopal ministers.

From a 1918 newspaper contributed by
W. H. Freeman, Elther.

They cheated February when the days were given out.

They gave her less than other months, beyond the slightest doubt.

They cut her two days shorter than the shortest of the others,

And fully three days briefer than the longest of her brothers.

Of course, when each fourth year comes 'round they give her one more day.

But that is insufficient, yet, to constitute fair play.

And so this month stands outraged by the portioner of days—

Dishonored in the presence of the Aprils and the Mays.

They favored February when the days were handed 'round!

For in no other single month are half the honors found.

There's "ground-hog day," the nation's joke that none may e'er forget;

St. Valentine's, a merry time to drive away our fret;

And then the birthdays of the two who past all doubt shall stand

Forever as the patron saints of this beloved land—

George Washington, the father of this country that we love;

And Lincoln, that no other earthly name may rise above.

They cheated February in the number of her days,

But she is compensated in the most splendid ways!

GETTING RESULTS FROM CHURCH GOING

Go regularly to church. A prescription designated by a physician to be taken at regular intervals is not effective if taken once a year.

Think of church-going as an art, with definite rules to follow, an art anybody can acquire.

Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.

Go in a spirit of enjoyment. Church is not a place of gloom. Christianity is a radiant and happy thing. Religion should be enjoyed.

Sit relaxed in the pew, feet on the floor, hands folded loosely in lap or at the side. Allow the body to yield to the contour of the pew. Don't sit rigidly. God's grace cannot get through to your personality through a tied-up body and mind.

You are urged to take advantage of the opportunity of hearing Mrs. Faith Drobish during the period (February 22-28) she will be in the Southern Convention. Mrs. Drobish has just returned from two years in Turkey, where she was a representative of Congregational Christian women. On the way home she visited our mission work in India, Japan and the Philippines. A leader in Women's Fellowship work in California and in the nation, Mrs. Drobish is giving her time for this valuable service.

North Carolina

February 22 — Ministers and their wives in the Greensboro area are invited to supper at the home of Dr. and Mrs. W. E. Wisseman.

February 23 — 6:30 p.m. — Covered dish supper at Hines Chapel, with members of Apple's Chapel and Monticello especially invited. Others will be welcome.

February 24 — 7:30 p.m. — Greensboro-Burlington area churches invited to Congregational United Church of Christ.

February 24 — 7:30 p.m. — Churches in the Henderson District are invited to Liberty Vance.

Eastern Virginia

Mrs. Dwight Moore, who planned the schedule, suggests that church people in Eastern Virginia attend the session most convenient for them.

February 26 — 7:30 p.m. — Bethlehem, Suffolk.

February 27 — 7:30 p.m. — First, Norfolk.

February 28 — 11:00 a.m. — The Christian Temple, Norfolk.

Rev. Lowell Smoot, pastor of our Sanford church, will be the guest speaker for lenten services at Shallow Well March 15-18.

Do not bring ill-will to church. A grudge blocks the flow of spiritual power. To cast out ill-will, pray in church for those you do not like or who dislike you.

Practice the art of spiritual contemplation. In church do not think about yourself. Think about God. Think of some beautiful and peaceful thing, perhaps even of the stream where you fished last summer. The idea is to get mentally away from the world, into an atmosphere of peace and refreshment.

Go to church expecting some great thing to happen to you. Believe that a church service is the creation of an atmosphere in which a spiritual miracle can take place. Men's lives have been changed in church through faith in Christ. Believe it should and could happen to you.

—Mathewson Church Messenger

The Victory Is Ours

Dr. Frank Hamilton

The Lenten Season which begins this month calls to mind three great, fundamental truths of our Christian faith; these truths are the foundation of our happiness and an assurance for all that befalls us.

First of all, it reminds us that God has entered actively into history, into human life, into our lives. Secondly, it assures us that the Kingdom of God, the Kingship of the Almighty is sure and certain. God did not enter into history to fail! If His purposes are defeated, He is not God. In Christ He entered actively the stream of history, participated actively in human experience to insure the triumph of His goals. **A third fact is this: His Kingdom may be delayed, but it is sure!** As the poet says, "Though the mills of God grind slowly, yet they grind exceeding small; Thou with patience He stands waiting, with exactness grinds He all."

The Christian Temple, Norfolk

How often it seems to us that the Kingdom is long delayed. That was the feeling in Israel before Christ came. But He came! The glorious years of His earthly ministry, and his conquest of sin and death were a revelation of the inevitable triumph of the Almighty's purposes.

There followed centuries of dark days, but the mills were grinding and a new day emerged in the Reformation. Slow has seemed the progress since then, but we do know that there is now no spot on earth where Christ has not been newly born, and newly lived, and again conquered! He has come in a much greater sense than just in Judea of old. The Kingdom works that way too, often impeded, often hindered, but never defeated!

In the life of our Lord, we see the alternate light and dark pattern, the promises and hopes, the rough realities of sinful man, and the victory of the Eternal at an open

tomb. Through the very worst that can happen, the Christian has a personal triumph. He possesses in Christ an unconquerable life which masters sorrow and suffering, defeats sin and death, so that in every age the story of Christ's life is repeated in the life of each disciple. He has an unbeatable daily assurance and trust!

Not only is this victory a personal one in the disciple's own experience, it is a social triumph for the Kingdom. Suffering may be the prelude, sacrifices may be requisite, but there is still the divine declaration, "Behold, Pay Attention, I bring you good tidings of great joy!"

Those words of the Apostle, who faced worse darkness than we shall ever know, we can use also. We are "pressed on every side, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." The victory will yet be ours, if we march under the banner of the Cross. **Christmas says, "Good Christian men, rejoice!" Easter says, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ!"**

Mary's Musings

Mary H. Booth, Warwick Church

February: Friendship, Patriotism, Brotherhood

February, the shortest month of the year, even with Leap Year, brings to us events which make it one of the most significant of all months.

*St. Valentine's Day calls to mind loved ones and friends who mean so much to us.

*February is a Patriotic month. It brings to us the birthdays of two of the greatest men produced by this nation — Washington, the founder of our country, and Lincoln who became its preserver.

*In recent years February has been given a new dimension — BROTHERHOOD WEEK, third through fourth Sundays. There are many opportunities open to us today to do something about brotherhood.

The Peace Corps came into being in March 1961. It was started to give Americans a chance to help people in underdeveloped lands help themselves to a better life. The pay is low, living and working conditions may be uncomfortable, foods and customs strange. But many young people and older people too, have volunteered their services. Today this organization which is less than three years

old has 8,000 volunteers working in 46 countries in Asia, Africa and Latin America.

Our Service men and Women who are stationed around the world do much to promote Christian Brotherhood. Recently, members of our Warwick church returned from Turkey where they had been stationed with the Air Force. Mrs. Green said their Christmas decorations interested and excited the Turkish people. Many came asking if they and their children might come in to see them. They asked questions about Christmas and about the picture of Jesus hanging on the wall. This gave the Greens the opportunity to make a Christian witness. Last Christmas Sgt. and Mrs. Green were surprised and quite touched to receive a gift with a letter signed by many of their Turkish friends telling them what a loss had been theirs when they were sent back to the States.

A few weeks ago I received letters from two of my nephews. Woody finished school at Duke University in 1961. He received a commission in the Air Force and is now serving in Korea. Billy was graduated from VPI last June. He volunteered for

the Peace Corps and is now serving in Ecuador.

Woody told me his Squadron was supporting a young lady who is attending Chung Yang University in Seoul. They have supported her since she was placed in an orphanage seven years ago. He reported religious freedom is guaranteed to all members of the Republic of Korea where Confucianism, Animism, Buddhism and Christianity are all represented. Christians are a small minority but exert a tremendous influence in the country.

Billy is getting a wealth of experience in Ecuador while working on an assignment to promote higher standards through agricultural improvements. He says he dresses and eats like the natives — eats fried bananas, guinea pig and cow tongue. Often he is invited to the homes of local families for the evening meal. They are friendly and appreciative. He has also been aboard the Hospital Ship HOPE presently in Ecuador's port of Guayaquil. **BROTHERHOOD FLOURISHES IN EXPERIENCES LIKE THESE.**

"Whoever in prayer can say 'Our Father,' acknowledges and should feel the brotherhood of man."

New Missionary Tells Of Service Projects

Mrs. Marion H. Brandon, Izmir, Turkey

Mrs. Brandon, widow of a minister, mother of Elizabeth Lester's Oberlin roommate, Ruth Brandon, was at Stony Point training center for missionaries last summer with Elizabeth. With her daughter through college and studying at Union Theological Seminary, Mrs. Brandon headed for service in our Near East Mission.

The school carries on several Social Service projects on Saturdays, in which both students and teachers participate and which seem extremely worthwhile to me. Social Service has not played a large part in Turkey, so a concern for the less fortunate is new to most of the girls, but they respond most enthusiastically and generously. They can talk freely with the groups we visit, the teachers acting mostly in an advisory capacity. One group is assigned to an orphanage — about 150 girls from 4 to 18 years, all in such need of friendly attention and love. Another large group visits distant villages — some several miles beyond the passable road for the station wagon so the girls hike in. They take books to schools, powdered milk to babies, and visit the homes suggesting care for babies and small children. The country babies are swaddled tightly, and with our hot weather, often have bad cases of heat rashes or worse ailments.

It has been my privilege to be assigned to help with a group of 12 girls who go to the Children's Hospital on Saturdays. Clara Engle, one of our American nurses, has done a wonderful work there, setting up a premature nursery complete with Iso-lettes (incubators with controlled heat and oxygen from which the preemies need not be removed as the nurses care for them through arm holes in the sides). There are also prenatal and postnatal clinics, teaching the mothers proper feeding and care of their babies. Clara is now engaged by the Aegean University to teach student nurses so Turkey is much richer by her efforts over the years. She showed our group of girls some of the hospital, especially the Orthopedic ward where most of our work is done. The boys and girls there are largely polio cases who have had corrective surgery and are in casts. Because they are hospitalized for long periods of time they need something to brighten their days.

I wish you could see them as we saw them our first Saturday. Some responded so quickly to the girls' smiles and greetings. Others having been through so much or naturally shy were quieter but finally made an attempt to take part in our activities. One 12 year old girl has a very bad Vitamin

D deficiency, as have her two sisters, and will always be crippled. She is about the size of a normal 8 or 9 year old and can scarcely walk. She and her sisters were brought in from a distant home with only dirt floors where they huddled together at night for warmth. She knows she will always be crippled and rather resents it, saying, "Why did God make me this way?" She is anxious to learn to read and write so one of the girls is helping her; and she really needs affection, coming from a home which had the disappointment of having three little crippled girls, but no son. A son is so very important here where for centuries it has been a man's world.

Another little girl was brought in on a board with a tremendous sore on her back. At first she would talk to no one, but now that she is improving physically and is more comfortable in her hospital bed, she is responding a bit to friendly advances. One of our girls pays her special attention, making her paper dolls and taping bright pictures on the foot of her bed. Even these small things mean so much to those who have nothing. The girls taught the chil-

dren a Turkish motion song, "The Bear Hunt," which set them all to laughing and, I am sure, exercised some muscles in tiny arms much in need of exercise. We are planning Saturday parties with craft work, candy or cookies, songs and stories. If there could only be more of us to go to other wards, perhaps even more needy.

Louis Wilkins, on furlough from mission work in Turkey, was the guest speaker at Ramseur Sunday, February 9, when the men's and women's fellowship sponsored the service. Sharing in it were Elvin Cox, postmaster of Ramseur, and Mrs. Jimmy Norred. Mrs. Wilkins, a mission nurse, and Mrs. Mary Dodd, whose husband is a doctor in Turkey, were also present. Following the service they were guests of Rev. and Mrs. Jimmy Norred for lunch.

Why not ask someone to send your church bulletin each week to The Christian Sun, 840 Sunset Avenue, Asheville, North Carolina? This four-cent investment (if sent in unsealed envelope) will let your church paper have up-to-date news to share with others.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

Formerly known as Constantinople, now a cosmopolitan city, population 1,459,528; related institutions, American Academy for Girls, Uskudar and American Board Publication Department.

February

- 23—Miss Deloris Ann Baird was appointed in 1963 for a three year term as teacher of general science in the American Academy for Girls at Uskudar, Istanbul, Turkey.
- 24—Mrs. Ruby Birge (widow of missionary to Turkey Dr. Kingsley Birge) is currently dean of the junior high section of the Uskudar school and teaches English. Previously she has taught home economics here, has done public relations, counseling and community work in Istanbul.
- 25—Miss Dorothy Blatter is assistant head of the Publication Department of the Near East Mission and is a writer of books for children in Turkey and the U. S. A. Previously she was teacher of Art at the American Academy, Uskudar.
- 26—Mr. and Mrs. Robert D. Eaton were appointed to serve for five years at the American Academy. Mr. Eaton is business manager and supervisor of general maintenance. Mrs. Eaton teaches physical education.
- 27—Mr. and Mrs. William Edmonds were appointed career missionaries in 1960 after two previous terms on the field. Presently Mr. Edmonds is one of the staff of the Publication Department of the Near East Mission in Istanbul. Mrs. Edmonds is a teacher at Talas.
- 28—Miss Saralaine Evans was appointed in 1963 as a teacher of English in the American Academy, Uskudar.
- 29 Mrs. Lois Hostetter Huebenthal was appointed in 1963 for a three-year term and will be assistant in the Mission business office in the Bible House in Istanbul.

A Book In His Hand

By Dr. Porter W. Routh

Executive Secretary-Treasurer, Executive Committee, Southern Baptist Convention
(Address to American Bible Society, November 20, 1963.)

Among the characters of my boyhood reading experiences are those of Mark Twain and Bret Harte. The book that stands most vivid in my memory, however, is John Bunyan's **Pilgrim's Progress**.

John Bunyan was a Bedford tinker of limited education, and that largely in the Bible, **Book of Common Prayer** and Foxe's **Book of Martyrs**. Who can ever forget his introduction, "I dreamed and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a **book in his hand**, and a great burden upon his back. I looked, and saw him open the book and read therein; and as he read, he wept and trembled; and not being able longer to contain, he broke out with a lamentable cry, saying, 'What shall I do?'"

Nearly 300 years have passed since John Bunyan asked this penetrating question, but his allegory has significance in 1963, as we look out on an exploding world population, some in literal rags, many in spiritual rags, all with burdens — all asking, "What shall I do?"

Let me suggest three things we might do with the Book in our hand. The first is to **share** it, the second is to **read** it, the third is to **live** it.

The Bible must be shared. Always the Bible Society movement has gone hand in hand with the modern missionary movement. It started in England seven years from the June 13, 1793 that saw William Carey sail from Dover on the **Kron Princessa**. The American Bible Society was founded in 1816, only four years after the Congregationalist Board of Missions sent out the first missionaries from the United States. Since 1816 it has distributed more than 625 million copies of Scripture.

Today, according to the Most Rev. F. Donald Coggin, Archbishop of York, President of the United Bible Societies, the Christian population is growing only one-third as quickly as the world population. As the Archbishop concludes, however, "Almighty God is not subject to the statistician. There is a Holy Spirit who 'bloweth where he listeth' and who has a way of breaking into history unexpectedly when we do need him most."

We are encouraged too by the announced goals of the United Bible Societies — a tripling of Scripture distribution during the next three years — 85 million copies by 1964, 110 million by 1965, 150 million by 1966. Within this framework the American Bible Society has been called upon to raise

its annual distribution to 75 million by 1966. Since last year's ABS distribution was nearly 32 million, this means that the Society's sharing of the Book in its hand must more than double in these next two years.

The Bible must be read. It is a chart—not a charm. The unread Bible may have a beautiful binding but does not bind the wounds of society.

The encouraging word today is that more people are learning to read. When I recently saw Emperor Haile Selassie's granddaughter, a teacher in an Ethiopian school, on television, the subject that brought sparkle to her eye was her country's literacy program. I have seen too the "Standard Six" schools in Nigeria; youngsters attend for six years, drop out for two, then become teachers. It is estimated there will be 17 million new readers from African primary schools by 1970. In Southeast Asia, excluding China and Japan, 70 million children are attending school.

The Book must be shared, opened and read so that we may ultimately pose to God and to ourselves that searching question, "What shall I do?" **The Bible must be lived.**

In September, **Look Magazine** featured a disturbing article, "Morality, U.S.A.," by Senior Editor J. Robert Moskin, who concludes:

"We are groping painfully and often blindly, for new standards that will enable us to live morally and decently. The experts feel strongly that we cannot turn back to earlier, more rigid behavior patterns. Almost all of the worried people I have talked with believe that, unlike people in so many past ages, we have achieved some freedom of choice. We have choices to make about power, money, sex, prejudice and our role in the world. We must find a new moral code."

PRESCRIPTION

1. Take one or more of the great promises of the Bible each morning. Let it be your comfort, inspiration and source of strength for the day.
2. Read some devotional book and pray each morning before you begin your daily round of activities.
3. Attend church and Sunday school regularly.
4. Join a Bible study class or a prayer group.

The moral judgments of the Bible are eternal. Its light is sufficient for the darkness of any age, if applied. It is a positive Book of freedom rather than a negative work of restraint. Our need, therefore, is not for a new book, a new set of morals, but rather to communicate the Book already in our hands.

The recent Supreme Court Prayer and Bible decisions were based upon the recitation of a prayer written and prescribed by the Regents and upon a law requiring that the Bible be read within the schoolroom. The Court has not yet acted on the wider question of voluntary prayer and readings. Yet all of us can pray that these decisions shake us out of our lethargy as parents, making us to realize that the Bible is not to be restricted to use at public functions or by agencies of the State.

It ought to have a place of pre-eminence in our homes, not merely as a Book on the table, but as the heartbeat of the home.

"I dreamed... I saw a man, clothed with rags... a book in his hand... I looked, and saw him open the book and read therein."

MORE CHURCHES JOINING UNITED CHURCH

Pilgrim Congregational Church, Duluth, Minnesota, voted affirmatively February 5, to join the United Church of Christ. The vote was 304 to 291. The Rev. William LeRoy Halfaker is minister.

Figures released today reveal that 4,223 Congregational Christian churches have now voted to join the United Church of Christ.

Statistics show that approximately 550 Congregational Christian churches have not yet voted one way or another on the union and that 391 have voted not to join.

The Rev. Dr. Fred S. Buschmeyer, secretary of the United Church, says, "While 'yes' votes have been coming in for some time, there is no comparable number of votes being cast either against the union or to abstain."

"All the trend," says Dr. Buschmeyer, is "toward an increase in the number of those becoming a part of the United Church."

He also pointed out that the Congregational Christian churches which have not voted to be a part of the union nevertheless contributed a total of \$960,000, or "almost a million dollars," to the United Church of Christ and its instrumentalities during the year 1962.

At the time the constitution of the United Church was voted into effect in July, 1961, there were approximately 5,300 Congregational Christian churches, according to Dr. Buschmeyer.

OUR GIVING IN 1963

The 2,000,000-member United Church of Christ raised \$11,083,024 in 1963 for support of home and overseas missions, social action, ministerial concerns and programs for lay men and women, an increase of 2.39 per cent over 1962.

Rev. Dr. Ben Mohr Herbster, New York, president of the Church announced the results of 1963 giving to 600 delegates attending the third United Church Assembly in the Ritz-Carlton Hotel here, January 26-29. He pointed out that the United Church "has substantially increased its giving to missions every year since its founding" in 1957.

In several years, he said, "notably in 1961 and 1962" the United Church gained "in the fact of decreased giving in some other major denominations."

Sixty-seven per cent of the money donated in 1963 went for direct missionary work, Dr. Herbster announced, 36.6 per cent being allocated to the United Church Board for World Ministries and 30.2 per cent to the Board for Homeland Ministries.

Ten per cent of the whole was granted to the denominational pension boards. The balance was divided among six other national agencies: the Executive Council, Stewardship Council, Council for Christian Social Action, Council for Lay Life and Work, Council for Church and Ministry and the Office of Communication.

Dr. Herbster also announced receipt of a "Family Thank Offering" from the 7,000 United Church congregations in 1963, totalling \$211,249. This money also will be distributed to the national instrumentalities, he said.

Laymen of Northview met January 13, organized, and elected officers: president, Joe Seagroves; vice president, James Perkinson; treasurer, Buddy Carroll. January 25 they held a barbecue supper with 24 present, including laymen from Shallow Well and Turner's Chapel. Rev. Max Vestal and Gordon Wicker were speakers.

Sundays when the pastor, Rev. James E. Porter, cannot be at Northview because he is serving another church, worship services are held anyhow. These are under the direction of a layman, B. C. Christian (what an appropriate name!). A recent speaker was Jerry Cameron, ministerial student at Elon College from this church. Toddy Johnson of nearby Zion Christian Church was the speaker another Sunday.

Suggested Reading For Lay Ministers

(See "The Lay Ministry" in February 4 issue.)

FIRST YEAR READING COURSE

Primary Requirement:
Reading one book in
each category

Bible:	Rediscovering the Bible , Anderson, R. Association Press	\$3.50
	Understanding the Bible , Denbeaux, F. J. Westminster	\$1.00
Theology:	Foundations of Christian Knowledge , Harkness, G. Abingdon	\$2.75
	I Believe , Harner, N. Christian Education Press	paper .35
History:	The Church of our Fathers , Bainton, R. H. Scribners	\$3.95
	The Story of the Church , Bowie, W. R. Abingdon	\$2.95
Preaching:	The Preparation of Sermons , Blackwood, A. W. Abingdon	\$3.00
	The Minister's Workshop , Luccock, H. Abingdon	\$1.25
Supplementary Reading:	The Face of My Parish , Allan, T. Harpers	\$2.00
	The Church in Our Town , Smith, P. C. Abingdon	\$2.50
	The Household of God , Newbigin, L. S. C. M. Press	12/6
	Faith and Reason , Ferre, Nels Harpers	\$3.50

SECOND YEAR READING COURSE

Primary Requirement:
Reading one book in
each category

Bible N. T.:	Introducing the New Testament , Hunter, A. Westminster	\$3.00
	Mark's Witness to Jesus Christ , Lohse, E. Association Press	\$1.25
Bible O. T.:	People of God in the Old Testament , Kraus, H. Association Press	\$1.25
	An Historical Background to the Old Testament , Heary, K. H. London Lutterworth	4/
Theology:	Your God is too Small , Phillips, J. B. Macmillan	\$2.00
	God's Grace and Man's Hope , Williams, D. D. Harper	\$3.50
Parish Administration:	Pastoral Leadership , Blackwood, A. Abingdon	\$4.50
	A Planned Program for Your Church Year , Crossland, W. Abingdon	\$2.00
Supplementary Reading:	Rural Church Administration , Smith, R. Abingdon	\$2.00
	The Christian World Mission in Our Day , Latourette, K. Harper	\$2.50
	Renewing the Mind , Hazelton, R. Macmillan	\$2.50
	The Exploration of the Inner World , Boisen, A. T. Willet Clark	\$1.75

THIRD YEAR READING COURSE

Primary Requirement:
Reading one book in
each category

Bible:	Know Your Bible Series , Smith, R. (12 volumes) Abingdon	35¢ each or twelve for	\$3.50
	Understanding the Scriptures , Harkness, G. Scribners		\$2.50
Theology:	I Believe , Kennedy, G. Abingdon		\$1.25
	What Present Day Theologians Are Thinking Harper		\$3.00
History:	The History of the Modern Church , Wand, J. W. London Melhuer		15/
	The United Church of Christ , Horton, D. Thomas Nelson & Sons		\$4.00
Worship:	The Public Worship of God , Coffin, H. S. Westminister		\$3.00
	Christian Worship, Its History and Meaning , Davis H. Abingdon		\$3.00
	How A Small Church Can Have Good Christian Education , Foster, V., — Harper		\$2.00
Supplementary Reading:	The Better Church School , Lobinger Pilgrim Press		\$2.00
	Youth Work in the Church , Harner N. Abingdon		\$2.00
	Christian Nurture and the Church , Miller, R. Scribners		\$3.50

FOURTH YEAR READING COURSE

Primary Requirement:
Reading one book in
each category

Bible:	The Work and Words of Jesus , Hunter, A. M. Westminister		\$3.00
	Interpreting Paul's Gospel , Hunter, A. M. Westminister		\$2.50
Ethics:	The Christian as Citizen , Bennett, J. Association Press		\$1.25
	Christianity and Society , Ferre, N. F. Harper		\$3.75
Pastoral Counseling:	Pastoral Counseling , Hiltner, S. Abingdon		\$3.00
	The Ministry and the Care of Souls , Williams, D. D. Harper		\$3.50
Christianity and the Arts:	Outline of Christian Symbolism , Wilson, F. Morehouse	paper .65	
	Church Music and Theology , Routley, E. Muhlenberg Press		\$2.25
	The Life of the Church , Miller, S. H. Harper		\$2.00
Supplementary Reading:	The Christian Sheperd , Hiltner, S. Abingdon		\$3.00
	Preaching in a Revolutionary Age , Oxnam, B. Abingdon		\$2.00
	Rediscovering Prayer , Casteel, J. L. Association Press		\$3.50

WOMEN UPHOLD CIVIL RIGHTS

The United Church Women of North Carolina meeting in annual session at Hickory, January 29, gave their support to passage of a civil rights bill, including a public accommodations clause.

The group adopted a resolution which said, in part: "We reaffirm our belief that there should be national legislation enacted by the Congress of the United States to insure for all our citizens their just and constitutional rights and needs in education, voting, employment opportunities, housing, and access to public places of accommodation."

The United Church Women, a department of the North Carolina Council of Churches, also adopted these resolutions at the close of its annual meeting:

—To form study groups to study the theme "Freedom of Residence and Job Opportunity."

—To make welcome members of all races to meetings of the United Church Women.

—To cooperate with Governor Terry Sanford's program designed to break the "cycle of poverty and ignorance in North Carolina."

—To support ministers and church leaders who follow the policies of their denominations in the field of race relations, however unpopular the policies may be with individual congregations.

The church women also resolved that Congress restore funds to strengthen the Disarmament Agency.

The organization includes 47 councils, representing 687 Protestant Churches in North Carolina.

Mrs. Ernest F. Dixson of Charlotte, the president, said copies of the resolutions were sent to Tar Heel members of Congress.

In the civil rights bill resolution, the church women called on their congressmen to "support the immediate enactment of civil rights legislation."

The resolution also stated that the council believes the "teachings of the Lord Jesus Christ reveal that we are all one family under God, the Father of us all, and that all people, regardless of race, should enjoy the blessings of life, liberty, and the pursuit of happiness.

Sunday, March 8, will be the date for the consecration service for two church buildings. One is for a new church — Trinity, Garner, where Rev. Rosser Clapp is pastor. The service will be at 3:00 p.m. Supt. Clyde Fields will bring the message. The other is for a new building for an old church — Apple's Chapel, near Gibsonville, where Rev. Collie Seymour is pastor.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

"Of Studies"

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgement and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and plots and marshaling of affairs, come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament is affection; to make judgement wholly by their rules is the whim of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth direction too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that which he doth not know. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend. **Abuent studia in mores.** ("Studies are turned to habits"). Nay, there is no obstacle or impediment in the wit but may be wrought out by fit

studies; like as diseases of body may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must again. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are **cymini sectores**. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special receipt.

—Francis Bacon (1561-1626),
from **The Advancement of Learning**

MAKE ME

(By **Amado Nervo**, Christian poet
and statesman of Mexico.)

I am only a spark
Make me a fire.
I am only a string
Make me a lyre.
I am only a drop
Make me a fountain.
I am only an ant hill
Make me a mountain.
I am only a feather
Make me a wing.
I am only a rag
Make me a King!

P.F. CARAVAN VISITS ROSEMONT

The Caravan of the Eastern Virginia Conference presented a program to the Senior-High Youth of Rosemont on January 5, 1964. Their topic was "anti-communism."

The program was started by singing a number of songs, led by Ellen Emith, president of the Eastern Virginia Conference.

The president of the Rosemont group, Donnie Miller, then extended a welcome to the Caravan and also to the Senior High Youth of Great Bridge, who were guests of the Rosemont P. F.

Don Smith, vice-president of the Eastern Virginia Conference gave a very informative speech on "anti-communism," which

was followed by a panel discussion. The panel was composed of the members of the Caravan and some of the Rosemont youth.

There was a large group and everyone enjoyed the program very much.

Blanch Skelly, Secretary
Judy Halstead, Reporter

HIGHLIGHTS OF BAY VIEW JUNIOR HIGH FELLOWSHIP

September 1963—January 19, 1964

1. Goodby was said to Mrs. Pegram in social hall with refreshments and a gift.
2. Installation of officers in candlelight service.
3. Three Youth Church Services.
4. Memorial Service for our late President, John F. Kennedy.
5. Trimmed hedges at the parsonage.
6. Attended Youth Rally in Portsmouth.
7. Three Sunday Night dinners with films.
8. Adopted Grandfather, Mr. Fred Reese, and visited him three times at Municipal hospital.
9. Gave out folders and sold hammers to buy Christmas gifts for Mr. Reese, Mr. Forrester, and a foster child.
10. All members enjoyed a Christmas Party.
11. Rev. Bill Simmons, Advisor to The Eastern Conference Youth Council, spoke at our January Installation of officers.
12. Scrap Book maintained in which all Junior High Activities are made a permanent record.
13. Mr. Simmons stated he was very impressed with Junior High activities, and was pleased with our Scrap Book and posters announcing Youth Services.

—Bay View Newsletter

Young people from five Tryon churches, including the Congregational, are having a retreat February 28-29 at "In the Oaks," Episcopal Conference Center at Black Mountain. Leader will be Rev. James C. Fenhagen of Washington, D. C.

Dr. Frank Hamilton is having instruction classes in church membership for boys and girls 10-13 years of age at The Christian Temple, Norfolk, each Sunday morning February 23 to March 22.

Curriculum Evaluated After One Semester

Dr. Richard Grant

**Chairman, Christian Education Committee
Durham Church**

The Congregational Christian Church of Durham is one of the many congregations of the United Church of Christ around the country which has adopted the new curriculum published by the United Church Press. Because the kindergarten program, which is now in its third year, had already been used successfully, the church, with some doubts at first, decided to adopt it on a trial basis on all levels of the church school. We have now completed the first semester (or five months') course and have evaluated the program so far. Each division of the school was polled by a questionnaire. The results are in, and we would like to share our experience with our sister churches.

Among the adult group, the reaction was mixed. One older class found that it could not adjust to the new methods and demands of the material and went back to the Uniform Lesson Quarterly. Another class was wildly enthusiastic; a third, after initial difficulty, has grown to appreciate the new material. Their teacher writes: "The material in my opinion gives the group more room for expression. Our class has enjoyed a much greater degree of participation in the discussion of each week's lesson." As a result, the program "uncovered some thoughts and expressions from members of the class who heretofore had always remained silent during our class discussion." The teacher of the enthusiastic group felt, with the class, that for the first time in years they were actually discussing problems in meaningful terms and were defining their terms carefully, with the result that the discussions produced some clear ideas. All these groups studying "Exploring the Parables" learned an amazing amount about the nature, form, and composition of the parables, as well as their meaning.

The program for children, from the three-year olds up into high school met with unanimous enthusiasm. All the teachers warned that they needed to prepare carefully, an excellent test of the value of the program, incidentally. The teacher of the primary department writes: "You must study the Bible to be able to prepare yourself to present the suggested lessons. . . This curriculum is not an easy one and certainly cannot be taught by a lazy teacher, or one who starts his preparation on Saturday night." And even the kindergarten teacher found herself "in constant consultation with the minister, doing more

Bible study and research than I had done in years."

All the teachers spoke of the increased participation of the children in meaningful discussion. As the Junior High teacher put it: "There was more class discussion than in the past, therefore more self-expression. The students have really enjoyed studying this material. They like it because it deals with events and problems that are very real to them." As the above comment would lead one to assume, the editors of the series have tried to allow for the psychology of each age group. For instance, the kindergarten teacher had felt (and still feels a little) that before and after Easter the material went into the matter of death in too great depth for children of this age, but confessed (a bit ruefully) that "the sessions were successful and the authors judged the reaction of the group with incredible accuracy." The Lower Juniors (children 9 and 10 years old) very much appreciated reading stories in which the boy did **not** hit a home run with the bases loaded, but struck out and

RETIRED LAYMAN DEFENDS YOUTH

Young People Praised

W. H. Bradshaw

Rosemont Church, Chesapeake

We hear so much and read so much about the low moral standards of our youth that we accept it as being true as talked and written. It is said "One rotten apple in a barrel will eventually affect the entire barrel." We hear one "rotten" teen-ager will contaminate a whole group, but that isn't true straight down the line as in the apple story. We do have teen-agers who let their hair down and anything goes — and I am defending them **only** up to a point. Children even before they reach the age of accountability know right from wrong. I am defending those boys and girls who live lives that are examples in their churches, schools, at play, at work, and whenever or wherever they are seen or unseen. Let's not grab them up in a bunch and say "Here they are, all alike, bad." In spite of bad influence, we still have good and well-meaning youth.

Temptation is on every hand. This we must remember — we may be held accountable for it — as lures and temptations are set before our youth by adults. The homes of our youth "bristle" with sin, and the lowest types of environment, and yet some of the youth in these homes often ignore their upbringing, exert their self-respect and make good in life! Take a

was benched. This realism gave them confidence in the material, and when they studied Joseph in the Bible, they could understand both themselves and this episode of the Old Testament. In this way they learned the Bible meaningfully for their age. The parents are as enthusiastic as the teachers and pupils.

In closing, it should be emphasized, however, that no program can make the educational process smoothly perfect. The teachers warned that on any given Sunday, there may be no reaction at all, particularly among the younger groups. As the experienced primary teacher put it: "We have 'up and down' Sundays. This is true, regardless of the literature one might be using. A lot depends on the feelings of the children, their temperaments, or their own problems (and first and second graders do have very definite problems). The same is true in regard to the teachers. Even the weather has its effect.

But perhaps the greatest tribute has been the growing interest of other churches in the community in the new educational material. They are already asking if they can borrow it!

cross section in your church or community and talk with them and be convinced that all the youth of our nation are not hoodlums, drinkers, smokers, or what have you.

Recently I had a conversation with a certain teen-ager in our church to avail myself of some first-hand knowledge as to the ways and morals of a particular group, or teen-agers at large, and I was happy to hear this person speak so well of so many of the boys and girls in our church. I feel that they knew each other better by far than their own parents, and what I learned prompted me to write this article to try to vindicate those of our youth who aim high, and draw the line here and there when they are coerced or tempted by the many evils of this day which are designed to gain the attention of our youth.

I am not contending that there is no such as delinquent youth, but I do say that far from all of them should automatically be stamped as delinquents. I am sure it must be humiliating to those who try, in the face of all distractions and temptations, to set an example and live over and beyond the course that so many choose to take. Undue and mis-informed criticism often retards good people from

(Continued on Page 15)

"I Am Prejudiced For Elon College"

Reverend Grant J. Burns, Chairman Western North Carolina Conference Committee
Seventy-Fifth Anniversary Campaign for Elon College
Pastor at Randleman and Western N. C. Conference Secretary

"Prejudice" is a word which has bad connotations in present day society. However, I believe a person may have "good prejudices." I have a prejudice toward Elon College, and I think that is a "good prejudice!"

At a recent meeting of representatives of the churches of the Western North Carolina Conference to consider the present campaign for funds at Elon College, Dr. Scott made several remarks about the virtues of Elon College and its legitimate claim to our support. When he had finished, I made the remark that Dr. Scott is prejudiced. But, I went on to say that I think he has a right to be prejudiced, and that we, too, should possess a like prejudice for Elon. Prejudice for Elon College is legitimate expression of how we all should feel toward Elon. I have such a prejudice. Let me tell you why.

I am prejudiced toward Elon because as a member of the Christian Church, now the United Church of Christ, I have a responsibility toward its life. God, in His infinite wisdom, laid a vision of a school for Christian Higher Education upon the hearts of men of our denomination

some 75 years ago. I believe Elon is ours because God wanted a school like Elon and wanted our Church to have influence over its life. So Elon is a trust or a talent from God to be used as an effective instrument upon the minds of our young people. Therefore, Elon deserves the best I have, and whatever I can give to share in its ongoing life. For these reasons, I have a predilection toward Elon College.

My prejudice for Elon is also based on the fact that I am a graduate of Elon. Elon is, therefore, a legitimate part of my life. Though like all human institutions, Elon is imperfect, it is nevertheless, the institution which has helped mold me into what I presently am, and I am called by God to work through this vessel He has given us.

With my prejudice toward Elon College, I am called to give of my time and energies in the present to see that Elon meets its future obligations effectively and successfully. I trust you have similar prejudice towards Elon. If you do, the present campaign and future of Elon are both assured of success.

PROGRESS IN 1964

By Jerry Cameron

Ministerial Student, Elon College

You and I — we are living in an expeditious age. We look back on the past year with wonder and amazement because it seems that only yesterday the past year began. Then we realize that time moves on and that we must move along with it.

In the past year we have realized much progress in the earthly and spiritual realms of life. We have seen a more enlightened nation in areas of agriculture, education, medicine, space and technology, therefore, we have seen progress in these areas. We also have seen a more enlightened people in the churches and mission fields.

Even though we have seen much progress, there were many failures in our past year. We failed in our efforts for peace because there are still disagreements among men and nations and as long as disagreements exist there can be no peace. We failed in issues regarding race because we have not, as of the present, come to a complete Christian understanding as to how we are to treat our fellowman. We have often failed in our churches because some of us still think that our talents are to be buried instead of being used for the glory of God.

There is yet hope for us. If we will hold on to our accomplishments and profit from our failure by realizing that we have not lived up to the standards of Christians, thus resolving to live Christian lives, we may recognize progress in its greatest form in the year of 1964.

—Northview Star

Three generations active in one church school — at Northview, Sanford Roger Millikan is the superintendent; his mother, Mrs. Annie Ruth Millikin, teaches the senior high class; and his grandmother, Mrs. H. S. Clark, teaches the adult class.

At Church of the Oaks in California, where Rev. G. Julius Rice is pastor, a new church is being constructed. Attendance during January at Sunday school averaged 76, at morning worship 111, and offerings averaged \$240 per Sunday for current expenses and \$180 for new building and furnishings. Total gifts for the month amounted to \$1,681.94.

Recently a fellowship dinner was held by Northview Church at the community building honoring new members: Joe Seagroves, Buddy Carroll, Janie Seagroves, Lavon Carroll and Willa Wicker. The afternoon program consisted of singing. This day was planned by Mrs. Eugene Cameron, chairman of the Fellowship Committee.

Southern Convention Activities Calendar

February 18-19—Executive Board, Southern Convention—At Elon College Community Church, Elon College, N. C.

February 21-23—Regional Meeting, Lay Life & Work, Atlanta, Ga.

February 24-26—Southern Regional Leaders' Meeting in Atlanta, Ga.

March 26—Maundy Thursday.

March 27—Good Friday.

March 29—Easter Sunday.

March 30 - April 10—Spring Rallies for Districts—Women's Fellowship, So. Convention.

April 5—EVA Pilgrim Fellowship Rally at Windsor, Va.

April 20-22—United Church of Christ Ministers' Study Conference on Christian Education, Holiday Inn, Burlington, N. C.

April 28-30—Southern Convention Biennial Meeting at Greensboro.

May 1—World Fellowship Day.

May 2-3—N. C. & Va. Pilgrim Fellowship Rally at Moonelon.

May 3-10—Festival of the Christian Home — Christian Family Week.

June 7-13—Work Camp at Moonelon.

June 14-20—Junior Age I Camp at Moonelon.

June 16-19—Women's Annual Summer Conference at Elon College.

June 21-27—Pilgrim Fellowship Officers' Retreat.

June 27 - July 5—Travel Seminar for Youth.

June 28 - July 4—Junior High I Camp at Moonelon.

July 5-11—Junior Age II Camp at Moonelon.

July 12-18—Middle High Conference at Moonelon.

July 26 - August 1—Senior High Conference.

August 9-15—Junior High II Conference at Moonelon.

September 26-27—Convention Conference P. F. Officers' Retreat -- Moonelon.

Mary, Martha, And Lazarus

Background Scripture: Luke 10:38-42; John 11:1-12;11.

Devotional Reading: John 11:1-15.

Memory Selection: **I believe that thou art the Christ, the Son of God who should come into the world.** John 11:27.

We have here three "Candid Camera" shots of a family with which Jesus was intimately associated. Here was a home in which he found warm hospitality, good food, and wholesome and understanding fellowship. It was about the nearest to a home which he had after he began his public ministry, and he went there often and was always welcome. Only three members of the home are mentioned, Mary, Martha, and Lazarus. Were the sisters widows? Were they "afternoon sisters" or "unclaimed blessings" which are the nice sounding words for "old maids"? Was Lazarus a bachelor or a widower? We do not know; we know only that they made their home together. It is quite likely, however, that their parents were dead as nothing is said of them in any of the accounts of Jesus' visits in the home in Bethany.

SNAPSHOT NUMBER ONE

The scene — Bethany in the home of the family of Mary, Martha and Lazarus. **The time** — the spring, the time of the Passover Feast in Jerusalem. **The occasion** — Jesus' visit to the Passover. Either he was invited to stay in the home, or he "dropped in" knowing he would be welcome. Martha thought she ought to have a "big meal" for Jesus, and she busied herself and bustled around preparing it, spending her time in the kitchen. Mary, however, sat at Jesus' feet, listening to him, giving attention to him and his words. Martha felt the injustice of the thing and complained to Jesus about the matter. Gently chiding Martha, Jesus said that Mary had chosen a good part, which would not be taken away from her.

We see here two types of people, and of church people, the active workers, the passive worshippers. Neither type is to be condemned. What is needed is a balance between the two types. There are some people who are forever on the go, eternally active, always doing something, even doing "church work." Heaven knows what we would do without such people, that is people who do something. But there is a danger that much of this type of work becomes shallow and meaningless unless it is undergirded and vitalized by the Spirit. Active workers in the church need to "take time to be holy," to be still and know that he is God, to wait upon the Lord and to listen to him. On the other hand there is need, great need for those "who sit at Jesus' feet and listen to him." Much of the progress in the world is due to the dreamers and thinkers as well as to the workers. But even the dreamers need occasionally at least to get out of their ivory palaces and do something. The people who think that religion is simply always doing things, or on the other hand doing nothing, are both wrong. Hearers and listeners should also be doers and speakers. A danger in modern

church life is, however, too much "church work." The fact is that some churches keep folks so busy with "church work" that home life suffers. These things ought not so to be.

SNAPSHOT NUMBER TWO

Lazarus is not in the second snapshot, at least not actively in it until later. The Death Angel has entered into the home and taken away the brother, perhaps the breadwinner. It seemed as if the sky had fallen down upon the sisters, the light had gone out of their lives. Here again they run true to form. When word comes that Jesus is on the way, Martha runs eagerly to meet him, while Mary stays in the house, the one active, the other meditative. In reply to Martha's plaint because Jesus did not come at once, the Master assures her that her brother shall live again, and at once. In this connection he speaks words that have been a balm and for healing in countless souls since that time. "I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live again. And whosoever liveth and believeth in me shall never die." And Martha replied in words that are an expression of sublime faith, trusting where she could not understand. Death often brings the question "Why? Why? Why?" Martha rose to great heights when she expressed her trust in Jesus' promise. From feverish service to fervent faith. And he who is Lord of Life and Death spoke the word and Lazarus came forth alive from the tomb! So shall it be with

us at the last day. Death cannot separate us from the Risen, Living Lord and Christ. Faith which is sometimes a formal, meaningless thing, often becomes vital and dynamic in the hour of crisis and emergency.

SNAPSHOT NUMBER THREE

Again the scene is laid in the Bethany home. And again a meal is being served, this time for others besides Jesus. In thinking about this scene I am reminded of a sermon I heard an evangelist named Culpepper preach in a Union Service in Suffolk nearly forty years ago. He had a simple outline around which he built his sermon, and it was so simple that I recall it to this day.

1. Lazarus **SAT**. He caricatured and criticized the folks who just sit around and do nothing for the Church and the good of the world. He poured it on folks who like to go to church and special services, but who never do anything about winning anybody else, or doing any work in the Church.

2. Martha **SERVED**. Here again Martha runs true to form. "They made him a supper, and Martha served." Thank God for the people who will serve in the church and the community. Folks whose religion gets into their hands and feet instead of simply in the seat of their pants. Instead of sitting around they get up and serve.

3. Mary **SACRIFICED**. She took a pound of very precious and costly ointment and anointed the feet of Jesus. Her devotion to Jesus cost her something. And therefore it meant something to her. Or to put it another way, because it meant something to her, she was willing to pay the price. How much do you sacrifice for Christ?

Rev. Karlton Johnson was the speaker last Sunday at First, Newport News. His subject was "Two Dimensions of the Gospel."

Dr. H. S. Hartcastle is serving as interim minister at Lynnhaven Colony Church of Christ. The pastor there, Rev. Samuel D. Nelson, Jr., has entered the Air Force Chaplaincy.

At Richmond church officers and members of boards and committees were installed during a "service of dedication" as part of the morning worship February 9 led by the pastor, Rev. Joseph A. Talley.

Rev. Carl Wallace, pastor, expressed his hope for the future of our Southern Pines church in these words at a recent deacon's meeting: (1) Know who we are and enthusiastically tell others (2) Discover the unchurched (3) Carry on a high quality program.

SUNDAY SCHOOL LESSON

MARCH 1, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Biggerstaff Is "Young Man Of The Year"

Dear Friends:

Early in January I was contacted and asked to write a letter of recommendation for John D. Biggerstaff, my assistant, as a nominee for the Distinguished Service Award given by the Jaycees. This is the award that the Jaycees give to the Young Man Of The Year.

Sunday night, January 26, which was the night before the award was to be given, I was called by the chairman, Mr. Jack Lindley, and was told that Mr. Biggerstaff would receive this award. I was asked not to reveal this information, but to be sure Mr. Biggerstaff was present for the meeting on Monday night.

It was a privilege and a pleasure to be present when it was announced that Mr. Biggerstaff was the Young Man Of The Year. In conversation during the day Mr. Biggerstaff had expressed to me that he thought he knew who would receive the award. He was, I think, the most surprised person at the banquet when the description of his life was read and he was called to the front to receive it.

We are certainly proud here at the Children's Home that Mr. Biggerstaff could be so honored. He is a most capable and able young man in every respect.

Mr. Biggerstaff began his work with us on a full time basis in June of 1961. Prior to that time and the time of my coming to the Home in 1960 he had worked on a part-time student basis. He is the first full-time professional social worker the Home has ever had. He has been of much help to us in bringing about the kind of program we want to put forth here. Mr. Biggerstaff is the Assistant Superintendent in charge of social service, which involves not only working with the children and whatever relatives they may have, but as such, he is also in charge of our Foster Home Program. This is a new interest for our Home and one he has worked very hard to bring about.

The area of Social Service is a very important part of the Children's Home program today. More and more Homes are coming to have such professional workers on their staff to work with children who are the victims of our complex society. Mr. Biggerstaff is well qualified in this area. He has a bachelor of arts degree from Elon College and a master of arts degree from the School of Social Work of the University of North Carolina.

Mr. Biggerstaff has not only been very capable here at the Home, but he has been capable in working in the various com-

munity efforts in which he has been asked to participate. He and his brother have served as co-chairmen of the Cancer Fund of Alamance County.

You will also be interested to know that Mr. Biggerstaff's brother, James, received the Young Man of The Year Award last year. You may or may not know that these two young men are twin brothers. This made it even more an interesting award.

Mr. Biggerstaff has also participated in

the work of the Jaycees as well as working very faithfully in the United Fund effort the last several years. Whenever and wherever the opportunity has presented itself Mr. Biggerstaff has given his best in support of projects, whether it was in the community, in the church, or in a civic group. Thus we feel we have every right to be very proud of the achievements of this young man and to say that he is a member of our Children's Home staff.

REPORT FOR FEBRUARY 10, 1964 Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 5.00
Eastern Virginia Conference	43.50
Eastern North Carolina Conference	10.00
Western North Carolina Conference	18.00
North Carolina and Virginia Conference	105.11
Total	\$ 181.61

SPECIAL OFFERINGS

Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00
Mrs. Stanley Woody, Henderson, N. C. (1st Cong'l. Church)	2.00
First Congregational Church, Copenhagen, N. Y.	12.52
Mr. Jay Roy Smith, Dallas, Texas (Central Cong'l. Church)	25.00
Women's Fellowship, Huntington Congregational Church, Shelton, Conn.	10.00
Immanuel Church Women, West Hartford, Conn.	175.00
Mrs. Ruby M. Smith, South Norfolk, Virginia	200.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Mr. & Mrs. Chester Huey, Elon College, N. C.	50.00
Women's Fellowship, Central Falls Congregational Church, Central Falls, Rhode Island	10.00
Congregational Christian Church, Sanford, N. C.	42.37
Women's Fellowship, Congregational Ch., New Canaan, Conn.	50.00
Wishing Well, Cum-Park Plaza, Burlington, N. C.	39.98

Memorial Gifts:

In Memory of Stein H. Basnight
In Memory of Robert E. Wagoner
In Memory of Milton A. Dofflemeyer, Sr.
In Memory of Early V. Greene

Total Memorial Gifts	34.50
Special Gifts	1,048.83
Total	\$1,735.20
Total For The Week	\$1,916.81

Rev. John R. DeSousa, assistant to the president of Bangor Theological Seminary in Maine and a minister of the United Church of Christ, will be the speaker for the annual Lenten Preaching Mission sponsored jointly each year by Main Street Methodist Church and Suffolk Christian Church. Services will be held the week of March 15.

Rev. Victor Hayes is preaching during February on "great Biblical characters in whom we find the focussed the themes of Mission and Brotherhood." They are: **Paul** — The Bible's Greatest Missionary; **Isaiah** — The Greatest "Christian" in the Old Testament; **Jonah** — A Dream of Universal Brotherhood; **Abraham** — The Greatest Deliverer and the Greatest Blessing.

Greensboro Area Training School Held

The Greensboro Area Training School for Christian Growth was held at the Congregational United Church of Christ February 2-5, 1964, with sixteen churches participating, representing the Convention of the South, Southern Convention and Southern Synod.

For the first session on Sunday afternoon, a CBS film documentary on the United Church Curriculum (which is available to any church free of charge from Philadelphia) was shown to the entire group.

Six courses were included in the school and the instructors were: Mrs. F. C. Lester, Mrs. L. T. Wilkins, Mrs. Melvin Moose, Reverend Billy Joe Leonard, Reverend Melvin Palmer and Mr. Don Trexler. Reverend Carl T. Daye, pastor of St. Peter's United Church of Christ, Greensboro, served as Dean of the School. The attendance averaged 116 for the four sessions.

At the closing worship service led by the Reverend Marion B. Jones, the music was rendered by the class who had been studying "Music in the Church." The nominating committee was announced and the Planning Committee, which includes two people and the minister from each of the participating churches was appointed. The Planning Committee will meet on Sunday, March 1, at 3:00 at the Congregational United Church of Christ, 400 Radiance Drive, Greensboro, North Carolina for the purpose of evaluating the 1964 school and making plans for the 1965 Area Training School.

The meditation by Mr. Jones, pastor of First Congregational, Greensboro, is given below.

Onward in God's Service

As we bring these sessions to a close, my hope is that we realize how honored and how blessed we are that God has intrusted to our care his Church. And when I think how sinful, and neglectful we are, the question comes to me from out of the distant past, Psalm 8:4 or Hebrews 2:6, "What is man that Thou art mindful of him?" And yet the Scriptures read, "God put all things in subjection under man's feet."

The merger of two great denominations is one thing. But we are charged with the responsibility of carrying on God's work with sincerity. Let us not rest upon the fact that the United Church of Christ has become a reality. Let us not become content in the knowledge of the physical merger.

But let us be one with a single purpose — to do God's will and help the Church

to become a blessing to the community, to the world. This becomes our charge as we carry on in the name of the community of the redeemed, sons and daughters of God through our relationship with Christ.

As the second link in this chain of Christian experience, let us earnestly consider the unity of love. There can never be soul satisfaction unless we experience a divine encounter. Then and only then can we know the true meaning of love. God is love. When we were yet sinners, he loved us.

Third, there is the link that we so miserably and so often ignore while on this pilgrimage, the link of stewardship. What do we do with our time — 168 hours each week? Is any time spent in cultivating God's vineyard? Or do we content ourselves with merely scratching the surface of the poor soil on Sunday, without having gathered enough good seed throughout the week to scatter, hoping that some will find lodging in good and fertile soil. Yes, we are the sowers, but God wants us to have good seed. It takes time and talents. Our efforts will become joyful ones if we share with our churches our talents. If we believe, as Frances Ridley Havergal, that her talents were a trust from God, we too can sing with sincerity:

Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee;
Take my voice and let me sing
Always, only, for my King.

Let this be our daily prayer.

We will be happier in working for the Kingdom if we become restless, discontented, in our attempt. Let your concern be, as was St. Paul's, "Lord, what will you have me to do." Then the church will be well on its way to becoming "The Church United" and the world can see a "United Church of Christ."

Dr. W. E. Wissemann counts it one of the highest honors which has ever come to him — he received the Siler Beaver Award at the annual meeting of the General Greene Scout Council January 28. It is the highest award a Council can bestow and no more than three can be given in a year. The secretary of Blue Bell, Inc., and the executive vice president of the Wachovia Bank in Greensboro were the other two recipients of the award.

Young People Praised

(Continued from Page 11)

being their best. We are not all alike. Criticism will make some people better and more determined to live down what might be said about them, true or false, while others take it to heart and get hurt and might even think "what's the use?" and act accordingly.

As I said before, may we remember that the major temptations that trip our youth today are set before them by adults; so how can we truthfully use the phrase we so often hear and read "delinquent youth"? Instead let's re-phrase it and lay the blame where it belongs, "delinquent adults." When more adults learn this and cease "passing the buck" and live more Christian-like before our youth, and not be stumbling blocks, then and only then will the so-called juvenile delinquents cease to be. What can we expect to come from homes with no Christian training in any form? We have heard it said time and again, "as the home is, so goes the nation" — that just about sums it up. If that is true, it certainly behooves us as adults nationwide to mend our ways. Believe it or not, like it or not, we are on the spot. We are still in the driver's seat. We all think an ethical code is needed and backed by adult examples. Too many homes have no set way of life to bring up children. No demands are made whereby our youth have proper parental supervision. Children are allowed to come and go at will. In many homes, the children set the pace, the parents take the way of least resistance. I contend that whatever the state of affairs are regarding our youth, along the way somewhere we adults have failed our youth.

Hats off to the young people of our nation! May we continue to have those with high ambitions, and a determination not to stoop to the sordid and base way of life that many seem to enjoy for a season — until they wake up and find themselves deeply involved — often to the point of no return.

Keep busy in your respective churches doing those things that the master would have you do, thereby elevating your taste for the better things of life, maintain a clean life which makes a healthy body, steer clear of those little seemingly harmless habits that grow into monsters and so often cause us to lose our desire for the better things of life.

"What are our beliefs as Protestant Christians?" is the subject for discussion each Wednesday evening during Lent at Suffolk church with Rev. Robert B. Marr as leader.

Our Christian Mission To Southern Asia

— LENT 1964

Your Mission Board Invites You To Share In:
Study

Materials are provided by our denomination through the Council for Lay Life and Work, the Stewardship Council & Friendship Press.

Bible Study — **Mission by Royal Authority**, by Suzanne de Dietrich, is in **Program Opportunities for Adults**.

Mid-week Study — **Education for Mission**, by J. Allan Ranck, Friendship Press.

Evening Worship — **Task Force** and **Calendar of Prayer** offer particular information about mission fields and concerns.

Church School — Virtually every age level is provided for in the maps, dramas, books and filmstrips of Friendship Press.

Fellowship Groups — Men's and women's fellowships will find the **Program Opportunities for Adults** helpful; youth groups can gain new ideas and resources from Friendship Press publications.

Service

We share in the work being carried on in more than 45 places in Southern Asia which includes India, Ceylon, Pakistan and Nepal.

More than 70 missionaries represent us in cities, towns and villages of Southern Asia.

Their tasks include publishing Bibles in the native languages

- starting and staffing medical centers, clinics and hospitals
- starting and staffing educational institutions
- providing agricultural know-how
- offering assistance through social services.

Support

Local churches support these people and places by sharing in the work of Our Christian World Mission (apportionment giving).

During Lent of 1964, particular emphasis is being given to Our Mission to Southern Asia.

A special Easter offering would exemplify our own joy at this good news we proclaim.

It would be used for continuing the work in Southern Asia . . . that they might also know this good news of the risen Lord!

Mission Board Of The Southern Convention

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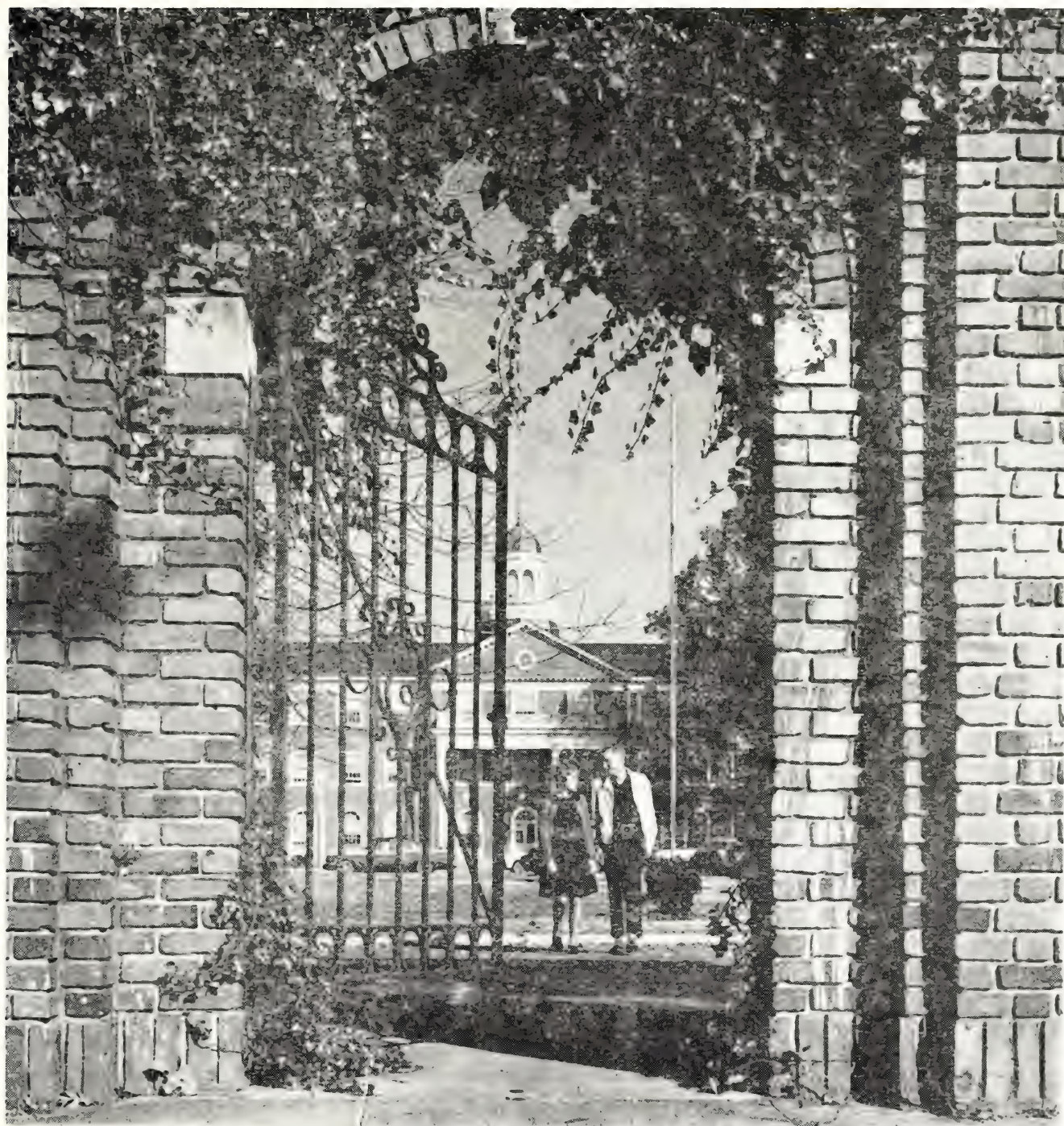
THE CHRISTIAN SUN

Elon College Library X

VOL. 116

FEBRUARY 25, 1964

NO. 8



GATES TO LEARNING AT ELON COLLEGE

EDITORIALS

Birthday Of The Christian Sun

The front page of the first issue of this paper, reproduced on our back page by aid of a new machine in the shop of the Durham Printing Company, shows that this paper was first printed in February 1844. A hundred and twenty years have turned into history since then, and The Christian Sun has helped to fashion some of it. That early publication was not attractive in the sense that modern newspapers and magazines are, for the days of "headline reading" had not yet come. But the content of the paper was of solid nature.

During the years the format has changed radically. It once became that large newspaper type, about which the first issue had something to say because it was considered and discarded. There have been a variety of editors, and everyone let his personality live through the paper he published. Those who look back across the years and read the record as it is now being preserved in the Church History Room at Elon College will not be surprised that the present editor does quite a different job from his predecessors. Neither will they be surprised that each in his own way contended for the use of the printed page as a method of making known the message of the Church he loved.

The Christian Sun started with a lengthy dissertation on the place of the Church Fathers in the thought of Christian people. It was a sort of argument against them and a declaration that the real Christian must go to the Bible for his ideas of religious truth. Another article, also lengthy as all were, claimed that Christian is the right and only necessary name for the Church.

The article reproduced on page eight gives food for present thought. It was a sort of justification for this new publication. Its reasoning is right up to date when we are faced with realigning our area as part of the United Church of Christ. We have something that should be known, and the printed page is one of the best ways to "let the light shine" rather than to "hide it under a bushel."

The Christian Sun bows with humility and thanks to Dr. S. L. Morgan, an aged and scholarly Baptist minister and teacher, when he publicizes this paper as one of the two best that he knows today. (His article was carried in some of the daily newspapers as well as in this paper.) That bouquet we accept with pleasure even though we feel confident that there are other papers that excell our feeble attempts to interpret the Christian religion as it is represented by the United Church of Christ. Thank you, sir.

Another compliment we appreciate is a fairly steady list of subscribers. Occasionally there are kind words from readers, and recently there have been indications that people really read the paper. All of this cheers the heart of one who sometimes struggles to get the paper in the mail on time.

Soon there will be recommendations from the Steering Committee which will indicate what is anticipated when realignment is completed and there is

a Conference composed of white and Negro Congregational Christian churches and the Evangelical and Reformed Churches of the area. The editor hopes that subscribers, and people responsible for the welfare and growth of the churches, will read carefully what is recommended, and that they will make known their belief in what should be done relative to a publication by this new Conference.

The Masthead of the first issue said that the paper was "published at Hillsborough, N. C. on the first of each month, at one dollar per annum, payable in advance." Just above this was an advertisement of Junto Academy in which this sentence appeared: "Price of board from \$5.00 to \$6.50 per month." There were 16 pages of two columns each in the paper. That means that the original paper published 384 columns per year. We now print 2,400 columns per year. At the original rate our subscription should be above \$6.00, rather than the \$3.00 now charged. Compared to board prices then and now, the subscription rate would be "really something." Subscribers, look what a bargain you get!

Rejoice With Us

This week this writer expects to move into a brand new pastor's study, and next Sunday he will preach in a pulpit that has never been used. At long last the High Point church building will, we devoutly hope and sincerely believe, be finished in February of this good year.

During 24 of the past forty years the work headquarters of the writer has been a pastor's study, a delightful place to live and work. When the study door in our Asheboro church closed in the middle of 1956, no other study seemed to be available. Now a new building is ready for occupancy, and members of our High Point church invite me to enter and be at home. The next editorials will come from that lovely little building among the trees — where the birds sing and the squirrels scamper.

If the minister and the fifty people who worship in this new church now had known at the beginning of the moving process all the difficulties and disappointments involved, it is doubtful that anyone would have dared undertake this project. Now that the dream has become a reality, the church rejoices. We invite you to share our joy. Perhaps the third Sunday in April will be the time when all of you will be invited to share an afternoon service of consecration. Announcement of the time will be definite later. Now we ask that you share a prayer of thanksgiving for building and land that cost more than \$100,000, the cost of which has been shared by members of the Southern Convention. Final payment by the N. C. Church Builders Club will help to balance the final payment to the contractor.

"This is the day the Lord hath made; we will rejoice and be glad in it."

SLOANS CELEBRATE 30TH ANNIVERSARY

Luther Byrd

Dr. and Mrs. W. W. Sloan of the Elon College faculty recently celebrated the 30th anniversary of their marriage by honoring forty-two of their friends who have been married thirty or more years. The "party" was held in the parish house of the Elon College United Church of Christ.

The Valentine motif was carried out in table decorations and refreshments.

"We want to advertise to the world that marriage can be a very happy experience, that it grows happier each year" the Sloans stated. Dr. Sloan remarked, "When we were married thirty years ago we felt that our cup was running over, that there could be no greater joy, but we have discovered that our cup could grow, contain more happiness."

Group singing led by Dr. and Mrs. W. T. Scott, and games were enjoyed. Couples moved from table to table as the program progressed. A special feature was the reading of original poems appropriate to the occasion by Dr. John Truitt, Mrs. Fred Emerson, and Mrs. Robert Councilman.

Mrs. Hosea Lambeth was presented an orchid in recognition of more than fifty years of married life. Mrs. Fred Emerson and Mrs. A. L. Hook were given corsages in honor of forty-nine years of marriage, and Mrs. Charles Jeffreys in honor of forty-eight years of marriage. The evening of fun and fellowship was brought to an appropriate close by Rev. Robert Roschy pronouncing a benediction.



Dr. and Mrs. W. W. Sloan

On Youth Sunday at Rosemont, South Norfolk the following assisted in the three worship services: Judy Halstead, Debbie Atchley, Mary Sparkman, Jimmy Hodges, Sammy Atchley, and Doris Anne Blake, plus choirs and ushers. Youth Week was climaxed with an evening of bowling.

Virginia United Church Women are collecting trading stamps to buy two "Harvesters," especially equipped station wagons, for use in the Migrant Ministry. About 1,200 books are needed for one station wagon. The women are concentrating on Top Value and S. & H. Green Stamps. Churches and Sunday schools are urged to share in this.

PERFECT ATTENDANCE FOR 23 OUT OF 43

Mrs. Joe Tibbins, Reporter

Sunday, February 9, at the Beulah Church in the Virginia Valley Conference, 23 received perfect attendance pins for the year of 1963. Pins were awarded as follows: 8th year bar, Mrs. Lola Dorman and Mrs. Joe Tibbins; 7th year bar, Mr. Joe Tibbins; 6th year bar, Mr. Wilson Billkimer; 5th year bar, Mrs. Lolene Armentrout, Peggy Sites, Roger Sites; 4th year bar, Mrs. Catherine Michael, Mrs. Mary Billkimer, Mr. Elmer Armentrout, Allen Dellinger, Richard Pfamatter, Billy Pfamatter, John Pfamatter and Randy Sites; 3rd year bar, Mrs. Reba Dellinger, John Dellinger, Winnona Dellinger, Roland Dellinger, Donald Dellinger; 2nd year wreath, Donna Secrist and Dorus Secrist; 1st year pin, Mrs. Elizabeth Whitmore.

We think this is a splendid record, with an enrollment of 48 and 23 having perfect attendance, but hope that even more can receive pins for the year of 1964. Let us make this our best year in faithfulness to our church.

UNIFORM LESSON MATERIALS

Several have inquired about ordering our denominational Uniform Lesson materials, since reference was made to them in a recent "This Interested Me." "The Uniform Lesson Teacher" costs \$2.25 per year (but may be ordered quarterly, too), and contains teaching suggestions for adults, young people and juniors. "The Adult," individual pupil's quarterly, is \$1.25 per year, or available quarterly. Order from United Church Bookstores, 1505 Race Street, Philadelphia 2, Pennsylvania. There are also uniform lesson quarterlies for young people and juniors; however, your church school will probably prefer the new United Church Curriculum for these ages.

Rev. Melvin Dollar, former pastor, was the preacher at Rosemont February 2 and assisted the minister, Rev. Carroll W. Lewis, in the communion service.

A Family Affair: When our Richmond Women's Fellowship had their world mission study on India and Ceylon at their February meeting the worship was led by Mrs. Leslie Webb, Sr., and the program given by Mrs. Leslie Webb, Jr.

A set of color slides accompanied by script on Ryder Memorial Hospital in Puerto Rico is available from American Missionary Association, 287 Park Avenue, South, New York 10010. Ask for "Ryder Hospital Calling."

Lenten plans at Richmond include the study of mission material on India by the Children's Club; Dr. Dwight Chalmers speaking to the Women's Fellowship March 10, with the men invited to share in the meeting; palm branches distributed at the church school hour on Palm Sunday; office of Tenebrae with Holy Communion on Maundy Thursday; Easter morning sunrise service followed by breakfast in the fellowship hall, program by the orchestra, and morning worship. Rev. Joseph Talley is the pastor.

Lenten Wednesday evening services are being held at the Congregational Christian Church, Franklin, Virginia centering around the Statement of Faith of the United Church of Christ. Speakers and their topics are: Rev. F. C. Lester, "The Creation"; Rev. Victor C. Hayes, "What is Salvation?"; Rev. John R. Lackey, "What Was the Incarnation?"; Rev. Harold Tribble, Jr., "Is the Holy Spirit Present?"; the pastor, Rev. St. Elmo Nauman, Jr., "The Church"; and Supt. Clyde L. Fields, "God's Promises and Benediction." Members of the Board of Deacons led the opening worship at each service.

Vol. 116

No. 8

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Please send form 3579 to the office at Elon College, N. C.

PRAYER FOR BROTHERHOOD

O God, who hast made man in thine own likeness, and who dost love all whom thou hast made: Teach us the unity of thy family and the breadth of thy love. By the example of thy Son, Jesus Christ our Savior, enable us, while loving and serving our own, to enter into the fellowship of the whole human family; and forbid that from pride of race or hardness of heart, we should despise any for whom he died, or injure any in whom he lives: through the same Jesus Christ our Lord. Amen.

Pastor's class for adults interested in church membership is being held each Sunday morning at the Sunday school hour by Rev. Max Vestal at Shallow Well. Children meet for a similar study on Tuesday afternoons.

At the Annual Meeting at Southern Pines January 15, a memorial service was held for the nine members who passed away during 1963.

Dr. H. S. Hardcastle was the speaker for the "Appreciation Banquet" for officers and teachers of Rosemont church school February 20. Hosts were the members of the Religious Education Board.

Three prayer groups are meeting at Rosemont, South Norfolk. One for old and young, men and women meets the second Tuesday evening of each month. A men's group meets the third Tuesday evening and a women's group meets on the fourth Tuesday morning.

Feed, sugar and flour sacks are needed by our Back Bay Mission, 421 Chartres Street, Biloxi, Mississippi. They will be made into sheets, towels, crib sheets, and pillow cases for low income families who do not have adequate bedding due to fires and excessive use.

Mrs. Otto F. Israel (the former Katherine Peel) writes that the copy of The Christian Sun containing an article she had written concerning her father, Rev. R. H. Peel, was "like a letter from home." The four "boys" on the cover graduated from Elon College with her brother, Henry, with whom she hastened to share the papers. She was also taking a copy to her brother, Jesse, who now lives in Lockport, New York.

February 16 and 23 the Rosemont church had a "School of Missions." The church school classes studied "Southern Asia," with the adults being taught by Mrs. J. Frank Morgan. Sunday evening, February 16, Rev. Sterling Whitener spoke and February 23 a film "The Red Plague" was shown.

Going on a trip? The Sheraton Corporation, owner of a chain of hotels, has announced that reduced rates are now available for clergymen, as well as students and faculty members, at any Sheraton Hotel, upon proper identification. These special rates apply except during a convention.

MANY MINISTERS IN ONE CHURCH

Dr. W. J. Andes

The following fully ordained ministers are members or associate members of the Elon College Community Church:

Teaching or associated with Elon College — J. R. Kittenger, W. W. Sloan, J. H. Overton, Jr., W. T. Scott, John S. Graves, David Fee.

Retired and serving as pastors — G. H. Veazey, J. G. Truitt.

Retired and available for supply work — H. P. Bozarth.

Retired and working at Carolina Biological Supply Co. — T. H. Mackintosh.

Associated with Southern Convention — C. L. Fields, R. N. Rinker and W. W. Snyder (Home for Children).

Then there's just me — W. J. Andes!

Wouldn't it be wonderful if all of these could be present each Sunday! Many Sundays will find three-fourths of them preaching elsewhere. We have other laymen who will be out preaching on Sunday, besides Earl Danielely.

John Biggerstaff at the Home for Children is a licensed Methodist minister. He and his wife serve as Counsellors for our Senior High Pilgrim Fellowship. Mr. and Mrs. Allan Tyndall, members of our church, are listed in the N. C. and Va. Conference as being "in care of the conference."

Bob Gwaltney, helping with our youth work, is a Baptist. David Andes teaches the eleventh and twelfth graders. They are both members of the Ministerial Association here at the college, though they are not "in care of" any Association or Conference. Jewell Bass, a Baptist, is a member of the College Ministerial Association and helps in the 11 o'clock Kindergarten on Sunday mornings along with Mrs. Sloan and Mrs. Tyndall.

We have a great church here at Elon College Community Church, but the laymen and laywomen play just as significant role as the ministers involved.

WHAT WARWICK CHURCH DOES

In The Kindergarten

Mrs. Shirley Highsmith, Supt.

We have been thinking for the past five months about Growing in the Fellowship. Our sub-themes have been: Discovering Growth, Growth is God's Gift, Growth Brings Responsibility, Accepting Responsibility when it is hard.

Our program is a **two-hour session**. The first Sunday school session is from 9:30 to 10:30 and includes a Free Play Time, Worship Time (learning a Bible verse, singing a praise Hymn, collecting the offering and prayer), Share and Tell Time and Story Time. If time permits, Game Time and Finger Play exercises follow and sometimes handwork on special occasions. Then comes Clean-up Time and Saying Goodbye.

The Second Session or church hour is from 10:30 to 11:45 and consists of Handwork or Activity Time, Games or Play Time, Snack and Conversation Time, Story Time, Clean-Up Time and Saying Goodbye.

At present, Mrs. Dunn and I are sharing the teaching during the first session, occasionally calling on others to help. Mrs. Hawley, Mrs. Whitley, Mrs. Dail and Mrs. Naff are alternating team — teaching a month at a time during the second session. We are pleased to add Mrs. Carlton Simpson to our staff, giving us a total of seven teachers in our department, plus teen-age help.

We have 9-14 in attendance at Sunday School and 14-18 at the Church Hour. There are 25 names on our roll, so we are working to increase attendance. If your children are just attending one session, try to make arrangements to have them attend both sessions. The program is varied and we feel they would enjoy it.

Eight attended our Parents' Visitation on January 19. Next time, with more thorough planning, we hope the attendance will increase.

Our room has gained an "improved look" and our equipment and materials are increasing from time to time. We can always use more good toys and playthings, puzzles, books. Our thanks to all who have donated articles and money.

The theme for our second semester is "Trusting God's Creative Love."

In many of our churches the observance of special periods in the Christian Year is of recent occurrence. As you observe Lent you may be interested in securing the excellent booklet on "The Christian Year" prepared by Rev. Garland Bennett at Great Bridge, which was distributed to his parishioners at the beginning of Advent.

The Minister: Assistant To The Laity

Ephesians 4:1-16

William T. Joyner
Shelton Memorial, Portsmouth

The picture which many, perhaps most, Christians have of the local parish is only slightly different from the picture they have of the local hotel, theatre, or restaurant. The local church is viewed as an establishment and the ordained minister is considered its manager. Of course, the "management" of the parish is assumed to be much more important than the management of other establishments and a greater responsibility is felt toward the "church manager." Stated in the vernacular, the picture would shape up something like this: "It is the minister's job to see that the church runs smoothly and to keep people interested in its program. But the minister shouldn't be expected to do all the work by himself. We (the laity) have to pitch in and help him carry on the work of the church."

This popular view of the local church suggests that lay men and women perform their greatest service when they assist the minister in "his work." Carried one step further, this view would suggest that the very ultimate in Christian service is reached only as one decides to become an ordained minister himself. When a lay person becomes strongly interested in the Church and theological questions we all too quickly conclude that he should become (or if he is older, should **have** become) an ordained minister. According to the very prevalent view of the church described above, the listing of Christian service in order of importance becomes: (1) Being an ordained minister, (2) Being a faithful "helper" of the minister in "his work," and (3) Being primarily occupied with "secular" matters outside the church. This entire structure is foreign to the New Testament. Individual members of the laity are called into places of special service (i. e. ordained), according to Ephesians 4:12 "...for the equipment of the saints." If we accept this latter view, the ordained minister becomes, not the overseer of the laity, but the assistant thereof.

Our picture of the parish would correspond more nearly to that suggested by the New Testament if we would cease making comparisons with business establishments and turn for any analogies we wish to draw to disciplines of service such as medicine. No analogy is perfect, but the physician's purpose seems to come very close to the essential purpose of the ordained minister. It will be seen immediately that the physician's primary purpose is

not to keep the hospital "running smoothly," nor is it to develop a program and keep the patients involved in "hospital work." His primary purpose is to assist human beings in the healing process. People come to the hospital and seek his services, not because they are "disgustingly healthy" and want to gloat about this condition, but because they have specific disorders which prevent them from living effectively in the world and carrying on their work. The physician, with his specialized training and dedicated ability, assists the patient in his effort to become better equipped physically.

The church, as someone has vividly reminded us, is "not a haven for saints but a hospital for sinners." The ordained minister, like the physician, is trained to be of service to people in need. Like the physician, his aim is to point persons away from the healing institution as an end in itself and restore them to life in the world. We gather ourselves together as a congregation because we are theologically and spiritually unable to cope with the world in which we live. The ordained clergyman ministers to us and seeks to "equip" us with an adequate and relevant theology, the Grace of God, and specific guidance. In short, he is our assistant, not our manager.

HUNTERDALE CHURCH HONORS MINISTER

The members of the Hunterdale United Church of Christ (Franklin, Virginia) entertained at an "open house" for the Reverend and Mrs. Harold Tribble, Jr., in the Scott Memorial Wing on Sunday evening, February 2, in honor of the fourth anniversary of his ministry there.

The guests were greeted at the door by Mr. and Mrs. Leroy Allen and Mr. and Mrs. Richard E. Carter. After greeting Mr. and Mrs. Tribble, they then were invited into the dining hall by Mr. Chester W. Burgess. The room was beautifully decorated with lighted candles and a blazing fire on the hearth. Punch was poured by Mrs. Alvis Barrington, Mrs. Ecil Rader, Mrs. Steve Hornek, Mrs. Hunter Scott and Mrs. Reginald Kitchen.

Mrs. Elwood Gavin registered the 150 friends and neighbors who called during the evening. The Reverend Melvin Dollar of Miami, Florida, a former pastor of the church, was among those present.

A lovely silver coffee service was presented to Mr. and Mrs. Tribble by the members of the Hunterdale Church, as a token of their love and appreciation.

Average attendance at the morning worship in January at Rosemont, South Norfolk was 320 with an average offering of \$763.

HE LEADETH ME

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In many ways where heavy shadows be.
Out of the sunshine warm and soft and bright—
Out of the sunshine into the darkest night,
I oft would faint with sorrow and affright,
Only for this — I know He holds my hand;
So whether in the green or desert land
I trust although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waters and billows go.
But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say,
'Beyond this darkness lies a perfect day.
In every path of thine I lead the way."

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie — what matters? He is there.
So where He leads me, I can safely go,
And in the blest hereafter I shall know
Why in his wisdom He hath led me so.

—John F. Chaplain

News Of Family And Patients

Kilanjunai P. O.
Via Salaigramam
Ramnad District
February 20, 1964

Dear Friends,

The rainy season has come and gone, and the harvest, and the Christmas season, and the season of our family birthdays and the childrens' long vacation from school. This past week we took the three children back up to Kodai again to install them in their boarding. They seem to think their vacation time at home was very much worthwhile and were unhappy to have to leave.

Mary was all for staying and going to school with them. She is always eager for something new. She will have to grow up a bit first, though. For all her recently achieved three years, she still puts together English sentences like a one-and-half year old. However, to show that she is not entirely stupid, she not only rattles off Tamil with great sophistication, but even tries to analyze it grammatically. Two or three months ago she explained to us, (in Tamil, of course): "When you say 'Go away' to a boy you say 'porda'. When you say it to a girl you say 'pordi'. When you say it to Tommy you say 'ponga'."

Martha was the animal enthusiast. We tried to make her happy with the promise of a pet parrot as soon as we could find one. And we gave her a puppy; and our cat had three kittens and our hen hatched a brood of eleven chicks. And she had a turtle and some fish in our water tank. We thought she would be satisfied. But the first day the flocks of ducks appeared in the vicinity for gleaning the rice fields she came running in: "Mommy can you please buy me a duck?"

Actually the care of the kittens was quite a chore for a while, as their mother died soon after they were born and we had to feed them a million times a day by dropper. They are successfully past that stage now and look as if they will survive. Our big achievement last fall was to raise a kitten successfully in the leprosy ward, so that she adopted the place as a home. Now she catches rats every night, and the leprosy patients are no longer in danger of having their toes gnawed at while asleep as they do at home.

The rains this year were abundant, and aside from some crop damage from beating rain and from insect blight, the harvest was good. We are still too much "city yokels" in our background to fail to be stirred each year by the drama of the growing and ripening grain, and the piles

of harvested rice and the stacks of straw that result from the bountiful rains and the hard work of the farmers.

This year we deliberately organized the hospital vacation schedule to take full advantage of the rainy season and harvest. Half the staff, in addition to ourselves, took vacations during the period of the heaviest rains in November, when it would have been most difficult to get back and forth to the roadside clinics. Dr. Packianathan and the rest of the staff took their leaves in December, so that they could go home for Christmas, and were gone during the time when the patient load was the lightest because the villagers were too busy harvesting to get sick. Now all the leaves are finished and we have a full staff available to cope with the load at the hospital and clinics that promises to be heavier than ever.

Already the wards are full again. The same increase, year by year, is being seen in all the hospitals in India, as a larger and larger proportion of the population

accepts western medicine over their old native remedies. But if that trend continues until they all accept western medicine, the sixty thousand population in our area would require sixty doctors instead of the two we have now. We have found a new skilled accountant business manager and are slowly expanding our auxiliary medical staff, to MAKE OUR WORK MORE EFFICIENT, but we can obviously never grow into a sixty-doctor hospital. For one thing there would not be enough drinking water for the staff and their families and the patients. Even now we have a crisis every dry season, and the deep-bore well we reported in our last letter we had to give up after two hundred feet because it was dry all the way down.

The other reason that we would not want to grow too big is the danger of losing the personal touch with the patients that Doctor Packianathan is so insistent on. We want to keep on thinking of them as individuals, rather than cases or statistics. For example, on the wards now is a ten-year-old girl who came in with blood so thinned out from hookworm that she was breathless at the slightest exertion. There is also a hardworking, one-eyed coolie laborer whom

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

Formerly known as Constantinople, now a cosmopolitan city, population 1,459,528; related institutions, American Academy for Girls, Uskudar and American Board Publication Department.

March

- 1—**Mrs. Gladys W. Jensen** is on furlough in 1963-64. She first went to Turkey for a term in 1957 to serve as secretary in the Mission business office in Istanbul. This is a clearing house for the business activities of four schools, a hospital, clinic, publication department and church relationships.
- 2—**Miss Knox Houston Jones** was appointed in 1962 for a three-year term as teacher of mathematics in the American Academy, Uskudar.
- 3—**Miss Margaret Lane** was appointed in 1963 for a three-year term as librarian at the American Academy, Uskudar.
- 4—**Miss Alice Palmer Lindsley** is head of the Department of Home Economics at the American Academy for Girls at Uskudar. She spends a major part of her time with seniors who live for certain periods in the home economics practice house, which is Miss Lindsley's residence. She is also involved with organization of adult education courses.
- 5—**Mrs. Caroline Wright Lovejoy** was appointed in 1962 for a five year term as teacher of home economics in the American Academy for Girls, Uskudar.
- 6—**Miss Martha Millett** is vice-principal at the American Academy for Girls in Uskudar.
- 7—**Miss Helen Louise Morgan** is principal of the American Academy for Girls, Uskudar, which is on the Asiatic side of Istanbul. The school has 500 junior high, senior high and first-year college students. She went to Turkey as a short-term teacher and accepted a career appointment in 1955.

I knew as a leprosy laborer patient, who was also just admitted short of breath, but in his case it was due to a chest full of fluid apparently from TB pleurisy. Two pneumonias, residuals from our recent flu epidemic, yielding nicely to penicillin and can now breathe comfortably and are almost ready to go home. A young teen-age mother is convalescing from a "bull-goring" wound, inflicted accidentally by the horn of her family bullock. Another mother, belly and legs water-logged from "nutritional edema" (a variety of starvation), is recovering after massive doses of vitamins and protein. But her month old baby, weakened by the poor quality of her breast-milk, came in too late to be saved.

I could write a book about some of the 6000 leprosy patients in my card file, so I had better not start now! At any rate you can see why we never have a dull moment here, and look forward eagerly to the opportunities of the new year ahead, in spite of the problems and annoyances that come our way too. We always have a warm feeling, when we receive your letters and gifts, of knowing that you are sharing with us in this effort. Please don't think that we are ungrateful even though we write so seldom and so impersonally.

Best regards—

Ed Riggs

* * * *

Dear Friends,

The childrens' long vacation is finished and they are entering the last half of the

school year. We hate these long separations and try to make them as short as possible. I will probably go up to Kodai to live either in March or April, to give them a home for part of the semester.

Our vacation this year was spent partly in Kilanjanai so that Ed could be around for a few of his biggest clinics. The rest of the time we were at the beach, in the Ceylon immigration camp where we had the use of a complete house with a bathroom for fifty cents a day. When we came down from Kodai in October Louis brought his best chum from Kodai School along too. Both at home and on the beach Louis friend made things lively and exciting for the children. They came in with fish in their pockets, and burned so badly from the sun which they insisted on ignoring that I was afraid they would be sick. Instead they all turned a healthy brown. Louis' friend Murry went back to his Kodai home in time for Christmas and we returned to Kilanjanai so that Dr. Packiana—then could leave to be with his family in Madras during his Christmas vacation.

We have our annual Christmas party for the children on the hospital compound. The number of children seems to be about the same. The older ones have grown up and some are married already. Some of them have joined their parents working in the hospital and have their babies at the Christmas party. Joy this year was a big help in taking over some of the planning, shopping, and preparing for the party. It

was the first year I have had so much real help, which made the job easier. Also we had Ed here to be Santa Claus, which in Tamil is called Grandfather Christmas. Little Mary was on tip toes with excitement. When it was all over she was gently suggesting that we ought to have a Christmas or a birthday every day of the year. In two months time we had four birthdays and Christmas and New Years. On New Years, the Tamilians attend Church, wear their new clothes, pass around leis, and make as much over this holiday as they do over Christmas. For both holidays the children are pressed to go to friends' homes for special meals and sweet cakes. There is much more emphasis on Church attendance, feasting, and joy-making, than on gift-making.

As we look forward to the New Year, we think with pleasure of those of you who have helped us and been with us in prayer for the passing year. The gifts and letters and handages give us a feeling of oneness with you at home.

Happy New Year.

Cordially,
Fran Riggs

TELSTAR CHANGED MESSAGES

A letter from David Larson, teacher of music at Kobe College, contains the following interesting item concerning the day of President Kennedy's death:

"The fatal shot was fired in Japanese time at 3:30 a.m., Saturday, November 23rd. This was the very day on which Japan was to receive the first direct U.S.-Japan T.V. telecast via the new American Telstar communication satellite, an epoch-making achievement linking the two countries together. Instead of President Kennedy's greetings to the Japanese people as a first transmission, came the news of the murder of the young leader of the greatest nation in the world, and subsequently the murder in a police station of his accused murderer. What can the West now say to the young democracies of the world? Can we remove the log from our own eye? How?"

Mr. Larson was asked by the United Church of Christ in Japan to edit a moderate-sized, ecumenical, interdenominational, up-to-date English hymnal. He completed this tremendous task in less than a year, and it was published last October. Ten Japanese hymns appear in English translation among the 209 hymns.

The number of music students at Kobe College this year is 116, accommodated in a building originally built for 70 students.

Of Giants And Ostriches

Thirty years ago, as a youngster on the other side of the world, I had been given a picture of the United States as introverted, self-seeking and isolationist. The picture has been pretty well shattered.

Thoughtful Americans in every part of the country have no inclination whatsoever to put their heads in the sands of isolationism and unconcern. They find it both boring and unrealistic. They are a modern people who have a realistic sense of belonging to a world community. It is understood that our fate is wrapped up with that of all other earthlings — for better or worse!

An opportunity to learn more about one-half billion human beings living in Southern Asia (India, Pakistan, Ceylon, Nepal) is therefore grasped gladly rather than viewed with suspicion. Such an opportunity is ours during February: our first Annual School of World Mission.

In the last 100 years, as you know, a great awakening has swept over Asian lands. The Indian sub-continent has been in the grip of giant changes — political, economic, cultural, religious. From the epic story of her ancient religious, to the moving drama of her economic struggle against vast material shortages, India remains an object of fascination.

As modern people, we have a natural interest in our Asian neighbors. But as Christians we have even stronger concern for the struggling millions who reach for a life of freedom and dignity, and a special admiration for the few Christians (2% of the population) who are our brothers in Christ in Asia. Their old "dependence" on Western Missions has changed to "independence" and now to "interdependence." Perhaps through them, God will teach us anew the meaning of Christian "mission" and "witness."

Rev. Victor C. Hayes
Warwick, Virginia

CHRISTIAN SUN.

Rev. Dan W. Kerr, Editor

Hillsborough, N. C., February 17, 1844

 It was intended that this number should have appeared on the first of January, but in consequence of an unexpected delay in receiving the type on which it is printed, it has been delayed until this period. But in order that the volume may commence and close with the year, the present number is issued for January. The following numbers will succeed each other with all convenient speed; so that it is expected that the number for May, and those that follow, will appear on the first of each month, as originally contemplated.

THE PRINTER

To the Patrons of the Christian Sun

After much delay, and after being retarded considerably longer than was anticipated at the commencement of the undertaking, we have succeeded, at length, in presenting to our patrons the first number of the Christian Sun. When the pecuniary embarrassments of the country, and the perplexing circumstances resulting therefrom, are taken into consideration, it will not be a matter of surprise to any, that it has not made its appearance at an earlier date. The place of publication the present year is Hillsborough, Orange County, N. C. It will be published, during the year, on the first of each month successively, commencing with this number. The first intention was to have published it in newspaper form, and which was consequently inserted in the prospectus; but upon more mature deliberation, and at the particular suggestions of many friends, it was thought most advisable to present it in its present shape, as being the most convenient for general use, and as being likewise better adapted for preservation.

As to the plan upon which and the spirit by which, the Sun will be conducted, it is scarcely necessary to make a single remark, for it is our settled purpose and determination to conform it as nearly as may be, to the conditions exhibited in the prospectus. We shall endeavour to make it a useful vehicle of religious intelligence in general, and in particular a medium through which the Christian denomination may spread before the world at large, their views respecting the Divine Standard, and the facts and doctrines contained

therein. We design making the Bible a real standard; not one merely in name, but one in deed and in truth; and shall endeavor to bring our minds implicitly to submit to its holy dictates in all things pertaining to hope and godliness. In discharging our duties as editor, humble though they may be, we trust we shall be enabled to pursue a course marked by intelligence, forbearance, and Christian charity. We design not to enter the arena of partizan strife and sectarian conflict. It shall be our purpose to seek diligently after Divine truth, and wheresoever she may be found to embrace her with affections and cordiality. It must be borne in mind by those friends who design furnishing matter for the Sun, that no article will be inserted except under the author's own proper name.

We hope that the friends of the enterprise will exert themselves in extending the subscription list of the Sun. It is anticipated, and there is just ground for the anticipation, that in the course of the year its subscription list will be double its present number. We say to the members of the Christian Church, Brethren, we confidently look to you, as well as to a generous public, for aid and co-operation in this enterprise; let each feel himself personally interested in the advancement and extension of our periodical; let him not look upon it as a matter indifferent

whether we have a periodical amongst us or not. Most of the other denominations exhibit a laudable and praiseworthy zeal in supporting their various organs. They know the influence of the religious press in supporting and advancing the cause of truth. Let us imitate their example. We have existed now for a considerable length of time as a separate and distinct denomination, yet notwithstanding our principles and views are scarcely known beyond our immediate vicinity. This is the consequence of not having a paper established amongst us in the South. Now, we have a favorable opportunity. Let us not neglect it. We possess all the requisite means, and under the blessing of God, can right ourselves before the world, and can take our true position among the churches of the day. If we are not wanting to ourselves, and recreant to the religious principles we hold, we should put forth all our energies and concentrate all our efforts in the support of the Christian Sun.

Rev. D. W. Kerr, Editor

When church officers were installed at Rosemont Sunday evening, January 19, they stood in the form of a cross. Each was presented a wallet-sized picture of "Praying Hands" to be used as a sign of the covenant for a year's service. Mrs. Sally Richardson spoke on the origin of the engraving.

What Does An Editor Do?

One night I spoke briefly at a Denominational Night service in one of our Arkansas churches. During the reception that followed, an elderly layman asked me, over his cup of coffee, "Just what does the editor of a Baptist paper do, anyhow?"

"Well, one thing the editor does is to make up the paper," I began, with the general layout of the paper's materials in mind. But before I could go on the old gentleman replied, with a sly grin:

"I been knowin' for a long time that somebody was makin' up a lot of the stuff I've been seein' in that paper!"

Reaction of Baptists to their state paper ranges from those occasional ones who write to the editor: "Stop the paper; I don't want the lousy thing coming into my home!" to the far more numerous ones who write laudatory notes indicating that they read each issue avidly "from cover to cover."

Like the Cooperative Program, the columns of the Baptist state paper undergird and promote every phase of the Baptist mission program — from the local church, around the world, and back again.

But the Baptist paper is, or ought to be, much more than a mere promotional sheet — "a glorified church bulletin." It is kept from being this by:

Editorials dealing realistically with issues of wide concern to Baptists;
Regular doctrinal and Biblical features;
Inspirational and counseling materials;
Current, well-edited news and features.

Someone has asked: "How do you tell Southern Baptists?" Baptists being who they are, telling them is not easy. But no line of communication comes as close to Baptists as the Baptist state paper.

Read it and use it! It's peculiarly yours.

—Erwin L. McDonald

The Christian Sun

On The Horizon In 1964

United Church people in Southern Synod will encounter a number of interesting opportunities as they face the year 1964. Their nature attracts attention to them.

The process of consolidation will continue, perhaps stepping up its tempo. On paper, the United Church is a merged body, but the body has not yet learned to coordinate its varied parts. In the operation which lies before us, the Church will learn to get along without non-essentials and to focus attention upon the essential. Such operation will require adjustment in thought, and in habit, producing in the "Body of Christ" a vigorous new life.

A new conference for the North Carolina-Virginia Area of the Denomination will more than likely be born, when its first non-legislative gathering takes place April 30. This venture will take place in connection with sessions of the Convention of the South, Southern Convention and Southern Synod while they are assembled in Greensboro, North Carolina, April 28, 29, and 30. These sessions will provide opportunity for a first serious look at what the United Church will be like in action.

General Synod's proposed program of "Racial Justice, Now" must be defined and fitted to the economic, social and cultural needs of the Church in this area. Managing this problem will tax both the patience and the seasoned wisdom of our people and their leaders. For the race issue is a problem which modern citizens cannot evade; they must live with and handle it.

The chief concern of our people ought to be their Christian witness before this generation. American Protestantism, according to recently released figures, managed only a .77 numerical net gain in membership during the year 1963. This is less than 1% net increase. This fact strongly implies that there is something wrong with the way we Protestants are presenting the Christian Gospel. Either our witness is emphasizing the wrong things with bad motives, or we lack conviction in telling the story. If the conduct of the early Christian Church can be relied upon for guidance in this connection, our job is to generate a fellowship so warm, and to tell the story with such conviction, that the rest of the world will know that our only hope of redeeming society is the Gospel.

Another unprecedented area of opportunity is church extension. Piedmont North and South Carolina, including Tidewater, Virginia, is virgin territory for economic, industrial and cultural progress. Yet, in

this section, during the year 1963, the United Church affected not more than three new church starts. The population is increasing, and with it the need for spiritual guidance. That the United Church should be doing something aggressive to meet these needs is something more than a primary assumption. This is no time to

Report Of Editor To Conv. Executive Committee

February 18, 1964

The Christian Sun, as represented by its editor, feels somewhat like a big, fat turkey before Thanksgiving. The axe is already removed from the root of the tree and is poised over the head. The turkey says, with aid from a ventriloquist, "Why pick on me?" The answer is simple. He has such a long neck and he persists in sticking it out — but if he didn't stick it out, he wouldn't be a turkey!

The demise of The Christian Sun appears to be imminent. This 120-year old publication seems to be headed for a transmigration of soul, but deep in its heart it had rather be climbing a mountain of transfiguration. Truth to tell, this paper has stuck its neck out time and again in the interest of the United Church of Christ, which will normally mean that the papers representing the three groups in our area should be united into one publication.

Children dislike to plan a funeral of a parent before the actual death, but in this case it would seem to be wise for the parent paper to be properly "funeralized" by representatives of the church who came later than the paper; namely, the Southern Convention and its agencies. This is called to your attention for such planning as you may deem wise.

It has been my pleasure to serve our Church by editing The Christian Sun. I propose to complete my term, which ends with June, which will complete eight years in this "spell." Evaluation of success is written in the history of our churches — some of which is good, we hope.

It seems to the editor that careful consideration should be given to the future of The Christian Sun because

- (1) of its honorable age,
- (2) of its dignity as the one such publication in the denomination;
- (3) it is the only continuing contribution as such of the original Christian Church;

"kick up" troubles or to aggravate problems. It is an opportunity to give people a "lift" where they need it most. Help and encouragement, now, adds up to a better society and liberal service later.

Here, then, are some of the more urgent issues which alert Christians in Southern Synod and adjacent areas of the Church will meet in the New Year. Can we manage them? Actually we have no choice. "We've gotta manage them," or they will manage us!

—E. & R. Standard

(4) of its value in interpreting our denomination to the churches of the area

(5) of the subscribers who have paid in advance; and

(6) of the need for molding our area into the United Church of Christ.

It is easy to say that there should be a conference promotional paper printed and furnished free to all families in the United Church of the area. It is quite another thing to deliver such a paper without a subscription list and rate. Furthermore, serious consideration should be given to the education of our people in matters of religious living and denominational ideals.

These matters are important and the turkey gobbler is not just saying, "Why pick on me?"

F. C. Lester

"SCHOOL" IN VALLEY VIRGINIA

A "School for Christian Living" will be held three Monday evenings (7:30-9:15) at Woodstock, Virginia, for United Church of Christ people — February 24 and March 2 and 9.

Classes include "Mark's Witness to Jesus Christ" led by Rev. Robert D. Myers; "Marriage and Family Life" led by Mr. and Mrs. Grant Stoltzfus, directors of "Concord Associates." Mr. Stoltzfus teaches courses in marriage and the family at Eastern Mennonite College and she is the founder of the nationwide "Heart to Heart" radio program; "Understanding the Bible," led by Miss Priscilla Loud, who teaches in the Weekday Religious Education program of Rockingham County; and "Christianity and the Arts" led by Rev. and Mrs. Kenneth Bishop.

Rev. Edouard H. Taylor is co-ordinator for the school. There is no registration fee, but each church school contributes something. Mrs. Mark Andes and Mrs. Robert Grim will be responsible for a display of books which may be purchased.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

ACTIVITIES AT ROSEMONT

The Rosemont P. F. participated in the three church services January 26, 1964, in observance of Youth Week.

Instead of the annual Youth Banquet we decided to have a bowling party on February 1, 1964. Each P. F.'er bowled three games. After bowling our group went to Rich's for hamburgers.

Approximately thirty people were there, including Rev. Melvin Dollar, a former pastor of Rosemont. Everyone seemed to have a good time.

MOONELON CENTER NEEDS COUNSELORS

Again comes the call for men and women to serve as small-group leaders at our 1964 camps and conferences. We need 64 this year. This year will be a fine one for both youth and adults participating. The theme will be "What Really Counts?" Write to Rev. Richard N. Rinker if you want to share in this ministry.

REMAKE-A-LAKE PROGRESS

Richard N. Rinker

The Convention Pilgrim Fellowship has taken on a \$3,000 project for this year, hoping to raise this sum before summer camps begin. The money will be used for renewing the lake on the grounds at Moonelon Center, with proper attention to landscaping and drainage problems. To date, nineteen groups have shared in this goal: Lakeview (Burlington); Greensboro, First (3 groups); Christian Temple at Norfolk (Jr. High); Beverly Hills (Burlington); Windsor; Southern Pines; Apples Chapel; Parkway (Winston-Salem); Pleasant Ridge at Ramseur; Belows Creek; Liberty Vance (Henderson); Shallowford; Waverly; Spring Hill (Waverly); Suffolk, Bethlehem; and Sanford. Gifts have also been received from individuals and groups of adults, for which we are grateful. The sum received as of February 11 was 640.99. Let's go, P.F.'ers! \$2,359.01 yet to go. Get it in so we can get going on the work itself, which will not begin until the goal has been achieved.

YOUTH SUNDAY AT PLEASANT RIDGE

Linda Rumley, Reporter

On Youth Sunday the Senior High Youth Fellowship of Pleasant Ridge United Church of Christ (near Ramseur) was in charge of the worship service.

Participating in the program were: Organ and Piano Prelude, Johnny Beane and Keith Lowdermilk; Call to Worship, Willie Dee Cox; Invocation and Lord's Prayer, Howard Lowdermilk; Announcements and Welcome, Paul Joyce; Responsive Reading, Johnny Newell; Prayer, Sue Dunn; Scripture Reading, Lola Jane Wright; Offertory Sentence, Martha Joyce; Service of Sharing, Wayne Hubbard; Director of Youth Choir, Linda Rumley.

Morning Message: What The Church Means To The Community, Sarah Lowdermilk; What The Church Means To Me, Janice Carter; What Can I Do For The Church and Community, Doyle Allred; Benediction, Linda Rumley. The ushers for the program were Franklin Allred, David Brown, Gene Joyce and Jimmy Smith.

YOUTH WEEK AT BETHLEHEM

Altamahaw, N. C.

The young people of the church had charge of the morning worship service at Bethlehem Church, near Altamahaw, in keeping with the spirit of Youth Week.

Those participating in the service were: Linda Kernodle, Larry Madren, Larry Carter, Carol Moore, Sandra Saul, Junior Simpson, Elizabeth Barber and Dazel Garringer. The three youth speakers had as their subjects, "Youth In The Church" and "Youth in the Community." We feel that the young people did a good job.

—Mrs. Paul Madren,
Church Clerk

Dudley Elvery II, student minister, preached at our Richmond church as Youth Sunday was observed January 26. Members of the Pilgrim Fellowship sharing in the service included: Nancy Blackburn, Joe Talley, Diane Hoover, Jane Whitley and Chuck Culbreth. Ushers were Mary Proctor, Adrian Culbreth, Jean Blackburn, Henry Usher, Jr., Robert King and Suzanne Miller.

"The Youth And The Church"

Betty Green

The following message was given at Morrisville February 2. Others sharing in the Youth Sunday service were: Linda Bridges, call to worship; Larry Carnes, invocation; Beverly Cotten, responsive reading; Jeanette Lynn, scripture lesson; David Sears, prayer; Ann Walton, offering; Emily Carnes, poem; Allen Sears, benediction. Special music was provided by the cherub and youth choirs, including a duet by Myrna Robertson and Sherry Bridges. Organist was Susan McGee and choir director was Betsy Robertson. Ushers were David Sears, Jerry Davis, Allen Sears, Johnny Scoggins. Mrs. E. L. Cotten, Jr., was the counselor who helped in plans for the service.

We would like to think together this morning on what the youth can do for the church and what the church can do for the youth. Let's not forget that time is moving on and history is being made.

Recently Pope Paul VI, head of the Roman Catholic Church, made his historical pilgrimage to the Holy Lands. He did not have time to visit the huge stone fortresses built by the Turks almost a thousand years ago in the city of Acre. These fortresses were built to keep the armies of Christian crusaders from landing. The Christian armies were never able to

retake the lands where Christ was born, where he was buried and which he made sacred to the Christian world. It remained in the hands of the Moslems. Yet only a few weeks ago, Moslems cheered Pope Paul, a Christian, as he walked down the streets of Jerusalem. Four hundred years after the Christians stopped battling, another sect of the Christian world fought an even bloodier battle on the continent of Europe and left thousands to die like flies. When that battle was over, man's right to worship was over in Europe and many sought America to worship as they pleased.

It has taken a good many centuries to achieve religious peace. But many questions have arisen as to what lies ahead! Ask yourself these questions:

1. What does lie ahead?
2. What kind of world are we living in and what kind of world do we want?

The answer is up to the YOUTH!!! Shall we continue to have wars as in the past or shall we have a Christian world? This is the job of today's YOUTH.

Did you know more than half of America's total population will be under 25 years of age by the end of 1965! Already there are over 44 million young people between the ages of 10 and 25. These startling statistics report that the exploding population will have a large effect on schools and colleges, on present merchandising and future employment patterns, and on the home-construction industry. But more important for us is the effect on the churches.

What Can Church Do For Youth?

Just what is the church doing for this youth? Are the youth getting adequate training and do the youth have adequate leadership today? Remember, youth today is your leader of tomorrow! Will we be prepared?

The Church has a distinct set of responsibilities toward the youth and everyone. The church — the pastor, the leaders and the members — will have to assume the definite responsibility toward the children and their families from baptism onward. They should provide the kind of Christian fellowship in which children can grow up to know themselves as a part of God's household. The church must support parents in their responsibility to provide a Christian home, to provide adequate Christian education facilities and effective Christian teaching in Sunday School and confirmation classes.

The pastor and the deacons must plan and conduct its worship in ways that will help all its members — youth as well as adults. The pastor has a responsibility to prepare sermons that are related to the needs and responsibilities of people of all ages, so that young as well as old may find God speaking to them through the sermon. It is the Church's responsibility to include all the main elements of Christian worship in a meaningful sequence, including adoration and praise, confession and renewal, hearing God's word, thanksgiving, and dedication. Also the church will want to celebrate the Lord's Supper fairly frequently. If a relationship is developed between the pastor and individual youth and between youth and adult it will cause fruitful thinking as to the meaning of the church's worship for young members. Another responsibility of the

church is to be the sharing of Christian fellowship. This gives the youth respect as persons who have something valuable to contribute. The church should also provide opportunities for young people to render Christian services in the church and the world.

These responsibilities of the church can only be carried out in one way, that is by the cooperation of the members of the Church and their willingness to work to provide these opportunities for the youth.

What Can Youth Do For the Church?

In our late president's inaugural address, he made the historical statement: "Ask not what your country can do for you, but ask what you can do for your country." Now let's phrase this quotation to say — "Ask not what your church can do for you, but ask what you can do for your church."

By getting adequate training, the youth can be an inspiration to the older members of the church. He can be an example to

ABOUT OUR WRITER

The pastor of Morrisville, Rev. Harvey Carnes, tells us that Betty Green, 16, is a student at Cary High School, Wake County, the daughter of Mr. and Mrs. W. A. Green. Her grandmother is Mrs. Stella Clements Green, who is an active member of Morrisville Church at age 79. Betty is the great-granddaughter of Rev. W. G. Clements, founder (1872) and first pastor of the Morrisville church and organizer of at least six other Christian churches in the Southern Convention.

younger members, he can be a leader and develop the church into a more spiritual place to worship. If the youth is given a chance to develop his leadership by becoming a leader he may ask himself these many questions:

1. Why was I chosen?
2. How do I feel about being chosen?
3. Do I feel — Scared, flattered that people should pick me, humble that so much trust should be placed in me, resentful that I have to do what others won't do, confused as to how to get the job done, unsure because I know my own weaknesses, dependent, needing other's help, or independent, feeling "Now's my chance!"?

As for all human beings, the "Whys of leadership" may leave the youth with mixed up feelings at first. After searching for the answers, the youth in later life may be able to determine what his position is in the church.

In 1963, these headlines confronted the world:

Thousands arrested in Birmingham demonstrations.

UN facing serious financial crisis.

Students in Brazil suspended from school after campus riot.

Protestant students join revolutionary demonstrations in Brazil.

Many Americans seem indifferent to world problems, say foreign visitor.

German youth leave for reconciliation work in Israel.

Supreme Court decision on school prayer arouses controversy.

Vatican Council opens new era in Protestant-Catholic relations.

Britain excluded from Common Market.

Expert says U. S. lags behind in race to the moon.

The youth, to face all these problems of today's world, must have a mission in the world. This is the youth's mission:

To live as Christians in this complex world amid the conflicting forces that compete for man's loyalty, the changing currents of social and cultural life.

To establish personal relationships with Christians of other national background.

To find out what people are really like, what their problems and hopes and feelings really are.

To learn how Christians everywhere are seeking to fulfill their calling to follow Christ.

To discover that truly in Christ there is no East or West, and that He does overcome the barriers that separate us from one another.

To learn that God's world is wider than our little corner of it; that His church is greater than our limited experience of it.

To see ourselves as others see us and to learn from them better to know ourselves and our mission.

Jesse H. Ziegler, associate director of the American Association of Theological Schools says this about the fall enrollment at our accredited Protestant seminaries:

"Student enrollment in programs oriented to the parish is reduced 391 from 1962; enrollment of students preparing for teaching increased by 236." By these statistics we need to know that ministers are needed all over the world. People may think that the only place there is any need for the minister is the countries without the Christian religion. It may be true, but what about our own country today? It was recently said that foreign countries were planning to send missionaries over here to the United States, your country, state or even your own community, to help the civilization with its racial problem! When

(Continued on Page 15)

Diamond Jubilee Campaign

"As I See Elon College"

By Paul Frazier, Director
Diamond Anniversary Campaign

(Mr. Frazier is a Presbyterian layman, a graduate of a church-related college in Indiana, and presently is associated as a senior director with Ketchum, Inc., a leading fund-raising counselling firm in the U. S. Mr. Frazier also directed the campaign for the Congregational Christian Home for Children four years ago.)

Today no one disputes that private colleges and universities are necessary and permanent parts of the pattern of higher education. As a nation we are determined that our higher education shall be free from centralization and monopoly. We are seeing to it that there will continue to be independent campuses with the liveliness, individuality, and temper of adventure which make many such institutions good in themselves and contributors to all education.

A liberal arts college such as Elon College works with the most valuable resources in the world — the minds of young people. It is devoted to developing young people who can be leaders in an age beset by unsolved problems and uncertainties. Elon College places the emphasis on the individual, each student respected for his ideas, his ambitions, and his potential. Not only does Elon try to give a thorough academic education, it gives a young man or woman a broad range of knowledge and the ability to perceive the interrelationship of all knowledge — its oneness.

Christian colleges such as Elon inspire students to zestful encounter with truth and Christ, the Lord of truth. Through Christ, the Lord of truth, they will become bearers of hope to the world of today and tomorrow. It is hardly the function of church colleges to teach elemental "do's and don'ts" of morality. Such elements can be left to the local church. The primary responsibility of the church college is so to communicate the content and technique of learning that students yearn and are able to match their mettle with those who are devoid of Christian faith and experience in their lives.

The truth of the Christian faith, through the educational processes, must find a practical expression in the lives of those graduated from the church-related colleges. This has been my experience with Elon College. It has had an impact upon the church through the lives of its graduates. Many ministers now serving congregations in the Southern Convention received their training at Elon College. Along with these



Paul Frazier

ministers are a great number of dedicated laymen who serve the church in various capacities on the local level, the conference level, and the convention level. The influence of Elon College reaches out through the lives of these individuals, making an impact for good upon the church and society in general. Of this we can be proud.

It now becomes our responsibility as we celebrate the Seventy-Fifth Anniversary of Elon College to assure the continuance of the work of Elon for the next seventy-five years.

ELON COLLEGE NEWS

Professor Jack O. White, assistant professor of music at Elon College and director of the College Band, attended the National College Band Directors Association in Miami, February 13-15.

* * *

Elon College Alumni Chapter Meetings, March 20th — Newport News; March 24th — Norfolk.

* * *

Dr. Robert Moss, President of Lancaster Seminary, Lancaster, Pennsylvania, was on the campus of Elon College, Wednesday, February 19. He spoke at a chapel program on his experience at the Second Vatican Council. He met informally many students and faculty members.

MY REACTION TO THE ELON CAMPAIGN

Reverend Carl Wallace, Chairman
Eastern North Carolina
Conference Committee

Seventy-Fifth Anniversary Campaign
For Elon College

(Mr. Wallace is the Minister of the Church of Wide Fellowship of Southern Pines, North Carolina.)

A few years ago while attending Elon College as a member of the senior class, I knew that sooner or later the equipment and interior of the main buildings would have to be renovated. Even the desks and fixtures were out of date. They are good buildings, but have been used. In conversation with professors, I also discovered that salaries were low, and even though these have increased, I know that the scale is still minimal in relationship to state schools and proposed community colleges. Therefore, I am convinced that the Seventy-Fifth Anniversary Campaign is needed. Furthermore, the fact that this is a time when college education is becoming the rule rather than the exception places before us a challenge and opportunity heretofore unknown.

Elon College is a mission recipient of our churches in North Carolina and Virginia. In our mission endeavor more than any other way we express the will of our Heavenly Father. Church buildings and large crowds for worship are only means to the greater end of mission response. I am glad the Campaign is placed before us at this time because it gives us a relevant, legitimate need to fulfill and increases our mission response. In doing this, our purpose as a Church is enhanced.

Why respond to the call of Elon in this Seventy-Fifth Anniversary Campaign? After all, there are other mission concerns. My response is the same as when my wife asks for new shoes for my daughter. I examine the need and then find the money. Sometimes the budget must be reshuffled and sacrifices are entailed. Nevertheless, I respond favorably because my daughter is a part of my family. Elon College is a part of our Church family.

VALLEY ALUMNI MEETING

The Virginia Valley Elon College Alumni Chapter and church representatives will have a meeting at Southern Kitchen, New Market, Virginia, Saturday, March 7, at 6:30 p.m. All Valley Alumni are invited to be present, together with all pastors of our churches and two or three representatives from each church.

The Man Born Blind

Background Scripture: John 9:13-17, 24-38.

Devotional Reading: I John 5:2-6.

Memory Selection: **But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**
I John 1:7.

A DOUBLE PROBLEM

The blind man presented a double problem. **Before he was healed**, he presented the problem of why he was blind to the disciples. "Who did sin, this man, or his parents, that he was born blind?" They felt sure that one or the other was responsible — all suffering came from sin, was their assumption.

Now sin does bring suffering, but all suffering is not due to one's sin. It is true that when a man sins, he sets in motion a train of consequences which has no end. But it is also true that some suffering is due to the fact that we are all bound up in the bundle of life and sometimes suffering is due to the sins of others, and such suffering as Jesus says is "a means of demonstrating what God can do." Suffering not only enables a man to glorify God by his use of it, but it also reveals the compassion of God and his pity for the sufferer.

After he was healed the blind man presented a problem to the Pharisees. They were so bound by tradition, and blinded by prejudice that they could not accept a plain fact. The fact that Jesus had healed on the Sabbath day, and especially by mixing clay with spittle — which constituted work, and work was prohibited on the Sabbath day — scandalized them. How stupid can some folks be! They were more concerned with tradition than with the cure of a suffering human being. And they were so blinded by prejudice that they refused to face a fact. There are none so blind as those who will not see. I heard once of a man who said he did not eat fried onions because he was afraid he would like them, and he did not want to like them, so he would not eat them!

Perhaps a word should be said about Jesus' action in using spittle and clay in curing the blind man. What may seem to us as unhygienic and even repulsive action, was quite common and generally acceptable in that day. Spittle, and especially spittle from a distinguished person, was believed to have curative values. Jesus was simply using the methods and customs of his day. Thus he kindled faith, too, and aided a cure. Even to this day, the efficacy of any medicine or treatment depends at least as much on the patient's faith in it as in the treatment of the drug itself.

A COMEDY OF ERRORS

There is a strain of comedy in the occasion. Here is a man who had been born blind — this is the only miracle in the

gospel in which the sufferer is said to have been afflicted from his birth. He now sees.

First they try to make out that it was another man. Then the Pharisees say that the man who did this was a sinner. They asked the parents of the man about the matter, and because they were afraid of the pressure that might be brought to bear upon them, passed the buck and told the Pharisees to ask their son. Still they would not believe or accept the stubborn fact that this man had been healed of his blindness. It would be a comedy, if it were not a tragedy. The strategy of the Pharisees is clear and has contemporary aspects for today. **RIDICULE, INSULT, THREATENED FORCE, PUNISHMENT.** How modern it sounds! How true of the situation in many sections of our country today!

A GROWING FAITH

The experience of the blind man shows a growth in faith. When first asked who had healed him, he replied, "A MAN CALLED JESUS." Later, under questioning he referred to Jesus as "A PROPHET." Still later he insisted that Jesus must have been "THIS MAN OF GOD" to do such a thing. And finally when Jesus revealed to him that he was "THE SON OF GOD" the man worshipped him. Here is a growing faith. One might well start with belief in Jesus as a man. But if he obeys and walks in the light he has, he will come to recognize and acknowledge that Jesus is the Son of God.

THE MORAL OF THE STORY

And now the writer of these NOTES goes back in memory to an event which took place over forty years ago. The scene is the spacious reading room of the Day Mission Library of Yale University Divinity

SUNDAY SCHOOL LESSON

MARCH 8, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

School. A group of young ministers, first year men, were gathered there for an informal service with that great spirit, Dean Brown. He read for the Scriptural background of his informal message this ninth chapter of John. Then he commented somewhat as follows: He said most, if not all, of you young men, have come out of conservative backgrounds. You will undoubtedly meet here with liberal ideas, ideas that may trouble you and threaten to upset you and unsettle your faith. I think the experience of this blind man may help you if and when this happens to you. Let me call your attention to two simple principles or facts in this story. First of all **THIS MAN OBEYED THE MASTER.** When Jesus told him to go to the pool of Siloam and wash, the man did not argue or dilly-dally or demand proof, he simply obeyed, obeyed where he could not understand. He did what Jesus told him to do. In like manner, said the good Dean, come what may, follow the leading of the spirit of the Master, obey him, be loyal to him, try to do what he tells you to do. That I put first because it is first. Follow the gleam. Be true to the vision.

In the second place **WHEN THE MAN COULD NOT MEET THE QUESTIONS AND THEOLOGICAL ARGUMENTS OF HIS OPPONENTS, HE FELL BACK ON HIS PERSONAL EXPERIENCE.** "Whether he be sinner or no, I know not; but this one thing I do know, **WHEREAS I WAS BLIND, NOW I SEE.**" Dean Brown said that he took it for granted that every man there had had an experience with Christ, that he felt that he had been called, that Christ had come to him in a personal way; that it was a vital and real, even if not a vivid experience. He urged us to take our stand on that fact. Everything we faced must be judged in the light of that central and supreme fact. It was to be the touchstone, the crucible into which we put the new ideas, the standard by which we tested them. And even as I write these words, I thank God for Dean Brown and these simple and strong words which were my rock and my fortress not only through Seminary but through a long ministry. And even today I thank God and take courage. There have been many times when I could not understand some things or explain some mystery. But always in my mind and my heart went back to that night in Dover, Delaware, when in the People's Church I committed my life to Jesus Christ, and like John Wesley found my heart strangely warmed. There have been many things that I have not been sure about. But I have always been sure about that. And that event and that experience have been the rock on which my life has been built and my ministry founded.

Visits To Rosemont And Great Bridge

Dear Friends:

This past Sunday, February 16th, my son, Wesley, and I left Elon very early to drive to Chesapeake, Virginia, for the purpose of attending the Churchmen's Fellowship at Great Bridge.

Prior to the meeting that afternoon I visited the Rosemont Church and had the opportunity to speak to the combined Adult Sunday School Classes and express to those responsible our deep appreciation for their sponsorship of two of our children — Dianne Cates and Lee West. The Women's Fellowship of that church sponsors Dianne and the John Morrison Bible Class sponsors Lee West. Both groups are very generous in helping with the support of these two children. As a former Pastor we were also glad of the opportunity to express our joy over the splendid progress the church is making. Under the very capable leadership of the Reverend Carroll Lewis, Rosemont church continues to increase its witness to the cause of Christ in stewardship of time, talent, and possessions.

From Rosemont we went to the Great Bridge Church, which is also located in Chesapeake, and shared in the 11:00 o'clock service. This was our first opportunity to visit Great Bridge since they constructed their new sanctuary. This is certainly a most beautiful and worshipful sanctuary and one of which the church members have a right to be very proud. Under the very fine leadership of Reverend Garland Bennett this church has great potential in witnessing for the cause of Christ in the community. They have a splendid group of laymen who work together in a most effective way. This was evidenced by the wonderful way they entertained the Southern Convention Churchmen's Fellowship.

In the afternoon at the mid-winter rally we heard an excellent address by Reverend Carlton C. Johnson of Atlanta, Georgia, on the subject: "Time In The Sun." In the evening we heard a very challenging address by Rev. John R. DeSousa of Bloomfield, Connecticut, who is an assistant to the President of Bangor Theological Seminary at Bangor, Maine.

At the Churchmen's Fellowship meeting we were also impressed with a quartet of four young men from the local high school. They were members of the varsity football team who had gotten together and formed a quartet and in a very able way made use of their talents. In a time when there seems to be so much delinquency among our youth, it is certainly thrilling to see young people use their talent in such a

positive and constructive way as these four young people are doing.

The greatest thrill of all was to see the Great Bridge Church filled to capacity with laymen from all over the Southern Convention. It was an inspiration within itself to hear all of these men singing in a song-service lead by Mr. W. H. Baker. We are

happy to see our laymen responding more and more to the challenge of being better witnesses for the cause of Christ.

The Fellowship elected Mr. William H. Baker of Newport News as their President for the next biennial term. We are sure that under his fine leadership this organization will continue to grow and progress.

REPORT FOR FEBRUARY 17, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Eastern Virginia Conference	\$ 90.67
Eastern North Carolina Conference	4.00
North Carolina and Virginia Conference	50.25
Total	\$ 144.92

SPECIAL OFFERINGS

Wildemere Beach Congregational Church Sunday School	
Milford, Connecticut	\$ 18.00
Women Federation Berlin Congregational Church,	
New Britain, Conn.	25.00
Mrs. Fred Breising, Whitewater, Kansas	1.00
The Kayopha Unit, Church of Christ Congregational, Milford, Conn. ..	10.00
Sunday School Mission Fund, Federated Church,	
Grass Lake, Michigan	50.00
Liberty Spring Christian Church, Suffolk, Virginia	73.90
Rosemont Christian Church, Chesapeake, Virginia	5.00
The Duke Endowment	7,286.66
Mr. and Mrs. Thomas W. Cates, Burlington, N. C.	5.00
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Lynnhaven Colony United Church, Virginia Beach, Va.	40.10
In HONOR of: Jesse L. Bishop, Jr.	10.00
In Memory of Robin Reid	
In Memory of William T. McNeill (2 Memorials)	
In Memory of Mrs. Selma Jones Pierce	
In Memory of I. N. (Ike) Andrew	
In Memory of Mrs. Margaret Cromwell	
In Memory of Mrs. Mildred Southern Maxwell	
In Memory of Everton L. Morris, Sr.	
In Memory of Mr. Archie Maness (5 Memorials)	
In Memory of Rueben Matthews and Riley Matthews	
Total Memorial Gifts	\$ 102.50
Special Gifts	\$ 119.30
Total	\$7,751.46
Total for the Week	\$7,896.38

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Stewardship And Missionary Resources Available

(Suggested by Southern Convention Office)

Stewardship Council Packets (issued 3 times each year)

Including: Our Christian Enlistment materials; Christian Mission Digest 1963-64; a 6 session study course on mission; The Urban Revolution (a biennial emphasis item); Our Christian Mission to Southern Asia (a biennial emphasis item); . . . and more!

Available: Mailed free to ministers, one copy each packet (plus 2 for staff if requested). Additional packets — \$1.00. Stewardship Council, United Church of Christ, 1505 Race Street, Philadelphia 2, Pa.

United Church Herald (issued biweekly)

Including: Articles of inspiration and information materials for group-discussion; a vision of the wider fellowship to which we belong.

Available: Subscription — \$2.50/year individual; single copy — .15. United Church Herald, Circulation Office, 1720 Chouteau Avenue, St. Louis 3, Missouri.

United Church Sunday Bulletin Service (issued weekly in groups of one month)

Including: 2- and 4-color four page folders related to the Christian year last page articles presenting concerns of the total mission a regularly supplied, attractively reproduced service.

Available: Subscription — 90c/100 on regular basis. United Church Sunday Bulletin Service, Circulation Office, 1724 Chouteau Avenue, St. Louis 3, Missouri.

Task Force (issued bi-monthly)

Including: Interpretive articles on work of national instrumentalities; "Moments of Concern" depicting true events of life in our mission; planning hints and available resources.

Available: 10 free copies to each church and mailings to concerned workers on request. Subscription — 60c/year. Stewardship Council, see address above.

Calendar of Prayer (issued annually for use beginning October)

Including: Biographical information about UCC missionaries (UCBWM); addresses of all missionaries of UCBWM; maps of mission fields served by our fellowship; prayer calendar arrangement.

Available: Single copy — 25c; 6 copies — \$1.00. United Church Board for World Ministries, 475 Riverside Drive, New York 27, New York.

The Christian Sun

Including: Weekly prayer list of missionaries; current missionary information.

Available: \$3.00 per year, Box 336, Elon College, N. C.

Desk Calendar and Plan Book (issued annually)

Including: Month by month listing of programming opportunities; lectionary and seasonal emphases; ample space for notes, either daily or monthly; 18 month calendar — each month covering two 8½x11 pages; directory of instrumentalities of UCC with addresses.

Available: \$1.00/copy (SC-P-0363-18M). Central Distribution Service, 1505 Race Street, Philadelphia 2, Pa.

Curriculum Supplements

Including: Pamphlets giving instrumental information; study materials related to mission; resource lists; material on biennial emphases.

Available: Packets for children, youth or adults. 95c each age group packet. Stewardship Council, see above address.

Friendship Press Publications (issued in accord with biennial emphases)

Including: Books, maps, pictures, filmstrips; present emphasis as well as past topics materials available.

Available: Catalog on request with titles and prices; age range includes kindergarten through adults.

United Church Bookstore, 1505 Race St., Philadelphia 2, Pa.

Program Opportunities for Adults (supplements issued annually)

Including: Worship resources and inspirational items; biennial emphases materials; program planning help.

Available: Loose-leaf binder and contents/\$4.00; supplements available annually. Central Distribution Service, see above address.

Directory — Materials for Our Christian World Mission.

Including: Listings of all publications relative to denominational program and emphases; audio-visuals by subjects; departmental analysis of resources available.

Audio-Visuals

Including: Film library of filmstrips and motion pictures; tape recordings and teaching aids.

Available: listing of titles available on request — 5c each; films loaned free except for return postage. Audio-Visual Library, Box 336, Elon College, North Carolina.

Rev. F. A. Hargett, Sr., was recently honored by the church he has served for 37 years, St. Stephens, Greensboro, upon the completion of 50 years in the ministry. He is a past president of the Convention of the South.

Youth And The Church

(Continued from Page 11)

we think about sending missionaries to foreign fields, let's think about using some in our own country, too.

Another vocation that the youth may consider is teaching in the church, in the community or in all parts of the world. Teaching is a worthwhile experience and is badly needed. Directors of music are needed also to help us enjoy the full meaning of worship in the church. To carry on the functions of the church there is a need for good secretaries and treasurers. Most needed of all is just good workers that are not afraid to face the problems put before the church. All these kinds of people are needed in the church to spread the word of God. But before the youth is given the chance to decide what he wants in life, let me read **ten things I wish I had known before I was 21**, taken from **The Christian Sun**.

1. That it was really important to be a Christian.
2. What I was going to do for a living — exactly what my life-work would be.
3. That my health after 30 depended in a large degree on what I put into my stomach before I was 21.
4. How to take care of money — that I was really a trustee of what I had.
5. The asset of being neatly and sensibly dressed.
6. That habits are mighty hard to change after you're 21.
7. That worthwhile things require time, patience and work.
8. That the world would give me just about what I deserved.
9. That a thorough education not only pays better wages than unskilled labor, but it brings the best of everything else.
10. The value of absolute truthfulness in everything.

And one more for extra thought — That my parents weren't old fogies after all!

Every youth should take these things into consideration in planning his life work. But for the present time, let's think how the youth can help their church of today and maybe the youth can then say:

This is my church and the decisions it makes are my decisions in the eyes of the world. We are not afraid; but we need friends. Moreover, we need to be right, for we are Christians. My Church in 1964! What shall it be? It will be like you and me. It will be what we are, and what we make it. Let's make it good, let's make it the best in 1964!!!

CHRISTIAN SUN.

"The Lord God is a Sun and Shield."

Vol. I.

HILLSBOROUGH, N. C., JANUARY, 1844.

No. 1.

ESTIMATE OF THE FATHERS

The following article was extracted from the Christian Observer, and taken by that paper from the Edinburgh Review.

The Fathers (say the Reviewers) will receive, and ought to receive, just the degree of respect that we should pay to any other men and no more; that is, their orthodoxy will be in proportion to their knowledge, good sense, freedom from prejudice, honesty, and opportunities of forming a judgment. It may be supposed, indeed, that the last circumstance, considering their proximity to the Apostolic age, would give them a decided superiority over every other class of writers; but it is very possible that their disadvantages in other respects may depress their authority in the greater number of cases below that even of a third rate student of Scripture of a later age—just as a man with bad eyes may not see an object so clearly at fifty yards, as another with good eyes may see it at half a mile. Now, almost all the Fathers have had very bad eyes; and, what is worse, they attempted to remedy the defect by still worse spectacles. On this point the reader will find some admirable remarks in Dr. Shuttleworth's treatise on Tradition.

The reason of this phenomenon is not far to seek. Many of the Fathers, indeed, were men of unquestionable genius, and of large erudition, (such as it was;) and small portions of many of their writings may be read with profit. But they were all, more or less, tainted—most of them deeply

—with the false maxims and pernicious prejudices which characterized their day; and from the influence of which, without being more than human, it was impossible that they could be free. This is no disparagement to their genius or their learning, any more than it is disrespectful to Descartes or Kepler to affirm, that, having been early imbued with false principles of science, they constructed theories which we do not feel bound to reverence, because we reverence the men. We can separate Descartes from his "vortices," and Kepler from his fanciful analogy between the laws of the planetary system and the "five regular solids." In like manner, we may well despise the interpretations of Origen, without despising Origen himself.

That Christianity should be fearfully corrupted, and that at no remote period from its origin, was not only natural, but inevitable, unless a series of perpetual miracles had been wrought to prevent it. Brought suddenly into conflict with many systems of false philosophy, and of the most degrading polytheism, and attracting converts from all nations and all ranks, was it likely to be received and retained in its perfect purity? Falling on such a million-sided surface as the humanity of that day, it was impossible that the heavenly light should not undergo all sorts of refractions; let down into such a pit of mephitic vapors, it was impossible that the lamp of truth should not burn dim. Christianity did much for its converts, doubtless; but it could not and did not pretend to release

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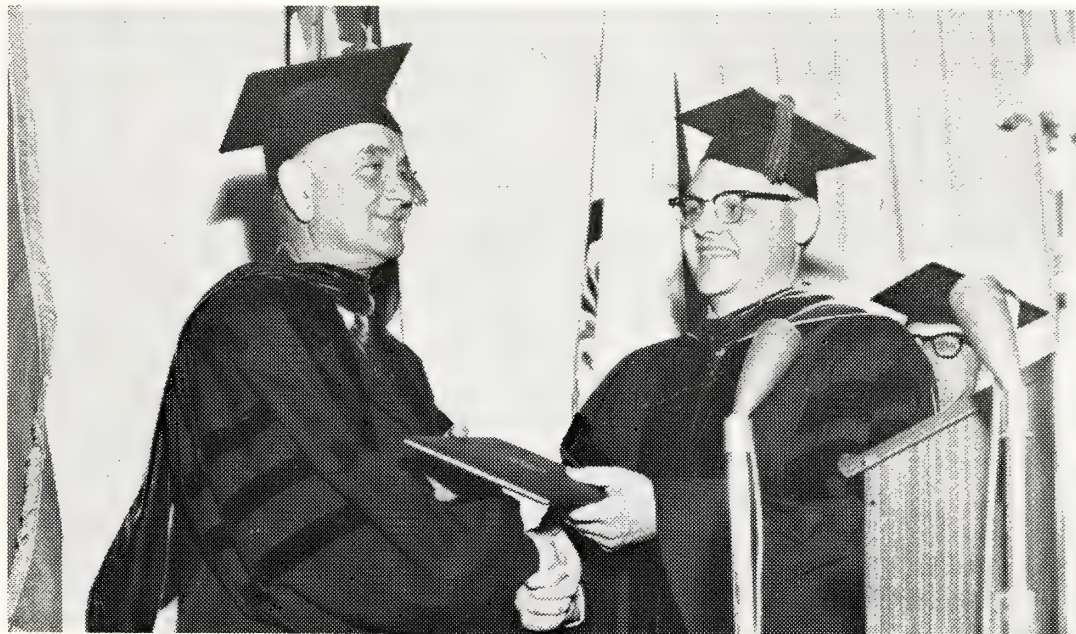
Elon College Founders Day

Founders Day will be observed at Elon College this year March 11, exactly 75 years from the day the college was chartered by the state of North Carolina. Speaker will be Dr. Franklin H. Littell, professor at Chicago Theological Seminary. Southern Convention members are invited to share in this occasion (see article on page 12).

The picture below reminds us of Founders Day in 1962 when the then vice president of the United States, Lyndon B. Johnson, arrived on the campus by helicopter to share in the day's activities. That was a memorable occasion, and so will the Diamond Anniversary observance be this year.



Dr. Franklin H. Littell



Presidents Johnson and Danieley

EDITORIALS

Renewing Christian Experience

Christian experience is constantly in need of renewal. Yesterday's experience is inadequate for today. The fires of faith and hope and love must be fed constantly, or the flame dies, and before we know it only cold ashes remain. The courage that was adequate some time ago may turn to fear and faithlessness unless it is renewed by conversation with the God of all grace and power day by day. Loyalty to the highest and best may change to allegiance to the low and base unless there is constant consideration of what really counts. That profession of faith so accurately dated in the long ago may be only a memory, and will be unless there is a constant dedication to the same God who so graciously forgave and redeemed on that important date. Religion is not static, but religious experience may become stagnant, and will unless it is constantly refreshed by the waters of life that flow freely from the throne of God.

It is the open mind and the open heart that can find refreshment from on high. It may bring a satisfying feeling to think that one is a conservative, but if conservatism means that one never lets new light shine into his soul it is a dying pity, for without light there can be no life. And light is new every day in our part of the world. Those who profess to be "liberal" may be as hide-bound as anyone else, for they may never rethink their position, and may be as out-dated as last century mathematics. It just does not pay to cling to the ancient thoughts without giving them a chance for renewal. Neither is it good to say the same prayers over and over until they become a ritual without significance. Christian experience is renewed day by day, or it is neither Christian nor experience. It is only a memory, a recollection of something buried in the dead past.

Lent challenges us to renew our allegiance to Christ. It was in this period of our Lord's life that so many turned back and followed him no more. And it was in this same period that the disciples became newly aware that there was no one else to whom they could turn for eternal life.

A renewed study of the life of Christ, especially the last days when he was being harrassed, when he fought back with truth, when he was denied by those who should have stood by him, and when he was crucified, such renewed study may open the mind and strangely warm the heart. Great hymns of the Church through the ages, sung or simply read, may stir the soul and set the mind to work on thoughts that are refreshing. Prayers of those who have known the Lord in the inner recesses of the heart can be of great aid and act as fuel to the fires of the soul. In it all must be the desire to know and to do the will of the Infinite. Selfishness and prejudice must be burned away so there will be room for love.

When Easter comes life can be new for each of us, and it will if we have sought to renew Christian experience and deepened devotion.

Growing Churches

Sometimes church people become so absorbed in church problems that they forget the business of the church. That is a strange statement, isn't it?

What is the business of the church? There are many good answers, but none better than that given by Jesus who said:

"I will build my church—
I give to you keys of the kingdom."
and

"Make disciples
of all the nations."

The unity of the church is of tremendous importance, and it is finding its fulfillment in our time through mergers of denominations, national and world councils of churches, new understandings between Protestants and Catholics, and through world missions. But unfortunately Christians are not increasing as rapidly as the world population. We are greatly concerned with ecumenicity — and we should be, for the time is long since past when Christians can afford to fight among themselves. But, as Jesus said about giving, "this we ought to have done, but not to have left undone the weightier matters."

People in the Southern Convention appear to be much more concerned with church problems now than in the last generation. We are tremendously interested in realignment — a bringing together in our areas of former Evangelical, Reformed, Congregational, and Christian churches. BUT, and this is really a big but, there seems to be more concern about the color of the people that may need to sit by each other for worship than we are about winning sinners to the fellowship of Christ. If this is a fact, if it is a true interpretation of what is happening to us here in our beautiful Southland, we are sinning against ourselves and the Lord of all life. Our commission is to win the lost, to reclaim sinners, to be a saving influence among men. For this Jesus died. And to this work we are all called.

Whether there shall be one Conference in North Carolina and Virginia, or whether there should be two; whether a dividing line should run north, south, or through Richmond; whether The Christian Sun should be combined with other papers and be reduced in size; how we are to maintain two colleges, two homes for children, several training centers for youth and adults — all such questions are important but they fade into insignificance in comparison with the Commission of the Master to "make disciples" of those who are not. If we fiddle away our time and fail to fulfill our mission, we certainly shall be ashamed when we stand before the cross on Good Friday and come to the Resurrection Day without any new members of the Church for which Christ gave his life. Growing churches is the great need of our world. More churches, more members, and better people — this is our task.

Our Denominational Leader At Virginia Council



Mrs. David D. Baker

Mrs. David D. Baker of New York, associate general director of United Church Women and editor of **The Church Woman** will be the featured speaker at the annual meeting of Virginia United Church Women. It will be held March 10-11 in the Noland Memorial Methodist Church, 5510 Huntington Avenue, Newport News.

Helen Baker, whose late husband was the editor of the Evangelical and Reformed **Messenger**, serves on the Commission on Christian Unity of the United Church of Christ. She is also one of our representatives on the Consultation on Church Unity, which also involves the Methodist, United Presbyterian, and Protestant Episcopal Churches.

A writer of curriculum materials and Friendship Press mission study books, Mrs. Baker has been a teacher in mission schools in Japan and Iraq. In 1955 she was a member of United Church Women's Fellowship Team which made a goodwill tour around the world.

She is a graduate of Heidelberg College and has studied at McCormick Theological Seminary and the University of Edinburgh. She is the recipient of three honorary degrees.

Mrs. J. Paul Gruver, Virginia president, expects enough trading stamps turned in at the meeting to provide two "Harvester" station wagons for migrant work.

Bible study will be led by Mrs. Baxter Mow of Roanoke, who was a missionary in India for 17 years and who taught 18 years at Bethany Theological Seminary, Chicago.

Laymen of First and Shelton Memorial churches in Portsmouth held a joint session at the latter Monday evening, February 24.

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Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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HAW RIVER UNITED CHURCH OF CHRIST

Mrs. Nina Williams

On Sunday morning February 16, the young people of the Haw River United Church of Christ had charge of the worship service. They did a very fine job.

The call to worship was given by Morris Jones. The responsive reading was led by Norris Jones. John Cook had the morning prayer. The announcements were made by Tony Byrd. Debbie and Carol Crabtree sang after which the youth choir sang "Open My Eyes." The sermon was given by Wayne Brewer. His scripture was Isaiah 40:29-31. The ushers were Michael Jones, Roy Hardin, Pete Coble and Boyd Williams. The acolyte was Tommy Cathey.

The service was very impressive and helps us to know that we have some great leaders in our church for the future.

* * * *

Chaplain H. G. Elsam will speak March 21 at 7:00 p.m. at Haw River United Church of Christ on "Southeast Asia." He lived in that area for many years.

The first three Sunday evenings in March Bible study centering around the booklet "Mission By Royal Authority" will be held at Mt. Zion, Mebane. This is sponsored by the Women's Fellowship.

This issue contains several prayers, and material used in a World Day of Prayer meditation, which could well be used in our churches. You may wish to save your copy for future use.

Mr. Paul Frazier, Presbyterian layman who is campaign director for the Elon College Diamond Anniversary Fund, and Dr. W. T. Scott, director of church relations at the college, spoke at First Christian, Burlington, February 23.

A Fine Arts Festival will be held in the new Catawba College-Community Center, Salisbury March 2-15. It will include a program by the Detroit Symphony Orchestra; music by the college choir, brass ensemble, concert band and "Catawba Cutups"; "Romeo and Juliet" by the college drama department; and a faculty music recital.

Morning Prayers

By the Reverend Richard T. Andrews, Jr.
Minister of Mt. Zion Congregational Church,
Cleveland, Ohio

CHAPLAIN

at the Third United Church Assembly
Atlantic City, New Jersey

Monday Morning
January 27, 1964

CALL TO WORSHIP

As a little bird
Flies into the leafy vastness
Of a tree,
As a little rivulet flows into the
Swelling vastness of a sea,
As a little seed sinks into the
Spreading vastness of the earth,
O Lord our God — let us come to Thee.

As thou hast made us to feel the morning
Wind upon our limbs,
Help us to feel Thy presence as
We offer our prayers to Thee.

Devanesen

INVOCATION

O Thou by whose grace we are privileged
to greet another day, we pause now to
ask thy benediction on all that this day
may bring.

Let now the hush of thy presence fall
upon us and lift up our hearts as we lift
them up to thee and in thy great mercy
hear and receive the matins which we
bring.

O Thou to whom we come so often by
custom and pray by rote, asking so much
and expecting so little, be Thou pleased
to purprise us with a true awareness of
Thy presence and deepen us down to sin-
cerity. We do many things simply because
they have been prescribed for us and be-
cause they have always been done. By
thy grace, O God, forbid that we should
approach Thee in such a careless manner;
and by ways known only to Thyself enable
us to come now to Thee in prayer with
humble hearts and contrite spirits in order
that we may be acceptable in thy sight
and fashioned into worthy instruments for
thy service. . . We have come to this place
from the far corners of our land to devise
more acceptable ways whereby thy church
may witness more effectively for thee in
the present age and become more nearly
what it ought to be if it is truly to be the
visible body of our Lord. . . In our dis-
cussions and proposals, remind us again
and again that we cannot speak to or for
thy church unless first we have been spoken
to by thee; for only then can we say that
we seek **thy** will and not our own will.
Hold ever before us the fact that we are
finite and that it is just possible that we
can err in our judgements, and cause us

One Great Hour Of Sharing — March 8

TEACH HIM TO FISH

John Blaker Herod

"Give a man a fish and he will eat for
a day. Teach him to fish and he will eat
for the rest of his life. . ." This old proverb
explains the basic policy of Church World
Service as it serves those in need.

It will always be necessary to "give a
man a fish." Natural and man-made
disasters occur every year — floods in
India, Ghana and Yugoslavia; famine in
Brazil; an avalanche in Peru; homeless
refugees and poverty victims in Africa,
Hong Kong, Palestine, Korea, and other
parts of the globe. Through One Great
Hour of Sharing we have helped meet needs
in these critical areas.

But we are also teaching men to "fish"
— we are teaching self-help. Church World
Service has enabled refugees in Korea to
reclaim needed land from the Yellow Sea
by building dikes; refugees in Hong Kong
have been taught skills in dressmaking,
knitting, and other crafts that have helped
them become self-sufficient. In India tools,
livestock, and education in skills raise
living standards. In the Congo poultry
raising is being taught and supervised. In
Palestine cisterns and irrigation projects
are under way.

Twenty-four denominations in the United
States cooperate with churches in Africa,



Asia and Europe to make Church World
Service possible. You can become a part
of this world-wide ministry of love by
supporting One Great Hour of Sharing.

"In Christ there is no East or West
In Him no South nor North
But one great fellowship of love
Throughout the whole wide earth."

to remember that every issue has at least
three sides; our side, the side those op-
posing us favor, and the side **thou** wouldst
have us take.

Amid all the noise of traffic and the
clamor of voices, enable us to hear thee
in accents loud and clear, and to gain the
courage to follow thy leading even when
it would cause us to leave our well worn
ruts and venture out into uncharted
regions. . . Lift us above the petty and the
trivial, the routine and the unimaginative,
and frustrate our every effort to reduce
the great to littleness and make the little
great.

Thou knowest the hopes we entertain,
the dreams we harbor and the great and
noble things we would do for thee — and
Thou knowest how often we look at the
world about us and become filled with
terror and ask ourselves who is sufficient
for the need of these times. . . In Thy great
love, speak to us in such moments, O God,
lest we be tempted to flee to the false
security of a cave as did thy prophet of
long ago. Remind us of the multitude of
those who in this our time, still believe in

the promise, and who are guiding their
lives by the best that they know, in the
hope that goodness may yet prevail. As
we set our minds to the tasks which sum-
moned us here, make us in these days a
true part of all mankind, sharing its hope,
suffering its miseries, and striving for the
better way.

Only Thy presence, O God, can keep us
from having gathered here in vain, so we
beseech thee to stir us into aliveness of
spirit — lest we go through this meeting
like sleep walkers and spend our days
here as in a dream. We offer our prayer
in the spirit of Him whose name we bear
— even Jesus Christ our Lord. AMEN.

ONE MAN'S CONVICTION

I am convinced myself that there is no
more evil thing in this present world than
race prejudice, none at all! I write de-
liberately — it is the worst thing in life
now. It justifies and holds together more
baseness, cruelty and abomination than any
sort of error in the world.

—H. G. Wells

The Christian Sun

Laymen Memorialize Martin Garren

H. H. Cunningham

A motion presented by D. Marsh McLelland and approved by the Churchmen's Fellowship during the business session of the recent Rally instructed the out-going chairman to appoint a special committee which would be charged with the responsibility of planning a fitting and durable memorial to Martin T. Garren. The hope was expressed that as a result of this action a determined Convention-wide effort would be made by our laymen to keep alive the memory of this outstanding layman.

The committee appointed pursuant to McLelland's motion consists of William H. Baker, chairman, and the presidents of the conference churchmen's fellowship.

The newly-elected officers of the Churchmen's Fellowship are as follows: Chairman, W. H. Baker, 1028 24th Street, Newport News, Virginia; Vice Chairman, Robert C. Baxter, Box 755, Elon College, North Carolina; Secretary and Treasurer, J. Lee Lassiter, 943 East Montgomery Street, Henderson, N. C.

MARTIN T. GARREN

BEING CONSCIOUS of the loss sustained by this Fellowship in the death of our brother, MARTIN T. GARREN, on September 7, 1963;

REMEMBERING the great value and extent of his aid to us in our common search for God;

AND MOVED by the desire to express our love for him and our admiration for his life and work;

BE IT NOW RESOLVED by the Churchman's Fellowship of the Southern Convention of Congregational and Christian Churches:

THAT WE ARE GRATEFUL to Almighty God for the life of this good man, and grateful that we were allowed to live with him and to know him;

THAT WE ARE INDEBTED to him for his unvarying loyalty and constant service to his Church, this Fellowship, The Southern Convention and the causes of Christianity everywhere in the world;

THAT WE HONOR him for his extraordinary qualities of character, nobility of purpose and inspiring leadership;

THAT WE RECOGNIZE his great accomplishment in leading the Southern Convention as its lay president for four years;

THAT WE CHERISH his memory and will keep fresh in our hearts his great spirit, to the end that his labors in the Kingdom, by God's Grace and our efforts, shall never die, but shall continue and multiply, making future generations of churchmen to rejoice, give thanks and sing.

Southern Convention Activities Calendar

March 11 — Elon College Founders Day
March 21 — W. N. C. Laymen's Rally at Pleasant Hill
March 26—Maundy Thursday.
March 27—Good Friday.
March 29—Easter Sunday.
March 30 - April 10—Spring Rallies for Districts—Women's Fellowship, So. Convention.
April 5—EVA Pilgrim Fellowship Rally at Windsor, Va.
April 9 — Western North Carolina Mid-Year Conference, Asheboro.
April 10-12 — Christian Vocation Retreat, Moonelon.
April 19 — Pulpit Exchange in Western North Carolina Conference.
April 20-22—United Church of Christ Ministers' Study Conference on Christian Education, Holiday Inn, Burlington, N. C.
April 28-30—Southern Convention Biennial Meeting at Greensboro.
May 1—World Fellowship Day.
May 2-3—N. C. & Va. Pilgrim Fellowship Rally at Moonelon.
May 3-10—Festival of the Christian Home — Christian Family Week.
May 18-20 — United Church Ministers' Convocation, Blowing Rock.

March 3, 1964

FIRST SERVICE IN NEW CHURCH AT APPLE'S CHAPEL

Sunday, February 23, was a red letter day for the people at Apple's Chapel, when they held the first service in their new church.

The original church bell erected in a miniature church steeple in the front yard was rung by Jack Scott as a signal for service to start. The people marched from the Sunday School led by Mr. G. C. Murrell, 92 years old, and Mrs. R. E. Apple, two honored members of the church. Special recognition was given to others of the oldest members of the church. So honored were: Mr. and Mrs. G. C. Hardy, Mrs. Martha Ingold, Mrs. Ethel Michael, Miss Mary Thomas, Mrs. Laura Gerringer, Mrs. Thelma Cook, and Mr. and Mrs. Ira Chrismon, Mr. and Mrs. Toy Apple, Mr. and Mrs. Henry May, Mrs. Vera Cook, and others.

The people entered the church as the junior choir and senior choir sang "Forward Through the Ages" and "The Church's One Foundation." As a part of the worship service Mrs. Mary Brown gave a report of the building committee and Percy Price reported for the building finance committee. Mr. E. A. Braxton, general contractor, and Mr. Vernon Lewis, architect, gave the golden church key to E. H. Thompson, chairman of the building committee, who in turn gave it to Mr. G. N. Brooks, chairman of the church trustees, with the charge to keep the new church for the good of mankind and to the glory of God.

The climax of the service was a most inspiring sermon by pastor Collie Seymour on the subject "A Day to Remember." An anthem, "Praise Ye the Lord," was sung by the senior choir. The whole service was inspiring and uplifting, and truly a day for all to remember.

Four hundred people were in attendance.

We are looking forward to Sunday, March 8, when we will hold a consecration service in the new church. Superintendent Clyde Fields will preach the sermon. Rev. Bland Leebrick, a former pastor, will also take part in the service. That afternoon from 2:30 to 5:00 we will hold open house and invite all our friends to visit with us.

VALLEY MID-YEAR CONFERENCE will be held Sunday, March 8, at Bethlehem, 2:30-8:00 p.m., with a "covered dish supper." This is the first time the mid-year session has been held on Sunday. It is hoped that many laymen and "career women" who cannot attend Conference sessions on a week-day will be in attendance. Rev. Mark W. Andes is the new president of this Conference.

World Day Of Prayer Message

Asheboro

Mrs. Fred Macon

(Mrs. Macon, former mission teacher in Nepal, is the wife of a Methodist minister serving rural churches in Randolph County, North Carolina. She is a graduate of the University of Pennsylvania and Boston University.)

The World Day of Prayer is truly world-wide.

Last year in
city of Katamandu in Nepal
small group of Americans, Indians,
Europeans, and Japanese
met in an old palace for
observance of this day—
happy that they could
be a part of this great circle of prayer.

Today all over the world
groups large and small
are meeting in the
fellowship of prayer.

In cathedrals, in mud huts, in centuries old
churches, in new sanctuaries, yes, per-
haps even in palaces—
people—
the people of God are praying
for each other
and for the work of our Lord;
mutually uplifting in intercession.

Thanks be to God!

Let us Pray—

"O Lord, we thank thee for the redeeming
power of the unceasing intercession
and for the stream of love which is ever
flowing from thy throne of grace.
Help us to remember thy prayers for us
in our time of temptation or need.
Help us to pray with thee for the needs of
all men, lifting them into thy presence
so that thy grace may meet their every
need.
For thou art the Lover and Saviour of
all."

You and I believe in intercessory prayer.
That is why we are
here today—
to pray for our fellow men.

The act of verbalizing
a petition to God is an
important part of (and indeed centered)
to Christian living.

Yet would any of us here this morning
limit prayer only to spoken words?
The Word becoming flesh in Christ,

The appearance of God in him
leads us to an understanding of
prayer that involves our whole self,
our minds
our spirits,
our hands,
our lives.

In his book, "Honest to God,"
Bishop Robinson says
some things that may speak to us.
He suggests that
one element of prayer is
when we meet God in the
midst of the
rush and problems of the day,
when we participate meaningfully with
other persons.

He writes this—

My own experience is that
I am really praying for people,
agonizing with God for them,
precisely as I meet them,
and really give my soul to them.

It is then, if ever,
in this intercessional relationship.
that deep speaks to deep
and the Spirit of God
is able to take up our inarticulate
groans and turn them into prayer.

It is afterwards that I find
one needs to withdraw—
as it were, to clarify on tablets
and bring to obedience the
revelation given on the mount. . .

But to open oneself to another
unconditionally in love is to be
with him in the presence of God,
and that is **the heart of intercession.**

Intercession is to be
with another at **that depth**,
whether in silence,
or compassion,
or action.

It is the responsibility to
meet others with all I have.

There is a sense in which
the Christian
has to go into the world in
unconditional love in order to
meet God; for
'God is love' and He who does not love
does not know God."

Jesus came as the Great Intecessor,
between man and man.—
and between man and God.

He became involved
with their personal situations.

He urged them to be
merciful to each other
"Let him who is without sin among you
be the first to
throw a stone at her."

He shared a meal with Zaccheus when
in those days the sharing of a meal meant
that you were willing to share
your life with that person.
His prayer life was never far from hearing
and answering the needs of people.

We all want God's help
in our lives
but few of us want it in the lives
of others enough to
become personally involved. . .
that is, to care enough to go
not only the 2nd, but the 3rd and 4th mile!

To **care enough** to agonize
thru another's difficulty and
to offer whatever assistance possible.

Dr. Howard Thurman, Dean of the Chapel
at Boston University,
and the first Negro to receive a key to
the city of Daytona, Florida,
tells this story about himself.

In 1915 he left home to attend
high school 110 miles away in
Jacksonville
as there was no school that he could
attend that was any closer.
It was a very emotional experience for
him—
the very thought of leaving his family
at such an early age was upsetting.

"I went off to the railroad station,
bought my ticket and went to check
my trunk.
The agent said, 'You can't check that.

The law says that the tag has to be
attached to the trunk,
and this trunk has no handle.
'You'll have to send it by mail.'
So I went out back of the station
and sat down and just
poured out my heart in tears
because there went all my dreams.

When I opened my eyes I noticed a pair
of feet,
and my eyes literally crawled up those
feet
until I looked into this man's face.

He had on blue denim overalls.
He dipped his left hand in his pocket,

look out a bag of tobacco,
from another pocket took a cigarette paper,
and solemnly rolled himself a smoke
while he said, 'Is it that bad?'

He moistened the cigarette and put it in
his mouth,
reached in another pocket for an old-
fashioned
kitchen match, ignited it on his thumb,
lit the cigarette, and looked at me and
said:
'Boy, what are you crying about?'

I told him and he said, 'Come with me.'
He took me around to the railway express
door
and asked, 'How much does it take to
send this boy's trunk to Jacksonville?'
And the man told him.

So he took a rawhide money bag out of
another overall pocket,
counted out the change,
took the agent's receipt
and gave it to me.
Then he said—

'If you are trying to get out of this town
to try and make something of yourself, the
least I can do is send your trunk.'

And he walked down the track smoking
his cigarette.
I had never seen him before, nor since.
I don't know who he was,
don't know anything about him.
He's a very important man.
I met God that day."

Isn't it precisely as we meet another in
need—
as we allow ourselves to care,
as we call upon God in Christ
at the very moment of deep encounter
with a person or group of persons—
that prayer reaches its ultimate fulfillment?

This is what our Lord meant when he said:
"I was a stranger when ye took me in,
naked and ye clothed me,
enhungered and ye fed me"

and "Inasmuch as ye have done it unto
the least of these, my brethren, ye have
done it unto me."

The "sacrament of the coffee cup"
is a new phrase to indicate the deep
sharing that is possible
between persons,
and with God
over a mere cup of coffee, as the time
when deep does speak to deep.

In order that this property be called a
sacrament,

both elements are necessary—
a person or group and God.

God need not always be mentioned,
but his presence must be acknowledged
in the heart.

To paraphrase Paul in Phil. 11
The heart that looks not only to its own
interests,
but also to the interests of others. . . .
the heart that is emptied taking the form
of a servant.

The heart that says:
I pray to God that your burdens might
be lifted. . .
and the heart that takes up the yoke that
the other's burden might
be made lighter.

This is the consummation and fulfillment of
intercessory prayer!!

That we might recognize him
in the confrontation of persons,
we must also know him in the
starkness and soul-searching of our
aloneness
and in the joy of corporate prayer
such as we have here today.

We are told that we
must **abide** in Christ
as the branch abides in the vine
in living union — in growing sustenance.

The vine supplies the branch and in the
same manner the Christian
is nourished and sustained
by Jesus Christ.

"Whatever you ask in my name, I will do
it. . ." John 14.

In the Hebrew tradition,
to ask for something, or to do something
'in the name of' someone,
meant to do it in
accord with His will.

Jesus clearly says that when prayer
is offered
in his name, or
according to his will,
he will answer.

Unfortunately most of us do not knock
until in despair,
with defeat over-running our lives
when at last we cry out,
"Thy will be done, not mine."

Complete surrender to God is thrill for a
life-time,
we can become new persons and

lead new lives .
The way may not be easy
but in his company the
burden is light.

Prayer is a struggle—it demands
something of us—
it demands our fullest attention,
our time, **our daily time**,
our willingness to be led by the Holy
Spirit.

We must go into the closet for deep
communion, and
we must also come out again
with the mission to go into the world.
To be involved in the "stuff" of life,
to bring the love of God to bear
in every situation.

And finally, let us never forget
that we do not go out alone in love to
our neighbor.

The Lord always precedes us and
grants us his presence and guidance
in all that we do in His name.

THREE PRAYERS

MY PAST

May it teach me Wisdom;
May it be renewed by Memory;
May it be covered by Mercy.

MY PRESENT

May it be enriched by Thoughtfulness;
May it be strengthened by Obedience;
May it be made useful by Service.

MY FUTURE

May it become real by Faith;
May it be brightened by Hope;
May it be enriched by Love.
—John H. Vincent

MODERN ART AND FOLK MUSIC INTRODUCED

A "different" Family Night was held
at the Elon College Community Church
February 23. About 150 people shared in
an evening of art and music related to
the Christian experience, according to Dr.
W. J. Andes, pastor.

After an introduction to the meaning of
modern art, groups of ten went to church
school rooms for interpretations of pictures
being used in the new United Church Curri-
culum. These were led by college students
under the direction of Chaplain John
Graves.

While waiting their turn for the "tour,"
the others heard a program of folk music.
Following the learning opportunity, all went
to the Parish House for light refreshments
and conversation.

Persons — Not Statistics

B. Kenneth Anthony
Board for World Ministries

There is a great difference between "knowing about" and "understanding" things. When Mrs. Anthony and I were on our way home in October from the Hong Kong conferences on interchurch aid in East Asia, and stopped off in Calcutta to see the Bengal Refugee Service program, we discovered this fact again.

We drove from the Dum Dum airport into Calcutta at twilight. We knew about population pressures and could quote statistics on the continuing plight of refugees from East Pakistan. But even coming directly from Hong Kong with its burden of migrants, we were not ready for the ride through ten miles of deprived humanity. Norman Vincent Peale had just been there and had written in his column of this drive as one of the most woeful experiences of his life.

In Calcutta we found in our hotel "no room in the inn" — no double room, that is — so for the same price, we had a minor maharajah's suite. This was as disconcerting as the drive. And in the morning when we peered down through the lattice at people sleeping on the sidewalk outside a lovely garden, our discomfiture was complete. But perhaps it wasn't bad. We heard God speaking in a simple symbol from the sidewalk there.

Among the sleepers were a family of four. They had put canvas on the pavement, lain close together, pulled another piece of canvas over them. As we watched, their day began, with modest dignity. The man and boy bathed scrupulously, shorts and all, at the community pump. They sat and talked a while. Then the young mother set the toddler in front of her on the sidewalk, under the roof they shared with God himself, and played with the child the India version of pat-a-cake pat-a-cake baker's man. That had a strange effect on new young grandparents! It broke our hearts.

The little game so universal, and family love so eloquently expressed, were the perfect foil to us for the dead weight of statistics and discouragement. We got dressed to go and see the Bengal Refugee Service — but now it was not to confront a problem, it was to meet a group of the children of God. As Earle Ballou used to say about relief work, we may not solve the problem of hunger, but we can feed some hungry people.

The BRS is a thrilling idea, conceived as among a possible half-dozen major and significant rehabilitation projects, one or two to a continent, in which all the World

Council churches would participate. It was originally defined in a sociological study made by Dean Herbert Stroup of Brooklyn College, a United Church colleague on the board of Church World Service. BRS has had some vicissitudes but now seems ready to go. It is responsible to the National Council of Churches of India. The largest grants have come from West Germany. The able new director is Keith Dowding, an Australian Presbyterian pastor.

In the refugee colonies we saw social workers on the job, small and adequate model homes, cottage and community industries (like the fabrication of bangles from large sea shells), educational projects, milk distribution to children. BRS is one of the most exciting challenges to Christian service anywhere, because there is so much to do.

OUR POVERTY

This is our poverty
That we do belong to each other
Nor serve one another.
We go each his own way
And do not care for our neighbor.

We pray thee, O Lord:
Redeem us from this estrangement,
Redeem us out of this loneliness.
Deliver us from the sin that divides
us.

Join us closely in true love.
Have mercy upon all thy children.

Lord we believe; help thou our
unbelief.

Amen.

(from *The Church in
Germany in Prayer*)

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

Formerly known as Constantinople, now a cosmopolitan city, population 1,459,528; related institutions, American Academy for Girls, Uskudar and American Board Publication Department.

March

- 8—**Ofelia Miranda-Menendez** began her three-year term in 1960 as a teacher of home economics at the American Academy for Girls. Happily she continued service at that school bringing to the girls in Turkey benefits of her experience as an elementary school teacher and a teacher in home economics in her native El Salvador.
- 9—**Miss Patricia Lynette Saylor** was appointed in 1962 for a three-year term to teach English at the American Academy for Girls, Uskudar. One of her interests is music —she plays three instruments.
- 10—**Mr. and Mrs. Jerry A. Scheideman** are on a five-year appointment as teachers at Uskudar. Mr. Scheideman teaches art and art history at the American Academy. As a non-objective painter, he is finding great satisfaction in the exchange of ideas with the Turkish painters in Istanbul. Mrs. Scheideman teaches science on the junior high school level. They are finding the opportunities of family life in the Muslim community a challenging aspect of their work in Turkey.
- 11—**Mr. and Mrs. John W. Scott** have been in Turkey since 1946. At present Mr. Scott teaches science and supervises the student cooperative store and photography club at the American Academy for Girls. Mrs. Scott teaches English in the junior high section and teaches adult classes for women in the school's Home Economics Association. The Scotts also spend a lot of time promoting and heading work camps and have assisted in organizing and teaching adult classes in night school. They are on furlough 1963-64.
- 12—**Miss Susan Lee Walcott** was appointed in 1963 to teach English for three years in the American Academy for Girls, Uskudar.
- 13—**Mr. and Mrs. Donald Everett Webster** feel that their life has come full circle as they serve for five years as associate missionaries at the American Academy for Girls. Professor Webster teaches philosophy and psychology and Mrs. Webster, in addition to seconding her husband on his various assignments around the world, at present is teaching and supervising the youngest pupils in school. Mr. Webster has done research and written an outstanding book on Turkey.
- 14—**Miss Jeanine Beryl Wehr** was appointed for a three-year term as a teacher of English in the American Academy for Girls.

Davao Fire — Brokenshire Memorial

Full details are not yet available, but the latest batch of cables enables us to sketch the story as it affects Brokenshire Memorial Hospital.

The main building of the hospital was completely destroyed and with it the frame building currently used for some of the Nursing School classes. Most of the equipment has been lost, but there appear to have been no casualties. One report from Manila mentions two deaths — one an elderly patient (apparently from heart failure) and one a patient on the operating table at the time of the fire. However, the cable from Emma Noreen in Davao mentions no casualties, and a second cable from Manila (Dr. Frei, our Field Representative) refers to Manila newspaper reports as inaccurate and insists there were no casualties.

Fortunately, the dormitory of the Nursing School is intact (and, with it, the library, presumably). The students have been moved to the church (the implication is that the church escaped damage despite the fact that the fire must have swept much of downtown Davao); and the dormitory is serving as an emergency hospital. During the fire, patients were evacuated across the river to San Pedro and to Davao General Hospital. Miss Noreen indicates that the Nursing School expects to resume operation at once with an affiliation with the government hospital. The United Church Board for World Ministries had already made \$45,000.00 of CHEF funds available for the Nursing School; and, as a matter of fact, the building operation was scheduled to begin this month.

As soon as the first cable was received Monday morning, February 10, our Division of World Service made available \$2,000 for emergency needs in Davao. These funds were cabled to Dr. Frei in Manila and on to Brokenshire. At least part of reconstruction costs should be covered by the insurance policy which the Board carries.

We are in constant consultation with Church World Service and are assured that CWS in the Philippines is coordinating its efforts with the Interchurch Commission on Medical Care, coordinating agency for all Protestant medical work in the islands. Mr. James McGilvray, formerly executive secretary of the Interchurch Commission and now Medical Secretary for the United Presbyterian Commission on Ecumenical Mission and Relations is making contact with the head of the Naval Medical Center at Bethesda, Maryland, a personal friend and former chief of the Navy Hospital at Subic Bay in the Philippines. We hope

through these channels to be able to provide this emergency equipment, giving us additional time to respond with shipments of equipment and grants of reconstruction funds from the USA.

Our reply to the many inquiries already being received: **Any materials sent to the United Church Board for World Ministries at this time cannot serve the emergency need. Money gifts can make available supplies close at hand and, of course, aid in the work of reconstruction.**

Paul R. Gregory
Pacific Area Secretary
United Church Board for
World Ministries

February 13, 1964

WOMEN'S FELLOWSHIP OF CYPRESS CHAPEL CHRISTIAN CHURCH

Mrs. J. P. Byrd

Southern Asia was the topic of the mission study book heard at the quarterly meeting of the Women's Fellowship of Cypress Chapel Christian Church, February 17. Mrs. Henry Rountree, president, welcomed the members and visitors and informed us that we would take a trip to India. Mrs. C. Wesley Brinkley, program chairman, took over and devotionals were conducted by Mrs. Vernon Rabb. Her topic was "The Cross" and she read from Luke and Matthew and offered prayer.

A musical reading, "There is A Man on the Cross" by Mrs. C. Wesley Brinkley was accompanied at the piano by Mrs. Vernon Babb. "The Story of the Cross" was given by Mrs. Elmer Jordan and Mrs. Johnnie Speight. Mrs. James Lewter reviewed the mission study book "Southern Asia." Mrs. A. E. Byrum led in prayer for the youth of India.

Mrs. Walter Bryant introduced the speaker of the evening, Miss Mary Helen Foster, Education Director of the Nursing School of Obici Memorial Hospital, Suffolk, Va., who talked on her experiences in India as a U. S. Army Nurse. Miss Foster had on display various articles of interest she had collected while in India.

Gifts were presented to Mrs. James Lewter and Miss Mary Helen Foster. A business meeting was held and a social hour for the 40 members present.

"Five Nights for God" is the name given to the services to be held at Rosemont April 12-16 with Rev. Garland Bennett as guest speaker. Former member Ray Morrison will direct the music.

Mrs. Louise Snook

The Family School of Missions Pre-Lenten services will be held each Sunday night at 7:00 p.m. with the theme as "Growing Christians and our Changing Culture."

The first service was held Monday, February 17 at 7:00 p.m. beginning with a covered dish supper. The program topic was "Migrant Work in Virginia." An illustrated lecture with filmstrips was presented by Rev. Myron Miller of Richmond, Virginia. Mr. Miller is the field secretary for Migrant work in Virginia. The worship and the dedication of the Migrant gifts was in charge of the Barrett Circle.

On Sunday February 23, our Foreign Missions Study on East Asia, India, Ceylon Turkey and Pakistan was held. Mrs. William Joyner, who taught two years in Ceylon, gave us first hand information on the work in Asia. Exhibits from the different countries were displayed by the Youth Fellowship groups and the King Circle. The Johnson Circle had charge of the worship service.

On Wednesday, February 26, Mrs. Faith Drobish, who has just returned from two years teaching in Turkey spoke in our church. The Suffolk district was invited to attend.

The theme for Sunday, March 1, is Youth Ministry. Our young people will tell us what part they play in the ministry of our Church, both locally and in the conference.

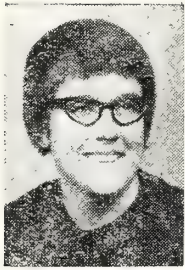
On March 8, the theme is our Home Study, taught by Rev. Lewis Bill Simmons. It will cover the part the Church plays in the growing cities of our country. The worship and special music will be conducted by the laymen of our Church.

The theme for March 15 will be on Stewardship, at which time a film, "The Gift" will be shown and narrated by Rev. Robert Marr. The Brittle and Harris Circle will use "Call to Grow" as their topic for the worship service.

On March 22, Mrs. James Klages will conduct our Bible Study on "Mission by Royal Authority." The Staley and Savage Circle will be in charge of the worship using "Our Community" as their theme.

The regular Communion Service will be held on Thursday night March 25, and will be based on our statement of faith. The young people will be in charge of this service.

Each Sunday night there will be a special program for the Cradle Roll and Willing Workers groups based on the same theme as the adults' services.



Betsy Jones

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

REMAKE-A-LAKE

It seems that we have forgotten our project of re-making the lake at Moonelon Center. It is important to me that this project be a big success because I remember how beautiful it was just a few short years back. The lake at that time provided a place of refreshment as well as a place of beauty. It also gave the camp that atmosphere that other camps had.

All it takes is \$3,000 to make this project a success. This statement does not mean that each youth group is to pay \$3,000 towards the lake fund, but it says that youth should work towards this common goal... can be raised by selling goods or having little projects like washing cars or selling your services to people in the church.

The purposes in building the lake are twofold. First it is to let other people realize that when young people work together they can accomplish great things. Second, to make the lake "an inspiring addition to the natural beauty already there."

LET'S ALL DO OUR SHARE IN REMAKING THE LAKE. Each person makes up the local group who help make up the goal. One thing leads to another so it seems that we should be a part of the whole and GET ON WITH THE SHOW!

REMAKE-A-LAKE REMAKE-A-LAKE

Yours in Christ,
Betsy Jones

* * * *

THE REMAKE-A-LAKE PROJECT

As of February 24th, the total amount received for the Moonelon Center Lake Fund stands at \$1,056. To date 23 church groups have sent in gifts for this Pilgrim Fellowship 1963-64 Project to raise \$3,000. In addition, one gift of \$250 has been received from the Eastern Virginia Pilgrim Fellowship.

If your group has not yet shared in this endeavor, please try to get it going and interested in completing the refilling of the lake at the Center. It is our hope that we can get it done before summer camps start. To accomplish this we need the

support of every youth group before early April so that the work can be planned and completed in time.

We have slightly over one-third of the goal. We need your group's support and encouragement. Send your check to the Moonelon Lake Fund, Box 336, Elon College, North Carolina.

RNR

CYPRESS CHAPEL YOUTH LEAD SERVICE

The Junior High and Senior Pilgrim Fellowships of Cypress Chapel Christian Church observed Youth Week and conducted the morning worship service on Sunday, February 2.

Judith Brinkley was organist. Peggy Harrell gave the invocation and led the responsive reading. Larry Jones read the scripture and Jackie Holloman offered the morning prayer. Kenneth Babb introduced the speaker, Miss Ellen Smith, President of the Eastern Virginia Pilgrim Fellowship, from Christian Temple, Norfolk. Ellen spoke on the Youth Ministry. Linda Hollowell gave the benediction.

The Junior High and Chapel Choir filled the choirs, using as their choral offering "Follow the Gleam."

Ushers were: Blake Monroe, Richard Baines, Bobby Babb, Steve Moore, and Roland Green.

After the service the Women's Fellowship served the group and advisors a delightful lunch. The Junior High group concluded the program with a song service and devotionals.

Advisors of the Senior group are: Mrs. C. Wesley Brinkley, Mrs. Vernon Babb.

Advisors of the Junior group are: Mrs. James H. Boyette, Mrs. Earnest Lassiter.

* * * *

YOUTH ON THE GO AT AMELIA

Marie Aiken, Reporter

The youth group of Amelia United Church of Christ started the New Year off with a bang! Their long-term project of providing folding chairs for five Sunday school classes was completed. A lot of time and work was put into this project. The first money-raising endeavor was a spaghetti dinner with plates being sold for

a dollar. Then candy was sold until the goal was reached.

The youth also had charge of the Sunday school and worship services on Youth Sunday. The following participated:

Sunday School — Frank Eatman gave the welcome and announcements; Ronnie Batten read the scripture; Fred Eatman had the prayer; Jackie Penny announced the hymns and June Bennett was pianist. the call to worship; Frank Eatman gave Worship Service — Veronica Daniels gave the Invocation; Marie Aiken led the responsive reading; Jackie gave the welcome and announced hymns; special music was provided by the youth choir; Wayne Pull offered the prayer of consecration; Ronnie Batten read scripture; June Bennett was pianist and Cameron Daniels, Randy Godwin, Kenneth Eatman and Allen Batten were ushers.

* * * *

AT OAKLAND

The Oakland Pilgrim Fellowship held its regular meeting Sunday night, February 16. The program was headed by Deborah Pruden, Action Chairman. The program consisted of a skit and a group discussion which brought out such points as the Youth's part in the church and also its responsibility to church and community.

On Saturday night, February 8, the P. F. members participated in a group basketball game. The entire group enjoyed a good time and more of such recreation activities are being planned for the future.

* * * *

YOUTH SUNDAY AT HOLY NECK

"Youth Sunday" was observed February 16 at Holy Neck United Church of Christ, Holland, Virginia. The message "Christian Credentials" was given by Mills A. March.

Others participating in the service included: Melvin Fowler, Jr., call to worship and invocation; Fay Wright, responsive reading; Sharon Gwaltney, scripture reading; Gary Milteer, morning prayer; Joan Fowler, offertory scripture and prayer; Winnie Barnes, benediction.

Special music included "Come Forth, O Christian Youth" by the youth choir and a duet by Carolyn Smith and Janice Wilkins. The pastor, Rev. Raymond Grissom, was responsible for announcements.

The Christian Sun



ELON HONOR SOCIETY INDUCTS NEW MEMBERS

The Order of the Oak, the Elon College honor society, which was formed last year to honor academic excellence among Elon College students, inducted fourteen new members at special ceremonies held in the banquet room of McEwen Memorial Dining Hall recently. The fourteen new members of the honor society are pictured above, along with Prof. Fletcher Moore, dean of the college, who is sponsor for the Order

of the Oak. Those shown left to right in the picture are Dean Moore, Fred Stephenson, Greenville, Route 1; Jack Brammer, Leaksville; Betty Truman, Burlington; Donald Johnson, Burlington; Batsy Parsley, Elon College; David Andes, Elon College; Rachel Garrard, Burlington; Edgar Powell, Burlington; Lea Mitchell, Burlington; Simeon Allen, Elon College; Mabel Peeler,

Burlington; Glenn Ford, Burlington; Larry Allred, Burlington; and Herman Hecht, Hillsboro. Dr. J. E. Danieleley, president of the college, presided over the dinner gathering and conducted the formal induction ceremonies for the honor students, all of whom are members of the junior or senior classes and all of them with a 3.3 or higher quality point rating on all courses.

"Why I Support Elon College In The Seventy-Fifth Anniversary Campaign"

Reverend Kenneth D. Register, Chairman North Carolina and Virginia Conference Committee. (Mr. Register is Minister of the Beverly Hills Church of Burlington, North Carolina.)

Why do I support Elon College? Well, in a way, I guess I feel indebted to Elon College. When I entered Elon College as a student in the Fall of 1935, I had in my possession very little of this world's goods. And if Elon College had not provided an opportunity for people of my financial status to further their education, it is very doubtful that I would have shared in any program of higher education. One thing the Register clan learned to do when we were growing up at home — **was to work**. And Elon College provided ways and means by which I could help to earn my keep by the sweat of the brow. This I was able to do. I ate, slept, made passing marks, and as far as I know, I don't owe

Elon College a dime for my schooling — so far as bookkeeping goes — but I do, and always will owe more than I can ever pay. I feel that I owe Elon College a debt of gratitude for leaning over backward, so to speak, to make it possible for me to get a college education.

Why do I support Elon College? Elon College, you might say, is "family" to me. I am one of three brothers who graduated from Elon, and my daughter is a student at Elon now. Home, church, college — these three institutions have always seemed to be important parts of the whole of life, for me and, for this reason, it would be pretty difficult for me to leave Elon out of this picture. I simply cannot put into words how I feel at this point. I guess "family" expresses it about as well as any other one word. It would be rather foolish to ask a member of a family why he supports his family. This is a relationship which comes natural to us and we seldom question why. We just do it because it is

something near and dear to our hearts.

Why do I support Elon College? I support Elon College because I am a firm believer in the church-related college. Being a product of the "Christian" branch of the United Church of Christ I still have a pretty strong feeling about the autonomy of the local church. I believe in the power and right of self government. I have no particular criticism of state supported schools, but I do feel that from the Church's standpoint, the church-related college retains the right to teach what it wants to teach and in whatever way it wishes since it is not dependent for its support upon outside sources. Some of the most important decisions a young person makes are made while in college. The college which can provide the atmosphere and training that will help these young people make "wise" choices, I am for one hundred percent. This I believe the church-related college is doing and is doing better than any other institution of higher learning.

Founders Day Speaker At Elon College

Luther N. Byrd

Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary, will be the featured speaker for the annual Elon College Founders Day program, which will be held on the campus on Wednesday, March 11.

The Founders Day program is set for the exact seventy-fifth anniversary of the granting of the charter of Elon College by the North Carolina General Assembly. The legislators chartered the Congregational Christian college on March 11, 1889, and the observance this spring marks a high point in the college's "Diamond Anniversary" year.

The principal convocation for the Founders Day program will be held in Whitley Auditorium at 11 o'clock on the morning of March 11, but Dr. Littell, the guest speaker, will make a number of other appearances on the Elon campus during his visit.

PRINCETON PROFESSOR SPOKE AT ELON

Dr. Willard Thorp, Professor of English at Princeton University and who is widely known as a student of American literature, was a guest speaker on the Elon College campus Tuesday, February 25. Dr. Thorp's visit to Elon is a part of the Visiting Scholars Program of the Piedmont University Center, the recently organized group of sixteen institutions of higher education in the central portion of North Carolina, the purpose of which is to enrich the campus programs at all important institutions through cooperative effort interlocking use of the facilities at important colleges.

Dr. Thorp, who is the Holes Professor of Belles Lettres at Princeton has also served as visiting professor at Yale, and has appeared as a lecturer in English at the University of Hawaii, University of Virginia, Harvard University, University of Minnesota, Duke University, and Rice Institute.

Dr. Thorp spoke on "The Fear of Poetry" when he addressed Elon students and faculty at the regular chapel convocation in Whitley auditorium on the 25th. He also met, at a luncheon, with a group of persons particularly interested in the study of literature. WTS

Congratulations to H. D. Lambeth, Sr., of Elon College, who received the Veteran's Award from the Grand Lodge of Ancient Free and Accepted Masons of North Carolina. He has been a Master Mason in good standing for more than 50 years.

On the previous night Dr. Littell will meet with the college's ministerial students and Christian education majors, and then on the afternoon of Founders Day he will conduct a seminar or workshop for a group of invited ministers from the Southern Convention of Congregational Christian Churches.

Dr. Littell has been a leader in the fight against Communism for nearly 25 years. In the 1930's, while an officer of the National Council of Methodist Youth, he was chairman of the anti-Communist bloc in the American Youth Congress and the World Youth Congress. In 1940 he was singled out by the Communist world as "the most dangerous youth leader in America," being thus named when he was the subject for an entire issue of the Communist Youth Weekly.

New Book Published By Faculty Member

Dr. Ferris E. Reynolds, chairman of the department of philosophy and religion at Elon College, is the author of a new book, entitled "Philosophic Problems of Religion," which is scheduled for publication early this spring by the Odyssey Press, of New York.

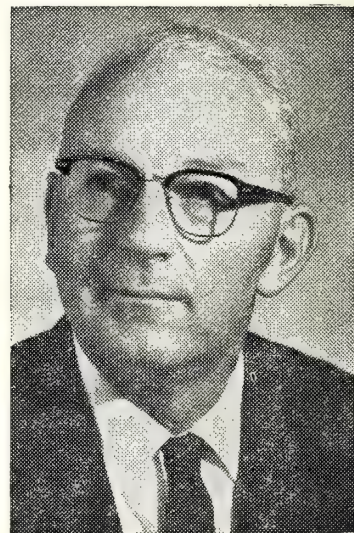
The 350-page book was designed and written for college upperclassmen and graduate students in the fields of philosophy and theology. Each of the seventeen chapters deals in challenging manner with a specific problem of interpreting religion, such as the problem of knowledge, the use of language and the problem of immortality.

This is not the first book for Dr. Reynolds, for the Elon professor had an earlier volume, entitled "An Adventure With People," published by the Christian Education Press in 1952. This book met with enthusiastic acceptance and is still recommended by the International Council of Religious Education for use in adult education classes. He has also written much other material for church and Sunday School use.

Dr. Reynolds, who has been a member of the Elon College faculty since 1946, is a graduate of Butler University in Indianapolis and of Hartford Theological Seminary, where he won the Welles Fellowship for two years of graduate study abroad. During that two years he earned the Ph. D. degree at the University of Edinburgh and also completed six months of post-doctoral study at the University of Marburg in Germany.

After World War II he was Chief Protestant Advisor for occupation forces in the United States occupation of Germany. Later he directed for five years one of the chief anti-Communist programs in Berlin and Western Europe. For his work during those years he was awarded the Knights Commander Cross by the German Federal Republic at Bonn, one of the highest honors ever given to an American by that government.

Dr. Littell, who is the son of a Methodist minister, was licensed to preach at the age of fifteen and received his education at Cornell College, Union Theological Seminary and Yale University. Long a leader in Methodist youth movements, he has represented that denomination at international conferences in Amsterdam, Copenhagen, Monterey, Oxford, Berlin and other cities of the Western World. He is widely known as a lecturer and writer on religious and social conditions.



Dr. Ferris E. Reynolds

Prior to joining the Elon College faculty, Dr. Reynolds was minister of the Second Congregational Church in Manchester, Conn., for eleven years. In addition to his teaching duties, he has served the college for many years as chairman of the chapel committee and sponsor of the Ministerial Association, which is an organization of ministerial students.

Dr. Reynolds is listed in Who's Who in America and in Who's Who Among American Scholars. Both of his sons, Wesley Reynolds and Bradford Reynolds, are graduates of Elon College, and his daughter, Carol, plans to enter Elon as a freshman this coming fall.

Pilate Judged By Jesus

Scriptural Background: Matthew 27:11-26; John 18:28 - 19:22; John 13:1-17; 34, 35.

Devotional Reading: John 19:12-22.

Memory Selection: **To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.**
John 18:37.

The preacher, painter, and poet have all tried their hand at telling about this situation, when Jesus stood before Pilate. And always the central figure was the prisoner, who dominates the whole scene. The words "Now Jesus stood before the governor," the words "Christ on trial before Pilate" are only half the story. The truth was that Pilate stood before Christ, that it was Pilate who was on trial.

A One Sentence Verdict

Sometimes history has a way of summing up a man's life in one sentence. It was thus with Pilate. He has a dubious and unenviable immortality. Even today, after more than nineteen centuries, millions every Sunday repeat in the Creed "**Suffered under Pontius Pilate.**" That is Pilate's claim to fame, the foothold he has upon the memory of people. And as long as the Church lasts, it will be thus. Could history write the verdict of your life in one sentence? Would it be for good or for evil. We spend our lives as a tale that is told. What kind of story are you writing?

Ha Ha Ha, O Consistency!

"They themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." The court of Pilate was Gentile territory. Any Jew entering Gentile territory or having contact with a Gentile during Passover week was thereby rendered unclean, and had to undergo a ceremonial cleansing before partaking of the feast. What hypocrites and cowards these stuffed shirts were! They would not violate a petty ceremonial law — but they would demand the death of an innocent man. How often men deny the basic laws of God in attention to trifles! As Jesus said, we tithe mint and anise and cummin and neglect the weightier matters of the law, kindness and mercy and love.

The Strange Ways of God

The mysterious ways in which God moves his wonders to perform is shown both at the beginning and the end of the life of Jesus. Normally he would have been born in Nazareth where his parents lived, but he was born in Bethlehem because a pagan or heathen emperor who knew nothing about the Jewish religion and cared less got it into his head that he wanted a census or enrollment made. Thus it was that Joseph had to go to Bethlehem his ancestral home to be "registered or enrolled," and it was at Bethlehem and not in Nazareth that Jesus was born. And this was in keeping with a prophecy by an humble prophet four hundred years before

that event who predicted or prophesied that Jesus would be born in Bethlehem. Let the cynic put that in his pipe and smoke it.

And here we read the words "That the saying of Jesus might be fulfilled which he spake, signifying what death he should die." The Jew could not crucify a man. The only way in which they could execute a condemned man was by stoning. They therefore had Jesus brought before Pilate that the death penalty could be imposed, as usually imposed on criminals. There again God moved in mysterious ways. In releasing Jesus to the Jews for crucifixion, Pilate was fulfilling the words of Jesus spoken before the event took place. The ways of God are mysterious and marvelous. But his secret is with those who love him.

The Travesty of the Trial

Some years ago, a capable lawyer studied the trial of Jesus from a legal standpoint. It was a travesty of justice. Every subterfuge including outright lying was resorted to in order to influence Pilate and to inflame the people. Jesus never had a chance. The tragedy of it all was that Pilate, with his instinctive sense of Roman justice, knew this. He knew that "for envy they had delivered him up to him (Pilate)."

Wishing to Please the People — The Peril of Opportunism

"And Pilate wishing to content (or to please) the people, released unto them Barabbas, and delivered Jesus to be crucified." Here is the peril of opportunism — doing what the people want, saying what people want to hear. It is the peril of the politician. Many a politician is silent on controversial matters because he is afraid that a courageous stand will jeopardize his

standing or weaken his chance of being elected or re-elected. And alas the same thing is true of some ministers. They preach what the people want to hear instead of what they ought to hear. When folks say they want a preacher to "preach the gospel" they really do not mean that. The gospel is dynamite. If the gospel is preached aright it is one of the most disturbing things in the world. People really mean they want the preacher to preach what they like to hear.

A Kingdom Not of This World

"My kingdom is not of this world." Not by military might, or technology, or organization and not even by education is the Kingdom to come. Nor by some great cataclysmic event. But by love and good will and peace working like leaven in the lump will Christ's kingdom come.

"PRISON SONGS" USED AT ELON

The theme of Sunday morning services during Lent at Elon College Community Church, as announced by the pastor, will be "Songs in the Night." (Dr. Andes says the suggestion for this series came from an article in the January issue of the "Church School Worker.")

A hymn will be used each Sunday to show the heroic history of the church through the ages — all of these are "prison songs" and are found in the new edition of the Pilgrim Hymnal.

The first four being used are: The Son of God Goes Forth to War (referring to the first Jewish Christians and martyrs); When Stephen Full of Grace and Power (referring to the first Christian martyr); A Mighty Fortress is Our God (recalling Luther's experience while under sentence of death); and 'He Who Would Valiant Be' (by John Bunyan who wrote his famous 'Pilgrim's Progress' while imprisoned).

Mrs. Douglas (Mildred McAfee) Horton, world Christian leader and an outstanding member of the United Church of Christ, was the speaker for the annual "Community Understanding Day" held in Norfolk February 21. Her subject was "Woman—Power for Action."

An annual event in the Holland, Virginia area is joint Holy Week services, with two Baptist and the Friends church uniting with our two churches. Message for the first service will be by Rev. Raymond Grissom at the Friends church.

There were 27 laymen present for a fellowship dinner, business and closing worship service at Holy Neck Sunday evening, February 9.

SUNDAY SCHOOL LESSON

MARCH 15, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

New Name For Our Home

Dear Friends:

This past week when the Executive Board of the Southern Convention met, as always there were many important actions to be taken. One of the actions which we were vitally concerned with was one of the recommendations from the Executive Committee. The recommendation was in regard to a name change for our Home for Children.

The Board of Trustees of the Home voted in its annual meeting in November to request approval of the name change by the Executive Board of The Southern Convention. The Board approved the action of their Executive Committee, which instructed the Home for Children to make whatever changes necessary in its Charter and by-laws in order that the name be changed to "Elon Home for Children."

There were a number of reasons for this desired name change. For one thing, we are in the midst of change. We are now The United Church of Christ. Instead of being the one children's home of our denomination in the nation we are now one of thirteen in The United Church. Other children's homes do not include the denomination in the title. For instance, the Children's Home at Rockwell is known as the Nazareth Home for Children, and the Children's Home located at Wombleford, Pennsylvania, is known as The Bethany Home. We felt that in order to keep our heritage and yet move forward we could use the name "Elon Home For Children." It seems to us that Elon is almost, if not fully, synonymous with Christian. Elon College was **before** the town of Elon College. Thus we feel that by taking the name of Elon we are keeping a close relationship with our heritage.

Also, we felt this would solve another problem. The question has been raised several times by some of our friends in the North as to whether we were a part of the United Church, or a part of the continuing Committee for the Congregational Christian Churches. Our name change will clarify this matter.

The fact that the proper name does not include United Church of Christ does not mean that this will not appear in our Charter as well as on our stationery and publicity material. The identity of our Home with the United Church of Christ **will** be included in our Charter as well as on our stationery and various publicity material.

As I talked with people across the Convention about this name change I found that a vast majority of people refer to

our Home, and always have, as the "Elon Orphanage." In reality what we are changing is the word "Orphanage" to "Home For Children." Then, too, publicity-wise it is much easier to use the shorter name than the longer one which we now have.

We are living in a day of change, and it is evident that regardless of whether we had merged into the United Church or not, there are a number of issues that we would have had to face. Our name change is a minor issue compared to some of the

others that are before us. The greater social issues such as integration would have had to be dealt with by the people of our churches regardless of whether we voted for the merger of our church with the Evangelical and Reformed Church.

We in our Convention will be called upon to make some very vital and important decisions at our forth-coming meeting in April. We can only hope and pray that God's spirit will prevail and that we will make the right decisions.

REPORT FOR FEBRUARY 24, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 132.65
North Carolina and Virginia Conference	86.00

Total \$ 218.65

SPECIAL OFFERINGS

Dr. A. J. Ellington, Burlington, N. C.	3.00
Dr. C. W. McPherson, Burlington, N. C.	5.00
Mr. & Mrs. W. B. Lurnley, Greensboro, N. C.	5.00
Hon. Horace R. Kornegay, Washington, D. C.	5.00
The Oscar F. Smith Memorial Foundation, Norfolk, Va.	2,000.00
Women's Fellowship, Suffolk Christian Church, Suffolk, Va.	22.50
J. W. Dixon, Brown Summit, N. C.	3.00
Triple F. Guild, Immanuel Cong'l. Christian Church, Beverly, Mass.	5.00
Union Christian Church, Virgilina, Virginia	50.00
Circle 1, Whetstone United Church of Christ, Anderson, Indiana	20.00
Ladies Social Union, Phillips Cong'l. Church, Phillips, Maine	5.00
Special Gift	.83

Memorial Gifts:

In Memory of Mrs. Annie Pattishail

In Memory of Mr. W. Burton Hair, Sr. (3 Memorials)

In Memory of Mrs. Margaret Cromwell (3 Memorials)

In Memory of Mrs. Mollie Rosemond

In Memory of Robin Reid

In Memory of Mr. James W. Bradley

Total Memorial Gifts 62.50

Total \$2,186.83

Total For The Week \$2,405.48

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder:

Please accept the enclosed \$_____ as a memorial gift to the Congregational Christian Home for Children in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to Be Written)

(Address)

Name _____

Address _____

More "Joshing" By Two Ministers

Mr. I. M. A. Corinthian
Static Street
Restwood, U. S. A.
December 5, 1963

The Rev. Jehu
Fourth Church

Dear Rev. Jehu

Sister Jones tells me that you are concerned about the members of our church who don't attend services. I don't know that you were hitting at me but I got a pretty good idea that you were. So I think I should tell you why I don't go to church much any more.

I went to hear you the first sermon; I thought maybe God had sent us a born again preacher this time. I ain't saying that you aren't but you sure did use a lot of big words in your little talk. Back in 1925 we had a preacher that didn't even know any big words. We always had the church full back then.

I have seen our church so full at meeting time that you had to bring in chairs. Sister Prude would get happy and shout all over the house and would walk the benches. You don't never see that any more do you? So I am going to tell you why I don't come.

Last October my mother's aunt Martha sprained her ankle. What I want you to know is that aunt Martha was in the hospital for two days and you didn't even go to see her. Rev. Jones came by to see her three times. You may not have met him. He don't have a church. One time I asked him to try to get one of our churches but he said he wouldn't have the freedom to preach the truth in our church.

I forgive you for not going to see my mother's aunt Martha. I don't carry a grudge. But I just don't get anything out of your sermons since you didn't go to see her.

I am going to keep my name on the books. I have been a member there all my life and that old church is precious to me.

Sister Jones said you had a call to another church. We will miss you here but if you think it is best to move on we won't stand in your way.

Sincerely yours,
I. M. A. Corinthian

For several months a group from our Eastern Virginia churches has been holding meetings for interracial fellowship and communication. The last meeting was February 17 at Union Church, Norfolk.

My Dear Mr. Corinthian,

Upon receiving your letter of December 5 I immediately checked with the chairman of our Board of Deacons and he informs me that, although he is not absolutely certain, he thinks he remembers your being a member of this congregation. He recalls, having seen you in a worship service several years ago. Since you are such an active person in our fellowship we were especially distressed to learn of your dissatisfaction.

I share your concern about the loss of enthusiasm in the church. I am sure you will agree that the Holy Spirit has not changed during recent years and that His power is just as available now as it ever was. Therefore, I hope you will come to the worship services and help us restore the enthusiasm about which you speak in your letter. When you come I will pause at significant points in the sermon so that you and others of like mind will be able to get in a few hearty "amens" and even an occasional shout. You might also wish to reestablish that quaint religious practice of "walking the benches" which you refer to in your letter; so a certain section of the sanctuary will be reserved for this purpose in the event that you might feel so led.

Now as to your mother's aunt having sprained her ankle and your frustration in my failing to visit her, I must confess that my training for the ministry is very deficient in the area of practical nursing. Perhaps it will be possible at some time in the near future for me to attend a seminar on this particular phase of the Christian Ministry. Meanwhile, I must attend to the more mundane business of interpreting the Scriptures, counseling desperately needy people, and assisting Church members to bear witness to Christ in the world.

Best wishes to you as you continue in your vigorous pursuit of the Truth. A Christian who is strong enough to do without the fellowship of the Church is surely to be commended.

Affectionately Yours in Christ,
Jehu, Pastor
Fourth Church

Rev. Raymond T. Grissom, pastor of Holy Neck United Church of Christ, Holland, Virginia, gives each young person an opportunity to share in the morning service by reading the scripture lesson. For example, the reader for February 23 was Dianne Adams. He is having a class for church membership during the Sunday school hour.

Letters To The Editor

HOOT-EN-ANNY GOES TO CHURCH

Recently, while reading the Christian Sun, my eyes fell upon a word I had never heard used in relation to a church service and I was really shocked. My reference is to a news item which was in the issue of January 28 on page 10, under the heading, "News From Youth Groups." The item stated that a certain church had giving a Hoot-en-anny on a Sunday evening after the regular meeting hours. We are not judging, but are wondering what the nature of the meeting could have been if the name given it was appropriate.

Certainly the word Hoot-en-anny sparks no honor or spiritual fervor to any church, but to the contrary, is of a derogatory nature, tending to belittle, detract, and impair. It is associated with the secular things of the world and has no place in the church of Jesus Christ. The Bible tells us that to be carnally minded is death (Romans 8:6), and the Apostle Paul in his letter to the Romans, admonished them not to be conformed to this world, but to be transformed in order that they might know the perfect will of God. Jesus said "My house shall be called a house of prayer," and prayer is a great transforming power. Isaiah quotes God as saying — "My house shall be called a house of prayer for **All** people," no stipulations as to race or color. Finally, I believe that any meeting or get together that is worthy of being in God's house, is also worthy of a more respectable name than Hoot-en-anny.

R. O. Rothgeb
Luray, Virginia

FORGET NOT

A New England church designates one Sunday every spring as "Go to Church Sunday." On one such day there appeared a man who for many months had not attended. He had a wonderful time, enjoying the music and the fellowship with old acquaintances. Upon leaving, he said, "This was great. Why can't they have it more often than once a year?"

How much joy and inspiration in worship he was missing by "Forsaking the assembling" in the Lord's house each week!

—Contributed by R. O. Rothgeb

\$1,000 has been willed to Wake Chapel, Fuquay-Varina, by Naomi Smith Barker. Have you made a will? Have you included your local church or institutions of the denomination in your bequests?

A Prayer For Brotherhood

Rev. John L. Pharr, St. Paul's United Presbyterian Church

God of all time, space, and eternity; whom the heavens cannot contain, but whose chosen dwelling place is the heart of the humble and the contrite; and whose glory the heavens declare and whose handiwork the firmament showeth forth; in the holiness of thy beauty and the beauty of thy holiness we worship thee. Knowing that to be turned away from thee is to fall, and to be turned to thee is to rise, and to abide in thee is to stand forever, we, thy frail children, seek thy grace through the fellowship of prayer.

O Thou Creator God, who hath made the heavens and the earth, and all that in them is, we lift our hearts in confession to thee. Though thou hast set us but a handbreadth from thyself, often times have we been far from thee because we have been far from one another. We have sought to please men, though we knew ourselves to be out of harmony with thy will. We have not loved thee with a pure heart fervently; neither have we loved our neighbors as ourselves. We have not done justly, nor loved mercy, nor walked humbly with thee, our God. We beseech thee to forgive what we have been, to help us amend what we are, and of thy great mercy to direct what we shall be; so that we may henceforth walk in the way of thy commandments, and do those things which are pleasing in thy sight.

Lord of all worlds and Father of our souls, thou art the giver of every good and perfect gift. Thou hast given us eyes that we may behold the beauty and variety of thy creation; open thou them that we may see also wondrous things out of thy law. Thou hast given us hearts to be the very center of our physical bodies; open thou them that they may become receptacles for thy Spirit of love and we may see that of one blood hast thou made all nations of men. Thou hast given us ears to hear the wondrous strains of thy vast universe; open thou them that above the din and confusion of our world we may hear thy voice alone speaking to us. Thou hast given us hands and feet; grant that we may use them to do what thou wouldst have us to do and to go where thou wouldst have us to go to help bring thy Kingdom upon the earth as it is in heaven.

Out of our littleness and partialness weave us into the larger life of thy Spirit. Lead us up from our low levels and out of our narrow boundaries, that we may escape from our obsession with ourselves and, loving and serving something greater than ourselves, find what we are in thee. Release us from narrowness into wide compassion and sympathy, and grant us a new vision of the causes we should serve — of justice in a generation of wrong, of unselfishness in a time when many suffer, of peace in a day of violence. Show us that though we be little yet can we stand for the greatest truths. Show us the way of finding thee and finding our brothers, and finding ourselves more truly in the worship of thee and in service to our fellows.

Grant us now, O Father, the wisdom and grace to search and sacrifice for a world of justice wherein "nobody carries a whip and nobody rattles a chain." Empower us with thy strength and might to reach and sacrifice for a world of freedom in and under thee, the source and secret and glory of our most perfect liberty. Grant us the courage to labor for the establishment of a world in which principles will master prejudices, and strong bridges of understanding and appreciation unite all races, creeds, colors, and continents, so that all men everywhere can truly live as children of thine and brothers one to another. Amen.

This prayer was used at the inter-faith and inter-racial Brotherhood Service in High Point sponsored by the Ministerial Association Sunday evening, February 23. Rev. William P. Price, Episcopalian, presided. The host pastor, Dr. Roy E. Watts of First Presbyterian, led the invocation. The Old Testament Lesson was read by Rabbi Herbert Silverman of B'nai Israel Synagogue. Dr. Mark Depp, pastor-emeritus of Centenary Methodist Church, Winston-Salem, preached. Special music included "Not Alone for Mighty Empire," a duet by Mr. and Mrs. Irving Silver, and "Bless This House" by Miss Doris Bost.

Elon College Library

Elon College Library

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THE CHRISTIAN SUN

VOL. 116

MARCH 10, 1964

NO. 10

The Steering Committee Reports

AN EDITORIAL

We welcome the report of the Steering Committee that has been preparing plans for a Conference of the United Church of Christ in this area.

Our people have been eager to know what will be recommended when the Convention meets the last of April. Now we have the report, and are invited to study it, and to make suggestions for improvement.

This appears to be a forward step in churchmanship. Four former denominations are now united on the national level, and it is time for us to make that union effective in North Carolina and Virginia where our responsibility is greatest and most direct. The United Church of Christ is in itself an invitation to all Christians to find ways in which to work together for Christ and his Church. This seems to be the modern mood of Christendom, and it is good that we can find ourselves in the main stream of Christian life as we seek to help fulfill the desire of the Master who prayed "that they may all be one, as we are one."

Our world is too desperately dangerous for the Church to spend its time and energy in fighting among its members. We need to be united, as united as "an army with banners" as we follow the leadership of our Lord who said that he would be with his people when they go to the uttermost parts of the earth making disciples. It is important for us to remember that the business of the church is to make disciples for Christ, not disciples for our particular little group, or denomination, but for the Lord of all life.

The Christian Sun is pleased to present the entire report of the Steering Committee as it will be given to the three participating bodies when they meet in Greensboro April 28-30. It makes an awkward looking paper, and much material had to wait, but this matter is important.

There are to be area meetings to discuss with leaders who helped to prepare the report. Local churches are invited to become discussion groups. Pages of this paper are open for the exchange of ideas. All concerned, and especially the committee members who have worked for two years on these plans, are eager to establish the very best possible Conference of the United Church of Christ where we live. We are urged to think through the suggested plans without partizanship or prejudice. Things to which we have been accustomed are not necessarily sacred or the best that can be. Change is inevitable, and we are fortunate to have some part in determining the future. To the best of our ability, let this responsibility be under the leadership of the one to whom we say: "Our Father."

EDITORIAL

STUDY THE PROPOSALS

The Steering Committee has performed its function by preparing and presenting plans for a new Conference in our area. Every member of every church now has the responsibility of studying the proposed plans and making suggestions for improvement. Here are some things to look for.

1. What will be included in the Conference? The area, the churches, the people, the races, the institutions.

2. What is to be undertaken? Each of three groups have work they do and institutions they support. Will these things be continued? enlarged? discarded?

3. What organization is proposed? What officers and workers, how elected, term of office, difference in Conference and Associations with responsibilities of each, how are churches related to Association and Conference, responsibility of Directors.

4. How about finances? Amount of money expected, how used, salaries of workers, aid to new or needy churches, support of denominational enterprises, future growth.

5. Study boundary lines of Conference, of associations, of promotional areas, consider distances and populations.

6. Consider institutions — colleges, homes for children and the aged, camps — The Christian Sun and other publications, investments, local church property.

Let nothing slip by without proper scrutiny. The best of everything may or may not be in the plans suggested. It is now the responsibility of church members to seriously consider what is presented, and to make suggestions for improvement — if we can. Let's really try, for we need the best.

PRIOR OBLIGATION

Stanley U. North

The superintendent of the conference is the minister to both the pastors and the churches. He has a prior obligation — to Jesus Christ and His gospel. If our churches are to be social clubs and the pulpits a mere echo of the prejudices and biases of the pew, the kingdom of Christ is thereby a lost cause.

Report Of Steering Committee On Realignment

A LETTER FROM THE CHAIRMAN

(PLEASE READ CAREFULLY BEFORE GOING FURTHER)

Dear Fellow members of the United Church of Christ:

Enclosed in this packet are many documents for your information and study. They represent the work of the Steering Committee and its four Sub-committees, and cover more than 2 years of work.

THE PURPOSE OF THE STEERING COMMITTEE was to bring to the Southern Convention, Convention of the South, and the Southern Synod, some plan whereby these three judicatories may be united into ONE CONFERENCE of the United Church of Christ.

All of these documents and plans are presented to you with a prayer that you will give them the careful attention they are due. We do not claim perfection for them. nor do we recommend that they be adopted without due consideration, discussion, and changes that are mutually agreeable. HOWEVER, PLEASE BEAR IN MIND THAT THEY REPRESENT THE CAREFUL AND PRAYERFUL THOUGHT AND WORK OF MORE THAN 30 PEOPLE MEETING TOGETHER MANY, MANY TIMES DURING THIS PERIOD. None of these recommendations were reached hap-hazardly. There was much "give and take" exercised by all concerned, and this same kind of spirit must now be exercised by the larger group of representatives if a Conference is ever to be a reality.

The enclosed reports are as follows:

1. THE CONSTITUTION AND BY-LAWS. This document will receive its first reading at the joint meeting of the 3 judicatories in Greensboro, N. C., on April 29, 1964. With changes that may be made as a result of that meeting, it will then be presented for adoption at a special called meeting (recommended elsewhere in these reports) in September, 1964.
2. THE REPORT OF THE COMMITTEE ON ADMINISTRATION. This report is ready for adoption by each of the 3 judicatories.
3. SHEETS SHOWING BUDGET ITEMS FOR NEW CONFERENCE. This is merely suggestive and explanatory to show the many items that the recommended budget must cover.
4. THE REPORT OF THE COMMITTEE ON INSTITUTIONS AND AGENCIES. This report is ready for adoption by each of the 3 judicatories.
5. THE REPORT OF THE STEERING COMMITTEE, which actually includes the above reports, along with VARIOUS RECOMMENDATIONS which will help move us in the direction of a new Conference. These recommendations are ready for adoption by each of the 3 judicatories.

A word about the procedure we plan to follow and a suggested time-table will help to clarify in our minds just WHERE we are going and HOW we hope to get there. Obviously, we are heading, we hope, toward a new Conference and the time-table to the April meeting is as follows:

1. The mailing of these reports and the subsequent study of them by pastors and congregations.
2. The meeting in Greensboro, N. C., of the three judicatories in separate and joint sessions, April 28, 29, and 30, 1964.
3. The presentations of these reports to a joint meeting of the 3 judicatories on the morning of April 30, 1964.
4. The discussion and the voting on these reports by the three judicatories in separate sessions on April 30, 1964.
5. The reporting of the results of voting will be made to a joint meeting of the three judicatories on the afternoon of April 30, 1964.

Depending, of course, on what happens to these reports, the time-table beyond the April meeting would appear something like the following:

1. The Steering Committee and four Sub-committees will continue to work on the overall plans, making changes, etc. that are needed as a result of the April meeting.
2. The Nominating Committee (whose appointment is called for elsewhere in these reports) will meet as many times as need be to prepare nominations for all Conference officers and staff and be ready to report in September, 1964.
3. The Constitution and By-laws Committee will continue work as necessary to be in a position to have this document ready for adoption at the September meeting.
4. The special meeting in September, 1964, should provide us with a staff, a Constitution and By-laws, and other guidelines as have been adopted prior to that time and that will be ready for adoption at that time.

5. The target date for the beginning of the new Conference (as set forth in the Steering Committee recommendations) is January 1, 1965.

So, here it is! A GOOD MANY QUESTIONS CAN BE RAISED (NOT ONLY BY YOU, BUT BY US) FOR WHICH THERE ARE NO ANSWERS AT THIS TIME. It seems to me that the one big decision at stake is whether or not we really desire to bring a new Conference into being. If we do, then we must move forward with faith in God and each other that as time passes HE will mold us into an effective instrument worthy of the Church of our Lord Jesus Christ. If we cannot move in this faith, we cannot move at all — but by His Grace and in His strength, this faith can be ours, and will be ours! ..

With every good wish to you as you study and give prayer to these important matters.

Faithfully yours,
Richard A. Cheek, Chairman,
116 Salem Street,
Thomasville, North Carolina, 27360

THE STEERING COMMITTEE, THE SUB-COMMITTEES, AND THE EXECUTIVES

Richard A. Cheek, Chairman, Att. D. M. McLelland, F. A. Hargett, J. L. Levens, Elmer P. Nance, Frank R. Hamilton, Max Vestal, George Gay, Jr.
Legal Affairs: Att. D. M. McLelland, Chairman, Att. John Xanthos, Att. J. L. Rainey, Att. Joseph H. Leonard, Att. R. T. Pradford, F. A. Hargett
Constitution & By-laws: J. L. Levens, Chairman, Elmer Nance, Frank Morgan, R. D. Bullock, James F. Darden, Carroll Lewis (M. T. Garren, deceased)
Administration: Frank Hamilton, Chairman, M. T. Schaeffer, Z. P. Jenkins, Dr. John R. Kernodle, Melvin Palmer, J. W. Morrison
Institutions & Agencies: Max Vestal, Chairman, A. W. Hedrick, Judson King, W. W. Snyder, George Gay, Jr., Lonnie A. Carpenter
Executives: Clyde Fields, Southern Convention; Taylor Stanley, Convention of the South; Banks J. Peeler, Southern Synod.

AGREEMENT

AGREEMENT made this — day of ———— 19 —, between the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc.

WHEREAS, the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., are corporate entities organized and existing under the laws of the State of North Carolina for the general purpose of promoting the interests and general welfare of the churches and ministers of which each is composed, and

WHEREAS, the UNITED CHURCH of CHRIST has been formed pursuant to the Basis of Union with Interpretations and is a union of the Congregational Christian Churches and the Evangelical and Reformed Church without break in their respective historic and ecclesiastical continuities, and

WHEREAS, said SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc. have approved the aforesaid union, and

WHEREAS, the United Church of Christ did on July 4, 1961, adopt a Constitution describing the free and voluntary relationships which the local churches, associations, conferences and ministers sustain with the General Synod of the United Church of Christ and with each other, and recommended such pattern of relationships and procedures to the local churches, associations, conferences and ministers to the end that they might most effectively accomplish their tasks, and

WHEREAS, under the aforesaid constitution it is contemplated that synods, conferences and associations of the uniting communions shall reorganize

Now, therefore, IN CONSIDERATION OF THE MUTUAL PROMISES CONTAINED HEREIN, the parties hereto agree to consolidate into a single corporation upon the following terms and conditions:

CONDITION I

The constitution of said corporation shall be as follows:

Southern Union College, Wadley, Alabama, entertained the high school principals in the surrounding area and their wives at a dinner March 2. They were also given a tour of the campus. This was a means of "expressing appreciation for the recruitment help the principals have given to the college."

The 26th anniversary of the Women's Fellowship of our Newport News church was observed Sunday afternoon, February 16, with Bible study centering around "Mission by Royal Authority." Participating were Mrs. W. B. Williams, Mrs. K. F. Chouke, Mrs. J. H. Duling, Mrs. C. E. Ferrell and a dramatic group under the leadership of Mrs. F. W. Moore.

World Day of Prayer service was held at Sophia church with Flint Hill and Randleman United Churches of Christ, Marlboro and Plainfield Friends and Old Union Methodist churches participating. Meditation was given by Rev. Bobby Medford. Rev. L. M. Presnell, Sr., explained the meaning of the day. Ken Hollingsworth from the Sophia church sang "The Lord's Prayer."

According to a letter to the churches from President Ben M. Herbster, the total for the support of Our Christian World Mission for 1963 was a 2 39/100% increase over our giving for 1962. He also reports that (as of February 6) 1754 local churches have declared themselves "open" without any restriction as to race, class, or ethnic background.

Vol. 116

No. 10

THE CHRISTIAN SUN

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Evening Prayers

By the Reverend Richard T. Andrews, Jr.
Minister of Mt. Zion Congregational Church,
Cleveland, Ohio

CHAPLAIN

at the Third United Church Assembly
Atlantic City, New Jersey

Monday Evening

DAY'S END

Day ends:

Breasting the North,
My shoulders shiver
As I onward go.

And yet,
I utterly forget
The cruel cold,
Nor feel the dark,
Because my heart
Aches with the people's woe.

Oh, let me trust
That through my tears
God's Kingdom has
One little inch drawn near!
Then what is it to me
That my weak body be
Beaten to dust?

Midnight:

I crawl from out my bed
Into the cold,
And gaze up at the stars again,
Finding God there
To help me bear
My daily load
Of grief and care
Sorrow and pain.
But deep in the night
Our spirits meet,
And prayer is sweet!

—Kagawa

O God our Father, as another day moves beyond our sight, we would pause now and thank thee for any good that we have been enabled to do; for any echo of thy truth that we have heard; for any glimpse of beauty we have seen; and for thy good hand upon us all this day.

We ask thy forgiveness for any moment when the voice of conscience spoke to us, and we heard it, but went our own way. Forgive us if we have discouraged others instead of encouraging them; forgive us if our presence has depressed others instead of making them more joyful, and forgive us if from moment to moment and hour to hour, we were too busy to think of thee.

O Father of us all, when we think of the many ways by which we fail thee, we thank thee most of all for Jesus Christ who taketh away the sin of the world, and our sin — and we ask that ere we sleep we

CONSTITUTION

CONSTITUTION for THE SOUTHERN CONFERENCE, THE UNITED CHURCH OF CHRIST, Inc.

Article I — Name

1. The name of this corporation shall be THE SOUTHERN CONFERENCE of the UNITED CHURCH OF CHRIST, Inc.

Article II — Area

1. The area of the SOUTHERN CONFERENCE shall be the territory served by the constituent Associations comprising the State of North Carolina and part of the State of Virginia along county lines as follows:

The northern boundaries of the counties of Accomack, Mathews, Gloucester, James City, Charles City, Chesterfield, Powhatan, Cumberland, Buckingham, Amherst, Botetourt and Craig, to the West Virginia line.

Article III — Place of Business

1. The principal office or place of business of the SOUTHERN CONFERENCE shall be at Burlington, North Carolina.

2. The registered office of the Corporation shall be at Burlington, North Carolina, and the registered agent of the corporation at said address shall be _____.

Article IV — Purpose

1. To continue without break the ecclesiastical and legal identity of the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc. and to conduct their work and to have all their powers, duties, and obligations.

2. To be a Conference of the United Church of Christ composed of each of the local churches which were a part of the former Southern Convention, Convention of South or Southern Synod of the Evangelical and Reformed Church and of all ministers who composed such Conferences or Conventions or Synod and of all local churches and ministers that are hereafter received into and granted standing by any associations of the United Church of Christ within the boundaries of this conference.

3. To promote the interests and general welfare of the churches and ministers of which this conference is composed and of the General Synod, boards, institutions, agencies and instrumentalities of the United Church of Christ or which are affiliated with such Church insofar as their interests are within the boundaries of the Southern Conference.

4. To do each and everything which a conference of the United Church of Christ may do in the spirit of Christ to extend the Gospel, to advance the Christian religion, to promote education and to encourage Christian charity.

5. To acquire by purchase, gift, devise, bequest or otherwise and to own, hold, invest, reinvest or dispose of property both real and personal for such religious, educational, philanthropic and other related work as the conference may undertake and to purchase, own, receive, hold, manage, care for and transfer, rent, lease, mortgage or otherwise encumber, sell, assign, transfer and convey such property for the general purposes of the Conference; to receive and hold in trust both real and personal property for churches, boards, institutions and instrumentalities of the United Church of Christ or which are affiliated with the United Church of Christ and to invest or re-invest the same; and to make any contracts for promoting the objects and purposes of the Conference which are not inconsistent with the laws of the State of North Carolina.

6. To maintain relations with other Christian fellowships and ecumenical bodies to the end that brotherhood, mutual understanding and cooperation may be advanced.

7. To exercise the functions of an association of the United Church of Christ when they are delegated to it by such association or where no such association exists.

8. In general, to exercise any, all and every power for which a non-profit corporation organized under Chapter 55-A of the General Statutes of the State of North Carolina relating to religious and charitable associations, can be authorized to exercise but no other power. No substantial part of the activities of this corporation shall include the carrying on of propaganda or otherwise attempting to influence legislation. No part of the earnings or assets of this corporation shall inure to the benefit of any individual, member thereof, contributor thereto, or for any private, personal or selfish purposes. No part of the assets of this corporation or income derived therefrom shall be given to or inure to the benefit of any person, corporation or organization not tax exempt under Sub-Title (A) or Sub-Title (B) of the Internal Revenue Code of the United States of America. In the event of dissolution of this corporation none of its property shall be distributed to any person, corporation or organization not tax exempt under Sub-Title (A)

or Sub-Title (B) of the Internal Revenue Code of the United States of America and all of its property shall be distributed at such time solely for the purposes set forth in Article IV hereof.

Article V — Affiliations

1. This Conference shall have that relation to the General Synod of the United Church of Christ as is described in those portions of the Constitution and By-Laws of the United Church of Christ, adopted July 4, 1961, and which relate to Conferences of the United Church of Christ.

Article VI — Voting Membership

1. **The voting membership of the Conference consists** of the ordained ministers holding standing in its associations or in the Conference itself, and of lay delegates selected by and representing the local churches of the associations or the Conference and of such other persons as the By-Laws shall provide. **The control of the Conference shall reside in its voting members** and may be exercised directly at any annual or other meeting of the Conference or through and by a Board of Directors elected by the Conference.

Article VII — Directors

1. There shall be a Board of Directors who shall administer the affairs of the Conference between its meetings. Membership of the Board of Directors shall be elected at the annual meeting of the Conference, and shall have such powers and duties as are usual and customary to a Board of Directors under the laws of the State of North Carolina and as provided in the by-laws of this Conference.

2. The number of directors shall be not less than 31; each voting member shall be in ecclesiastical relation with one of the local churches of which this conference is composed.

3. The Executive Committee shall be made up of the Conference President, the Vice President, the Secretary of the Conference, the Treasurer of the Conference, the Conference Minister, three laymen, one from each Association, who are directors. Said Executive Committee shall possess and exercise such powers and functions of the Board of Directors as the Board shall, from time to time, delegate to it.

4. The By-Laws shall specify the exact number of directors and shall provide for a method of the election, term of office, meetings, powers and duties of the Board of Directors, its Executive Committee and other committees appointed by it.

Article VIII — Officers

1. The officers of the Conference shall be a President, a Vice-President, a Conference Minister, a Secretary and a Treasurer with such other officers as the Conference or the Board of Directors may, from time to time determine. The powers and duties of the officers of this Conference shall be set forth in its By-Laws.

Article IX — Meetings

1. The Conference shall hold one annual meeting and other meetings as may be necessary at such time and place and upon such notice as may be provided in the By-Laws.

2. **(One-fourth)** of those entitled to vote shall constitute a quorum at any meeting.

3. At any Meeting of the Conference a majority vote of those present and voting shall be necessary for the transaction of any business except as otherwise provided in the By-Laws. Procedures shall follow Roberts' Rules of Order.

Article X — Duration

1. The duration and number of years the Conference is to continue is perpetual.

Article XI — Corporate Seal

1. The Conference shall have a corporate seal as described in the By-Laws.

Article XII — Amendments

1. The constitution of this Conference may be amended at an annual or called meeting by a two-thirds vote of those present and voting provided that such amendment shall have been:

(a) Presented to the Conference at the last annual or called meeting of the Conference, signed by not less than ten of the local churches composing the Conferences, or

(b) Recommended to the Conference by the Board of Directors and a copy thereof mailed to each church and minister of which the Conference is composed not less than sixty days prior to the meeting at which action on the proposed amendment is to be taken.

Article XIII — Interpretation

1. Nothing in the Constitution or By-Laws of this Conference shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the Conference now or at any future time the power to

A FARMER'S PRAYER

(From England)

Almighty and all loving Lord who hast given for our use the kindly fruits of the earth that we may enjoy them, grant us, with minds that worship thee, to realize our dependence upon these gifts. Give us a deep sense of our stewardship. May we labor to cultivate the earth with hope and humility, with enterprise and energy, without grudging and without greed. Make us good neighbors one of another. Stir up in us a kindly management and understanding of all beasts and birds, domestic and wild, among whom we work, remembering that by thy hand we and they and the whole earth were and are created. Amen.

may find in him thy pardon and thy peace.

Lift from our minds the burdens of our wakeful hours. Take from us any spirit of ill will, bitterness or distrust and free us from worldly cares and grant us the gift of sleep. And what we ask for ourselves, we ask for all thy children. Abide with those this night who must endure pain; watch over all thy children who weep tonight; let the sick and afflicted feel thy healing and thy calm; and assure those of fearful heart and spirit that with the light of morning thou wilt give strength sufficient unto the day.

And now, once more, our Father, we go to rest, we commit ourselves in peace of soul to thy keeping. . . Thou who in thy watchful care of Thy children dost never slumber nor sleep, guard us in body and soul through the coming night — Keep us from restless agitation; and if sleep be denied, may our calm repose in thee refresh us for the new day.

In thy mercy bless and keep us — guard those we love who are separated from us by earthly distance — And let the light of thy countenance be upon us all this night and in all the nights to come.

And as each night recalls for us the brevity of our life — and each dawn gives the promise of an eternal morn — so let us put our trust in thee, that waking or sleeping, we may feel thee near and know ourselves as thine. Amen.

Lenten sermons by Rev. Carl F. Dunker at Wake Chapel, Fuquay-Varina, are centered around experiences at the last meal of Jesus with his disciples. They are entitled "Upper Room — Example, Hope, Promise, Gift, Vine, Prayer, Appearance."

The pastor and one deacon at Wake Chapel are calling on inactive and prospective members of the church each Thursday evening.

The Board for World Ministries has voted to lower the voluntary retirement age for missionaries from 68 to 65 years. Mandatory retirement is at 70 years.

At Southern Pines, where Rev. Carl R. Wallace is pastor, April is to be "Founders' Month" (church founded April 5, 1895) and May will be "Family Month."

Haw River church, where Rev. Daniel Webster Jones, Jr., is pastor, received special gifts for One Great Hour of Sharing March 8 and is to receive an offering for mission work in Southeast Asia on Easter Sunday.

March 15-21 is "Laymen Visitation Week" in the Eastern Virginia Conference. A workshop for training these visitors to inactive and prospective members was held at First Portsmouth March 10.

Saturday, March 7, at Pleasant Hill near Liberty the members of the Churchmen's Fellowship and Women's Fellowship met for a family night supper. "The Statement of Faith" was the study subject for the adults, while another program was planned for the children.

LACKEY INSTALLED AT BAYVIEW

Old Lady Smalling, Reporter

February 9 was the occasion for the installation of our new pastor, John S. Lackey, at our Bayview United Church of Christ, Norfolk.

The ceremony was very lovely, very impressive, and somehow made our congregation feel that Mr. Lackey was now our very own. Rev. Robert Marr, president of the Eastern Virginia Conference and pastor of the Suffolk church, was moderator. Rev. H. S. Hardcastle, "retired," writer of Christian Sun Sunday School notes, preached the installation sermon in his own inimitable style.

Rev. O. D. Poythress, "retired," gave the installation prayer while Rev. L. B. Simmons gave the charge to Mr. Lackey and to the congregation.

After the ceremony a lovely reception was held in the social hall, for the pastor and his wife and the visiting ministers. Rev. Frank Hamilton of The Christian Temple was also a guest.

We are looking forward to progress and prosperity, spiritual and material with mutual love and fellowship — in other words, we expect great things.

abridge or impair the autonomy of any local church in the management of its own affairs.

The autonomy of the local church must be preserved, but the responsibilities of freedom must be recognized. Therefore, all local churches should give the highest regard to actions, suggestions, and decisions of the association, the Southern Conference, and the General Synod of the United Church of Christ.

CONDITION II

1. The first meeting of the Conference shall be held within four months after the union has been consummated.

2. The voting delegates of the first meeting of the Conference shall consist of the ministers of the United Church of Christ who reside within geographical boundaries of the Southern Conference, one lay delegate from each local church within the geographical boundaries of the Southern Conference (excepting those local churches with memberships of more than five hundred who shall be granted one voting delegate for each additional five hundred members or major fraction thereof).

3. The first meeting of the Southern Conference shall be called by the Superintendent of the CONVENTION of the SOUTH of the CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the Superintendent of the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the President of the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., who jointly shall address a letter missive to each church and each minister composing the Conference, not less than fourteen days before the meeting, setting forth the time and place of the meeting together with a statement of the business to be transacted.

CONDITION III

1. The following persons shall constitute the board of directors of the Conference until their successors have been elected and qualified:

Five members from the SOUTHERN CONVENTION of the CONGREGATIONAL CHRISTIAN CHURCHES, Inc.,

Five members from the CONVENTION of the SOUTH of the CONGREGATIONAL CHRISTIAN CHURCHES, Inc.,

and five members from the SOUTHERN SYNOD of the EVANGELICAL REFORMED CHURCH, Inc.

2. They shall determine the time and place and the order of business of the first meeting of the Conference, at which each item of business shall be referred to the said board of directors who are authorized to determine the time and form in which it shall be presented to the Conference, provided, however, that the Conference may, at its pleasure, consider and act upon any item of business, either suppressed or altered by the board of directors acting in the capacity of business committee at the first meeting.

CONDITION IV

The CONVENTION of the SOUTH of the CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., each and all, agree to duly execute, deliver, and file any and all instruments and/or documents necessary and appropriate to implement the foregoing agreement and to accomplish the objective stated above.

IN WITNESS WHEREOF, said parties hereto have caused this agreement to be executed by their duly authorized officers and their corporate seals to be duly affixed the day and year first written above

CONVENTION OF THE SOUTH OF THE
CONGREGATIONAL CHRISTIAN CHURCHES, Inc.

By _____

THE SOUTHERN CONVENTION OF CONGREGATIONAL
CHRISTIAN CHURCHES, Inc.

By _____

THE SOUTHERN SYNOD OF THE EVANGELICAL
AND REFORMED CHURCH, Inc.

By _____

BY-LAWS

PROPOSED BY-LAWS FOR THE SOUTHERN CONFERENCE

ARTICLE I — MEMBERSHIP

- 1 Section 1.
The membership of the Conference shall consist of:
- 2 A. All Evangelical and Reformed Churches within the geographic boundaries of the newly composed Conference.
- 3 B. All Congregational Christian Churches of the Convention of the South within the geographic boundaries of the newly composed Conference which have voted to approve the Constitution of the United Church of Christ or have voted to join the United Church of Christ;
- 4 C. All Congregational Christian Churches of the Southern Convention within the geographic boundaries of the newly formed Conference which have voted to approve the Constitution of the United Church of Christ or have voted to join the United Church of Christ;
- 5 D. All other churches within the geographic boundaries of the newly formed Conference which are admitted to membership into an Association and the Conference.
- 6 E. All ordained ministers of the United Church of Christ in good standing in an Association.
- 7 Section 2.
A. The voting membership of the Conference consists of the ordained ministers holding standing in its associations or in the Conference itself, and of lay delegates selected by and representing the local churches of the Association or the Conference, and of such other persons as shall be provided for elsewhere in these By-Laws. The control of the Conference shall reside in its voting members and may be exercised directly at any annual or other meeting of the Conference or through and by a Board of Directors elected by the Conference. (See Constitution, Article VI, 1.)
- 8 B. Members of the Board of Directors shall be voting members of the Conference.
- 9 Section 3.
The voting delegates of the Conference shall consist of the Ministers of the United Church of Christ who reside within geographical boundaries of the Southern Conference, one lay delegate from each local church within the geographical boundaries of the Southern Conference (excepting those local churches with memberships of more than five hundred who shall be granted one voting delegate for each additional five hundred members or major fraction thereof.)
- 10 Section 4.
Those churches which have not become a part of the United Church of Christ are continued in fellowship with the Association and Conference.
- 11 Section 5.
Visitors may, by vote of the Conference, be admitted to the privilege of the floor as honorary members, but shall not have the right to vote.

ARTICLE II — MEETINGS

- 12 Section 1. Annual Meeting.
The annual meeting of the Conference shall be held during the last week in April for the transaction of business, election of officers, and selection of a place for the next annual meeting provided that the time and place of holding the meeting may be changed by vote of the Conference or by the Board of Directors.
- 13 Section 2. Special Meetings.
Special meetings may be called by the Board of Directors, or by the Executive Committee, or by petition of one-third ($\frac{1}{3}$) of the churches.
- 14 Section 3. Notice of Meetings.
Written notice of all meetings of the Southern Conference stating the time, place, and purpose of such meetings, shall be transmitted to the Associations, local churches, and ministers at least thirty (30) days prior to the meeting.
- 15 Section 4. Quorum.
A quorum at any meeting of the Conference shall consist of one-fourth ($\frac{1}{4}$) of those entitled to vote.
- 16 A simple majority of those present and voting shall be necessary for the transaction of business.
- 17 Section 5. Agenda.
The Executive Committee of the Board of Directors shall act as the business committee for preparing the agenda and appointing committees for the meetings of the Conference and shall meet at least quarterly.

EASTER MUSIC AT SUFFOLK

An Easter Choral Concert will be held Palm Sunday evening. In the prologue the Carol, Junior and Chapel choirs will each sing several numbers appropriate to the season. The main part of the program will be presented by the Chancel Choir and will be based on the "Seven Last Words of Christ." Rev. Robert Marr will give a short meditation on each "Word" preceding that music.

Palm Sunday morning two choirs will combine to do the anthem "Jesus Christ Triumphant," with the junior choir assisting. The Chapel Choir will be responsible for music at the Maundy Thursday service. Easter Sunday morning the Chancel Choir will sing "The Stone Is Rolled Away."

FEBRUARY HAPPENINGS AT LONG'S CHAPEL

Mrs. Donald Faulkner, Reporter

February 2 — Installation service of 1964 church officers by the pastor, Rev. Don Sledge at the morning worship service.

February 4 — Boy Scout Troop No. 71 of the church and Troop No. 53 of Union Ridge church presented the program for the Pleasant Grove P.T.A. This was done in observance of Scout Week.

February 9 — Mr. and Mrs. Charlie Wyatt presented their two children, Gary Charles and Sharon Diane, for consecration and baptism at the morning worship service.

February 11 — The two circles of the church met jointly for their annual Valentine covered dish supper. Rev. Dan Jones, pastor of Haw River United Church of Christ, brought a most enlightening message concerning the why and how of the social action committee.

February 14 — "World Day of Prayer" service was held with members from eight neighboring churches worshipping with us. After the service a fellowship period was enjoyed.

February 15 — Churchmen's Fellowship met for an oyster supper, followed by their regular monthly meeting.

February 16 — Three laymen attended the Churchmen's Fellowship Rally in Virginia. Mr. and Mrs. Laurence Hubbard were received into membership at the morning worship service.

The greatest thing in this world is not so much where we stand, as in what direction we are going.

—Richmond Newsletter

We must live by the message of the Bible, but we dare not live in the biblical past. — Carl F. Dunker in Wake Chapel Challenger.

Woman Parishioner to Minister: "Pastor, your sermon last Sunday on 'Seeking Forgiveness' impelled me to see you this morning. I just backed my car into the side of your car!"

March 2 a circle of the Women's Fellowship of Heidelberg United Church of Christ, Thomasville, visited St. Peter's, Greensboro to hear the story of how a mission church gets started.

Three brothers at Christian Temple, Norfolk recognized for perfect attendance at church school: Chester Hatstat, Jr. for five years and Jimmy and Peter for four years. Their mother is to be superintendent of the Vacation Bible School in June.

Final hymns in the "prison song" series being used at Elon College Community Church during Lent are: Lift Thy Head (hymn of Hungarian galley slaves); All Glory, Laud and Honor (by Theodulph of Orleans, France, A.D. 820, probably while he was imprisoned on Palm Sunday); and Alleluia! the Strife is O'er.

Easter dawn service in Radio City Music Hall will be broadcast on the NBC radio network 7:00-7:30 a.m. EST. The program will be presented in cooperation with the Protestant Council of the City of New York. The Easter sunrise service from Arlington National Cemetery will be broadcast 7:30-8:00 a.m.

MARCH AT THE CHRISTIAN TEMPLE, NORFOLK

March

- 1—Holy Communion
- 2—Monthly family night with supper at 5:45, program on "The Church Organizes for Action" at 6:45; 7:30 adult classes meet; 8:15, official board meets.
- 8—Junior High Fellowship host to Bayside and Bayview Jr. High groups.
- 10—Women's Fellowship with Dr. Hamilton leading Bible study.
- 15—40th anniversary of dedication of Christian Temple.
- 16—Board of Christian Education and Deacons meet.
- 22—New members received on Palm Sunday.
- 26—Holy Thursday Candlelight Service.
- 29—Sunrise service at 6:30 led by Senior High Pilgrim Fellowship; church school at 9:45; Easter worship service at 11:00.
- 31—Women attend Spring Rally at Lynnhaven.

ARTICLE III — OFFICERS

18 Section 1.

The officers of this Conference shall be a President, a Vice-President, a Conference Minister (and Executive Vice-President), a Secretary, and a Treasurer with such other officers as the Conference or the Board of Directors may, from time to time, determine. (See Constitution, Article VIII.)

19 Section 2. Election of Officers.

- A. At least six months prior to the meeting of the Conference the Board of Directors shall appoint a committee on nominations composed of nine members, three from each of the three Administrative Areas. This committee shall serve until their successors are appointed. No officer or employee shall be eligible to serve on the committee.
- 20 B. The Committee on Nominations shall submit at least two names for each of the following offices: President, Vice-President, Secretary, Treasurer.
- 21 C. The Delegates to General Synod shall be nominated by the Committee on Nominations. The Committee shall present at least a double slate of nominees.
- 22 D. The President of the Conference, who may be either a minister or a layman, the Vice-President, the Secretary and the Treasurer, shall be nominated by the Nominating Committee and be elected at the Annual Meeting of the Conference to serve for a term of two years, beginning at the adjournment of the meeting at which they are elected, and to continue until their successors are elected and installed.
- 23 E. The Conference Minister (and Executive Vice-President) shall be an ordained minister and shall be nominated by the Nominating Committee. He shall be elected by the Conference at the Annual Meeting or a special meeting for a term of four years or to fill an unexpired term of office, and shall be eligible for re-election; however, in no case shall he serve past the age of sixty-five (65) years, nor be elected to office past the age of sixty-two (62) years.

ARTICLE IV — DIRECTORS

24 Section 1.

The Board of Directors shall be composed of thirty-one (31) members, as follows:

The Conference President,
The Vice-President,
The Conference Minister,
The Director of Christian Education and Communication,
The Secretary,
The Treasurer,
Twelve Conference Coordinators,
Nine Laymen (three from each Administrative Area),
Three Area Administrators, and
The Conference Field Associate.

25 Section 2.

The Board of Directors shall meet at least semi-annually at a time and place determined by the Board of Directors.

- 26 A. The Executive Committee shall meet quarterly. At least two of these meetings shall be in connection with the regular Board Meeting.

27 Section 3. Election.

- A. The Conference Minister, the Conference President, the Vice-President, the Secretary, and the Treasurer shall be elected as prescribed elsewhere in these By-Laws. (See Article III, Section 2.)
- 28 B. The Director of Christian Education and Communication, the Office Manager and Assistant Treasurer, and the Conference Field Associate shall be elected by the Board of Directors.
- 29 C. The three Area Administrators shall be nominated by area or Associations and shall be elected by the Board of Directors.
- 30 D. The twelve Conference Coordinators shall be the Conference personnel working with the twelve program areas: (See By-Laws, Article 6.) These persons shall be nominated by the Nominating Committee and elected at the Annual Meeting for a term beginning at the adjournment of the meeting at which they are elected and continuing through the next meeting, or until their successors are elected.
- 31 D. The nine laymen on the Board of Directors shall be elected from the three Administrative Areas, three from each area. They shall be elected by the Association or Associations within that area. They shall serve for one term, to be determined by the Association and/or Administrative Area.

32 Section 3. Duties.

The Board of Directors shall administer the affairs of the Conference between its meetings; and shall be responsible to the Conference.

- 33 The Board shall have such duties, authorities, and responsibilities as are customary to a Board of Directors under the laws of the State of North Carolina.

ARTICLE V — DUTIES OF OFFICERS

34 Section 1. President.

The President of the Conference shall preside at all meetings of the Conference. He shall be the Chairman of the Conference Board of Directors; and of the Executive Committee.

- 35 He shall perform all other duties and responsibilities normally assumed by the President of an organization: which duties shall include, but shall not be limited to appointing special committees, calling special meetings, etc.

36 Section 2. Vice-President.

The Vice-President shall perform all the duties and have all the authority of the President in the absence of the President and shall succeed him in office in case of a vacancy.

37 Section 3. Conference Minister.

The Conference Minister shall be first and foremost a minister to the ministers and churches of the Conference. He shall have general supervision over the work of the Conference under the direction of the Board of Directors. He shall aid the Board of Directors in the selection and employment of staff and supervise the services of all staff members. He shall recommend to the Board of Directors a job analysis and salary scale for the staff. He shall report to the Board of Directors and the Executive Committee, and shall make an annual report to the Conference.

- 38 He shall attend the meetings of the Conference, the Board of Directors, and the Executive Committee, and shall be a member ex-officio of all standing and special committees of the Conference. He shall be the liaison officer between the Conference and the national boards and agencies and those ecumenical bodies with which the Conference is affiliated.

- 39 He shall have printed the minutes of the Conference and such other data connected with his office as the Conference may order.

- 40 He shall furnish the churches, not later than December 10th, with proper forms for the annual reports.

- 41 He shall distribute the minutes of the Conference and all schedules of statistics.

- 42 He shall furnish the Conference, Boards of Directors, Executive Committee, Associations, churches, and committees any information required by them relating to his office.

- 43 He shall maintain a close contact with the Personnel Records Office of the United Church of Christ, Council for Church and Ministry, and send to local churches data regarding ministers applying or available for pulpits. He shall report all pulpit vacancies promptly to the Secretary of the United Church of Christ for publication in the United Church Herald.

44 Section 4. Secretary.

The Secretary shall keep a permanent, accurate, and legible record of all meetings and transactions of the Conference, the Board of Directors, the Executive Committee, and other meetings in which he has official function.

- 45 The Secretary shall be the custodian of the seal of the Conference, and shall affix the same to all written documents requiring the seal, and attest same by his signature.

- 46 He shall perform such other duties as usually pertain to his office.

47 Section 5. Treasurer.

The Treasurer shall receive and be the custodian of all funds, securities, and personal property belonging to or entrusted to, or in any way committed to the care or custody of the Conference. The Treasurer shall disburse, pay over, and deliver same as he shall, from time to time, be ordered by the Board of Directors or the Conference.

- 48 He shall make an annual report to the Conference, accompanied by an auditor's certificate of the correctness of his accounts.

- 49 Bond shall be posted for the faithful discharge of said duties in such sum as the Board may require, the expense of such bond to be paid by the Conference.

ARTICLE VI — COMMITTEES

50 Section 1.

There shall be thirteen (13) Conference Committees; (however, these thirteen committees shall, for all practical purposes, be staffed and operated at the Association Level.)

- 51 Each Association shall provide for the following committees:

World Ministries, Evangelism, Church Extension, Higher Education, Christian

RED CARPET TREATMENT

Garland B. Bennett

The Great Bridge Church rolled out the "Red Carpet" for the Churchmen's fellowship Rally on Sunday, February 16. At this time 440 churchmen came together under the very able leadership of Dr. H. H. Cunningham, the outgoing president of the Churchmen's Fellowship.

Highlight of the meeting was the appointment of a committee by Dr. Cunningham consisting of the presidents of the Fellowships of the five Conferences to work on a fitting memorial to the late Martin T. Garren.

The men were inspired and challenged by addresses from the Reverend Karl Johnson and the Reverend John deSousa.

At the banquet which was held at the Great Bridge Junior High School the men of the Eastern Virginia Conference presented their president, Mr. Douglas McClain, with a check to cover the expenses of a trip to Atlanta, Georgia, to attend the Southern Regional Leaders Meeting. Also, during the banquet the "Wildcats" (four students from the Great Bridge Senior High School) led 335 men in a "Hootenanny" which was thoroughly enjoyed by all, even president Earl Danieleley, who according to Dr. Cunningham has a "Beatle" haircut.

I think it would be fitting at this time to thank the laymen of the Southern Convention for the efforts they made to come to Eastern Virginia, and to our church. One group who made the trip chartered a bus, and the Reverend Winfred Bray conducted morning worship services on the bus as they traveled towards Eastern Virginia from Burlington, North Carolina. As minister of the Great Bridge Church I would like to extend my personal invitation to all laymen, and officials, of the Southern Convention to visit our church whenever they are in this area.

Sunday evenings during Lent Mrs. R. M. Kimball is conducting Bible study based on "Mission By Royal Authority" at the Elon College Community Church parish house.

Special services at Durham in connection with Holy Week and Easter are: Palm Sunday — Choir will sing Stainer's "Crucifixion" and new members will be received, following which there will be a reception for them in Fellowship Hall; Maundy Thursday — Candlelight communion service; Easter — 7:30, sunrise service in sanctuary followed by breakfast served by the Boone Bible Class; 9:30, church school; 11:00, Easter service of worship including baptism of infants.

YOUTH MINISTRY

"TALENT NIGHT" AT PALM STREET

The Senior Pilgrim Fellowship of Palm Street United Church of Christ in Greensboro conducted a "Talent Night" in observance of Youth Week. The program was given at the evening service February 7. The program proved to be a blessing. The youth group leader, Mrs. Novella Powers, was in the hospital recovering from an operation, but Miss Linda Powers, a student at U.N.C.G., conducted the program in her absence.

The highlight of the service was the drama of "The Parable of the Ten Virgins" given in candlelight. This was most impressive. Persons taking part in this production were Kathy Kirkman, Sue Harder, Juanice Brady, Claudia Smith, Ella Dean Walker, Christine Brady, Beverly Brady, Rose Mary Powell, Darlene Hussey, Martha Walker, Anne Brady, Linda Powers, and Ginger Sledge.

Those who contributed to the musical arrangements were: Ronnie Powers, piano solo; Buddy Brady, accordeon solo; Rose Mary Powell accompanist to Ginger Sledge, vocal soloist. Linda Fulk and Gayle Newton displayed a variety of talents with the organ, piano and vocal arrangements. The Junior Choir directed by Mr. Johnny Harder, Minister of Music, sang two songs.

Persons taking part in other phases of the service were: Kathy Kirkman and Ronald Amos in charge of the invocation; Danny Smith who pronounced the benediction at the close of the service; and Sue Harder and Anne Brady who did a pantomime to the "Lord's Prayer" in song.

The Youth Group wishes to express their appreciation to all who helped make the program a success.

Sue Harder, President

Rose Mary Powell, Editor

Teachers, officers and members of the Junior High and Senior High departments of Suffolk Christian Church sat in a group at the morning worship service February 23.

Lenten discussions for P. F. groups at Suffolk Christian began with "What is Lent?" led by Miss Virginia Brinkley February 16 and "The Meaning of Palm Sunday" by L. T. Judkins February 23.

Did you hear the one about the pastor, who having forgotten his notes, announced, "As I have forgotten my sermon notes, I will rely on the Lord for guidance and inspiration. Next Sunday, I'll come better prepared."

Education, Christian Social Action, Stewardship, Lay Life and Work, Church and Ministry, Worship, Budget and Finance, Health and Welfare, and Historical.

52 Each Association shall have a Chairman of each of the thirteen committees. From these chairmen, except in the case of Christian Education, the Executive Committee of the Board of Directors shall elect one person as the Conference Co-ordinator of each committee. The Conference Co-ordinator of the Christian Education Committee shall be the Director of Education and Communication of the Conference.

53 Section 2. Duties of Committees.

A. World Ministries:

The Committee on World Ministries shall work in close co-operation with the United Church of Christ Board for World Ministries as it seeks to inform and inspire the local congregations concerning the world mission of the Church.

54 B. Evangelism:

The Committee on Evangelism shall concern itself with the spiritual life of the Church in terms of strengthening the Christian commitment of the membership of the local churches through conferences, devotional literature, worship and stewardship.

55 It shall feel a responsibility for the recruitment of the unchurched, and it shall assist in making every congregation a more effective evangelistic force.

56 It shall keep in close contact with the Division of Evangelism of the Board for Homeland Ministries in order to improve the Committee's methods and enlist national leadership for stimulation, inspiration, and guidance in the development and implementation of its program.

57 The Committee on Evangelism shall be concerned with all aspects of church life to the end that there may be continuing and growing response to the Christian commission to discipleship.

58 C. Church Extension:

The Committee on Church Extension shall have the responsibility for establishing new churches where needed in cooperation with the Board for Homeland Ministries. It will, in every case where possible, secure the advice and consent of the Councils of Churches to the end that all new work shall be in keeping with a Protestant strategy for the area. Local churches may sponsor new churches in consultation with the Conference committee to the end that all actions taken are in the interest of good comity procedures as well as of strengthening the United Church of Christ.

59 D. Higher Education:

The Committee on Higher Education shall maintain a close relationship to the Council for Higher Education of the United Church of Christ so that as far as is possible it may work toward the accomplishment of the goals which the Council has accepted. It shall seek to cultivate a close relationship between the educational institutions of the Conference and the Conference. It shall seek to bring to the attention of parents and young people the particular contribution made by our church-related colleges and seminaries.

60 It shall support the recruitment program and encourage the financial support of our church-related colleges and our seminaries.

61 It shall inform students regarding the process of arranging for loans, scholarships, and grants-in-aid.

62 In all of its work it shall promote Christian higher education as a vital part of the Christian life.

63 E. Christian Education:

The Committee on Christian Education shall concern itself with the total program of Christian Education of the Conference and shall cooperate with the local churches and with the Division of Christian Education of the United Church of Christ Board for Homeland Ministries.

64 The Committee shall consider areas of its work in relation to Children's Ministries, Youth Ministries, Adult Ministries, Specialized Ministries, the Christian Education Associates program, leadership education, and any other necessary areas.

65 The Conference Director of Education and Communication shall be the Conference Co-ordinator for this committee.

66 F. Christian Social Action:

The Christian Social Action Committee of the Conference shall stimulate an effective application of the Christian faith to human society with the hope of proclaiming the Lordship of Jesus Christ over the whole of life and thereby exposing and eradicating social injustices and evils.

- 67 It shall be the responsibility of the Committee to inform itself on the relationship between the Christian faith and social issues in order to speak intelligently to the churches about possible responsible action.
- 68 The Committee shall assist the churches in their witness to the social implications of the gospel by promoting workshops, institutes, and such other types of meetings as may be deemed advisable.
- 69 The Committee shall maintain a close relationship with the Council for Christian Social Action of the United Church of Christ, and shall look to the Council for guidance and leadership.
- 70 The Committee shall meet not less than twice yearly.
- 71 G. Stewardship: (and our Christian World Mission)
The Committee for Stewardship (and Our Christian World Mission) shall work with and take direction from the Stewardship Council of the United Church of Christ to foster within the Conference the principles and practice of Christian Stewardship.
- 72 The Committee shall work to secure support for the Conference budget and the United Church of Christ budget for our Christian World Mission.
- 73 The Committee shall recommend specific goals for each local church to help meet these budgets.
- 74 The Committee shall assess the value and need of all special fund drives of the Conference and General Synod agencies and institutions, correlating time schedules and seeking participation by the local churches.
- 75 This Committee shall meet at least twice yearly.
- 76 H. Church and Ministry:
The Committee for Church and Ministry shall study, plan and oversee the program of the Conference and Associations in such areas of concern as pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for students in care of Associations and Conference, in service training, social and parish workers, and chaplaincies.
- 77 It shall work closely with the General Synod's Council for Church and Ministry.
- 78 It shall be responsible for all duties described in Article I — The Ministry — of the By-Laws of the United Church of Christ and shall carry on its work within the framework provided therein.
- 79 I. Worship:
The Committee on Worship shall work closely with the local churches suggesting and advising them concerning procedures and practices of meaningful Christian Worship.
- 80 It shall conduct seminars, workshops, and other sessions of training as frequently as seems necessary to carry out this function.
- 81 J. Budget and Finance:
The Budget and Finance Committee shall be responsible for the preparation of the annual budget of the Southern Conference.
- 82 It shall work closely with the Committee on Stewardship to the end that the local churches and the Conference may be made aware of the importance of careful and sound policies concerning finances.
- 83 It shall work closely with the Committee on World Ministries to the end that this important aspect of the work of the Conference is not slighted in the preparation of the annual budget.
- 84 K. Health and Welfare:
The Committee shall be concerned with the adequate provision for the health and welfare needs of the Conference area whether provided by church-related, private, or public agencies. It shall keep the Conference aware of these needs and the degree to which the needs are being met.
- 85 The Committee shall further the interests of church-related agencies within the Conference.
- 86 It shall encourage high standards of service and adequate financial support for the program of Church-related agencies and institutions.
- 87 The Committee shall work in close cooperation with the Council for Health and Welfare Services of the United Church of Christ Board for Homeland Ministries.
- 88 L. Historical:
The Historical Committee shall promote the appreciation of church history through the encouragement of published research, the collection and preservation of historical materials, and shall encourage preparation for anniversaries in local churches, Associations, and the Conference.

Joint Preaching Mission At Suffolk



Rev. John D. DeSousa

The Annual Lenten Preaching Mission, sponsored by The Suffolk Christian Church and the Main Street Methodist Church of Suffolk, will begin on Sunday evening, March 15, with Reverend John D. DeSousa as guest preacher.

The Reverend Robert B. Marr, pastor of the Suffolk Christian Church, has issued an invitation to all of the churches of the Eastern Virginia Conference to attend this Preaching Mission, since Mr. DeSousa is widely known in the United Church of Christ as an outstanding speaker for church conferences, rallies, and retreats. Following the opening service a reception will be held for Mr. DeSousa in the Fellowship Hall of the Christian Church.

Mr. DeSousa is Assistant to the President of Bangor Theological School. Prior to this appointment he served for five years as the Minister for Men and Missions of the Connecticut Conference. His particular responsibility is to make the Bangor Plan known among mature men who have already been successful in one walk of life, but who find themselves wishing to prepare for the Christian ministry.

Bangor trains men of virtually any age, some in their 50's, to start out on a new career in life. It permits men of ability who do not have a college degree to start in mid-life a full seven year course of preparation for the ministry. Bangor graduates meet the same requirements as other seminaries, although by a different sequence.

The services are scheduled for 8 o'clock each evening during the week, beginning on Sunday and concluding on Friday, March 20, and will alternate between the two churches: in the Christian Church on Sunday, Tuesday, and Thursday evenings; and in the Methodist Church on Monday, Wednesday, and Friday evenings.

What Elon College Means To Church

By Clyde L. Fields, Superintendent

The Southern Convention of Congregational Christian Churches, as an Acting Conference of the United Church of Christ, looks to Elon College for:

Church Related Christian Higher Education

The people of our fellowship share in placing a traditionally high value on Christian higher education. Elon College stands as a working symbol in that tradition.

Ministerial Leadership

Sixty-five ministers now serving the Southern Convention are graduates of Elon College. In addition, each of the three Superintendents who have served this Convention, and three Superintendents now serving other Conferences, are Elon graduates.

Institutional Leadership

The President Emeritus and the current President of Elon College are alumni. The Superintendent Emeritus and the present Superintendent of the Congregational Christian Home for Children are graduates of Elon. The institutions of the Convention look to Elon for this kind of leadership.

Lay Leadership for Churches

The local churches of the Southern Convention look to Elon College for the training of leaders in Christian Education, church music, and administration. A great majority of such leaders in the local parishes of the Convention are Elon alumni.

Extending Our Horizons

Churches of the Southern Convention benefit greatly from the visitation of foreign students who are studying at Elon, and Elon College graduates have compiled a distinguished record as missionaries throughout the world.

Use of Faculty and Facilities

Elon College is an important part of the family of churches comprising the life of the Southern Convention. The campus is a center for meetings, programs, and activities. The college is always generous in making both faculty and facility available to augment the life and work of the Convention.

Indeed, Elon College is an integral part of the Southern Convention. It would be difficult for the churches of the Convention to continue long in effective witness without the strong undergirding it receives from Elon College. We consider service from and support to Elon College as necessary and vital to the Convention.

They that know God will be humble; they that know themselves cannot be proud.

—John Flavel

- 89 The Committee shall work closely with the historian at Elon College Library and the historian at Catawba College Library, and such other persons within the Conference, and with the Historical Society of the United Church.

ARTICLE VII — ASSOCIATIONS

- 90 Associations of churches of the United Church of Christ within the boundaries of the Conference may be organized as structural units of the Conference upon approval by the Conference.
- 91 An Association is that body within a Conference which is composed of all local churches in a geographic area and all ministers who have standing in that Association.
- 92 An Association may elect officers and elect or appoint such committees as it deems necessary for the transaction of its business provided, however, that its manner of organization shall not be contrary to the Constitution of the United Church of Christ or the Constitution and By-Laws of the Southern Conference.
- 93 The Conference recommends the establishment of three Associations following closely the boundaries of the three areas of Administration.
- 94 A. An Association including all the churches in Eastern Virginia south of a line following the northern boundary lines of the counties of Accomack, Matthews, Gloucester, James City, Charles City, Chesterfield, Powhatan, Cumberland, Buckingham, Amherst, Botetourt, and Craig to the West Virginia County line (excepting that all churches in the city of Richmond shall be given the option to affiliate with either the Southern Conference or the newly formed Conference to the north.) The Western boundary of this Association shall be U. S. Route 15.
- 95 B. An Association including all of the churches in North Carolina west of a line following the county lines between Rockingham and Caswell, Guilford and Alamance, Randolph and Chatham, Montgomery and Moore, Richmond and Scotland.
- 96 C. An Association made up of all churches in North Carolina east of this same boundary line.
- 97 D. Those churches in western Virginia shall be urged to affiliate with the nearest Association.

ARTICLE VIII — AFFILIATIONS

- 98 Section 1.
The Southern Conference of the United Church of Christ shall be a constituent part of the General Synod of the United Church of Christ.
- 99 Section 2.
The Southern Conference of the United Church of Christ shall relate itself to those ecumenical bodies which are recognized and supported by the United Church of Christ.

ARTICLE IX — AUDIT

- 100 There shall be an annual audit of the Conference books and records by a Certified Public Accountant having no official connection with the Conference. Said Auditor shall be appointed by the Board of Directors.

ARTICLE X — ORDER OF BUSINESS

- 101 Robert's Rules of Order shall be followed unless otherwise ordered by the Conference.

ARTICLE XI — SEAL

- 102 The Conference shall have a corporate seal, consisting of a circle inscribed around a cross and containing the words "Southern Conference of the United Church of Christ, Inc." and such other words or emblems as may be determined by the Board of Directors.

ARTICLE XII — AMENDMENTS

- 103 These By-Laws may be amended at any annual or special meeting of the Conference by a two-thirds ($\frac{2}{3}$) vote of the members present and voting, providing however, all proposed amendments must have been mailed to the churches and ministers at least sixty (60) days prior to the meeting at which the vote is to be taken.

REPORT OF SUBCOMMITTEE ON ADMINISTRATION

From Appointment through February 12, 1964

I. Assignment

- A. To recommend a Headquarters site.
B. To designate a staff and stipend for same.
C. To prepare a tentative organization and program.
D. To recommend a tentative Budget.

II. Accomplishment of the Above by this Committee

A. Headquarters Site:

The Headquarters would be located in Burlington, North Carolina, which is about the geographical center of the proposed Conference being equally distant to the perimeters of the Conference.

A committee has been appointed of three (3) members representing the three bodies with Dr. John R. Kernodle as Chairman to investigate the securing of a headquarters building in Burlington. Two properties are being inspected, and a recommendation will be forthcoming from this special committee to the Chairman of the Steering Committee.

B. Staff and Its Budget Cost:

1) Headquarters

a. Conference Minister

Salary	\$ 9,000
Pension and Relief	990
Utilities and fuel	575
Travel, Meals, Lodging	2,000
Hospital Insurance	180
Total	\$12,745

b. Director of Christian Education & Communication

Salary	\$ 6,000
Pension and Relief	660
Utilities and fuel	575
Travel	1,400
Hospital Insurance	180

Total

c. Office Manager and Assistant Treasurer

Salary	\$ 5,000
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d. Secretary to Conference Minister

Salary	\$ 4,000
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2) Area or Association Staffs

a. Eastern North Carolina

Area or Association Minister	Salary	\$10,225
Conf. Association for Field Work	Salary	\$ 8,915
Office Secretary	Salary	\$ 3,600

b. Western North Carolina

Area or Associate Minister	Salary	\$10,225
Office Secretary	Salary	\$ 3,600

c. Virginia

Area or Associate Minister	Salary	\$10,225
Office Secretary	Salary	\$ 3,600

NOTE: Suggested breakdown for three area ministers — Salary, \$7,000; pension and relief, \$770.00; utilities, fuel and phone (office in home), \$575.00; Travel, meals, and lodging — maximum, \$1,700.00; hospital insurance, \$180.00; Total \$10,225.00.

Suggested breakdown for Conference Field Worker, who would work initially in the area of greatest need — Eastern North Carolina: Salary, \$6,000.00; Pension and Relief, \$660.00; utilities, fuel and phone, \$675.00; travel, meals and lodging \$1,400.00; Hospital Insurance, \$180.00; Total, \$8,915.00.

C. Organization and Program

1) Basic Assumptions and Agreements

a. Tentative budget total, \$572,894.50 (Based upon 1962 total for the three merging bodies as follows:

Southern Synod	\$248,334.50
Southern Convention	289,560.00
Convention of the South	35,000.00

b. This budget would be divided as follows:

1) Our Christian World Mission	\$236,500.00
2) Operational	\$326,394.50

NOTE: This "Operational Budget" figure includes \$60,000 formerly given to Elon College and the Elon Home for Children. If this is deducted from the operational figure, the operational budget would be but slightly in excess of that given to our Christian World Mission.

Presidents Recognize Dependence On God

Each President of the United States has officially recognized the dependence of this nation on God. These excerpts from some of their Inaugural Addresses are evidence of this:

John F. Kennedy — "... asking His blessing and His help, but knowing that here on earth God's work must truly be our own."

Dwight D. Eisenhower — "... This is the work that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God."

Harry S. Truman — "... We believe that all men are created equal because they are created in the image of God..."

Franklin D. Roosevelt — "We humbly ask the blessing of God... May He guide me in the days to come..."

Herbert Hoover — "... I ask the help of Almighty God in this service to my country to which you have called me..."

Woodrow Wilson — "... I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people."

Theodore Roosevelt — "... but with gratitude to the Giver of Good Who has blessed us..."

William McKinley — "relying upon the support of my countrymen and invoking the guidance of Almighty God."

Grover Cleveland — "... I know He will not turn from us now if we humbly and reverently seek His powerful aid."

Abraham Lincoln — "... With malice toward none, with charity for all, with firmness in the right as God gives us to see the right..."

James Madison — "... in the guardianship and guidance of that Almighty Being Whose power regulates the destiny of nations..."

Thomas Jefferson — "... And may that Infinite Power which rules the destinies of the universe lead our councils to what is best..."

George Washington — "... in this first official act my fervent supplications to that Almighty Being Who rules over the universe..."

—The Christophers

A great deal of talent is lost in this world for the want of a little courage.

— Sydney Smith

c. All churches would be expected to maintain at least their 1962 level of contributions to the apportionment for our Christian World Mission.

d. The constituency of the proposed Conference would be approximately 64,000.

e. Colleges and other institutions within the limits of the proposed Conference are to be protected with no less support than they now receive from the merging bodies. This support would be either from the Conference or the General Synod to be worked out by mutual agreement.

f. Arrangement is to be made with the Board of Homeland Ministries to assure that former Convention of the South Churches are supported with no less an amount than they now receive.

2) Plan of Organization

a. **Officers of the Conference** — President (layman or minister), Vice-president, Secretary, Treasurer, Conference Minister, Director of Christian Education and Communication, and the Office manager and assistant treasurer.

b. **Board of Directors** — President, Vice-president, Conference Minister, Director of Christian Education and Communication, Secretary, Treasurer, Twelve (12) Committee Chairmen, Nine (9) laymen (Three from each area or association elected by the area or association), the three (3) administrative area ministers, the Conference Field Secretary. The Office Manager and Assistant Treasurer is also a member, with no vote.

c. **Executive Committee** — President, Vice-president, Secretary, Treasurer, three (3) laymen from each area or association who are on the Board of Directors, and the Conference Minister.

d. **Committees** — World Ministries, Evangelism, Church Extension, Higher Education, Christian Education, Christian Social Action, Stewardship, Lay Life and Work, Church & Ministry, Worship, Budget and Finances, Health and Welfare, and Historical. (Of these committees, that on Christian Education would be coordinated by the Director of Christian Education and Communication).

e. **Administrative Areas or Associations** — The Conference would have three (3) major geographical and administrative areas or subdivisions. Each area would have a full-time minister executive. This executive would be nominated by the administrative area, and elected by the Conference Board of Directors. These three executives would be Conference-employed staff, but would work exclusively in their respective areas.

NOTE: The Steering Committee strongly recommends and urges that serious consideration be given by the three bodies when they act upon this organization to make the three administrative areas the three associations of the Conference. This would make for strong associations undergirding a strong Conference, and would enable the promotion of our denominational program to be channeled effectively and efficiently through the Conference to associations which would be close to the grass roots of the fellowships; namely, the local churches.

STEERING COMMITTEE RECOMMENDATIONS

The following recommendations of this Subcommittee were approved by the Steering Committee on February 12, 1964. When the three merging bodies convene in their respective sessions in April, the following recommendations would be submitted by the Steering Committee:

A. That the instituting date for the new Conference be January 1, 1965.

B. That a nominating committee be appointed consisting of nine (9) members, three (3) provided by each of the merging bodies. This committee is to present in nomination a list of officers and staff for the new Conference at a subsequent meeting.

C. That a meeting of regularly designated delegates be called in September, 1964, to consider for approval and adoption the Constitution and By-Laws, and to act upon the report of the nominating committee.

D. That the appropriate board or committee concerned with responsibility for publications meet as often as required in 1964 to bring a recommendation before this meeting of delegates in September, relative to the instituting of a Conference newspaper on January 1, 1965.

E. That the Steering Committee be continued as an "Enabling Committee," authorized to implement actions required preliminary to the instituting of the new Conference.

F. That the Executive Committee of the present three bodies be authorized to constitute an interim board of directors to act upon by approving or disapproving the recommendations of this "Enabling Committee" described in "E" above.

LEARNING TO READ IN TOGO, AFRICA

The Rev. Charles T. Hein, UCBWM missionary at Atakpame, Togo, reports: "One of the most encouraging elements in the literacy campaign in Togo during this Pilot project period, was to see the active leadership and participation given by Christian laymen from the rural regions. **As a result of the concern of these lay people, classes now exist in over eighty villages.** These classes meet three or more evenings per week, as is convenient to the members of the class. The teachers are all volunteers, some of whom have taught classes for over two years. Such teachers receive teachers' training ideas in a two-week course organized by the Evangelical Church periodically in different regions of the country.

"There are now over 150 people out of about 1,600 students who have attained full functional literacy. This means they are able to read the Bible, hymnal, and newspapers, and any other printed Ewe literature.

"In addition to these, there are about 550 students who have attained minimal literacy... roughly second-grade reading ability. These people may have been in class as little as three months' time, though the vast majority have been studying for about eight months. They are continuing to read the follow-up readers under the supervision of the literacy class teachers. We can estimate from the success of those who have preceded them, that most of them will attain functional literacy in less than three months' time."

FIRST PROTESTANT CHURCH IN MOSCOW

A small room in the apartment of the Rev. Donald V. Roberts has become the first Protestant church in Moscow. In the presence of U. S. Ambassador Foy D. Kohler and British Ambassador Sir Humphrey Trevelyan, who read the lessons, more than 75 American and British residents of the Soviet capital took part in dedicating Christ Church on January 26.

Mr. Roberts a minister of the United Presbyterian Church, went to Moscow with his wife and small children 14 months ago, the first Protestant chaplain to serve there, following his commission by the National Council of Churches.

The walls of the church are white and the altar is a white-covered table with a cross and two candles. On the door of the Roberts' apartment is a plaque reading: "Christ Church, National Council of the Churches of Christ in the U.S.A."

REPORT OF THE SUB-COMMITTEE ON INSTITUTIONS AND AGENCIES

PUBLICATIONS:

1. We recommend the publication of a Conference paper, to begin at such time as the new Conference is constituted and operational;
2. We further recommend that the organ be primarily a promotional publication for the total program of the Conference;
3. That the usual size be that of an eight-page publication and that it be published twice monthly;
4. That a member of the Conference staff be editor-in-chief, with the administrative area executives as assistant editors;
5. That the paper be mailed at the expense of the Conference to ministers, members of official boards, and chairmen of Councils for Lay Life and Work in the local churches. In addition, it would be mailed to other persons at a minimum subscription rate.
6. That the name of the publication to be SOUTHERN CONFERENCE NEWS.
7. That the Board of Directors appoint an Editorial Committee.

COLLEGES:

1. We recommend that inasmuch as the students of both Catawba and Elon Colleges come from a much wider area than the boundaries of the proposed new Conference, that it be requested that substantial subsidy be annually given from the Board for Homeland Ministries to these colleges; and that in the meantime, while this is being worked out, we further recommend that the current sources of support be continued, inasmuch as Elon College has a similar relationship to the Southern Convention as Catawba College has to the Southern Synod and to the General Synod of the United Church of Christ;
2. That the Administrative Committee, in setting up the Conference Budget, safeguard the financial needs of Elon and Catawba Colleges in case the present financial resources from the Board for Homeland Ministries are reduced or terminated;
3. That the two colleges continue to function, from the Administrative standpoint, as they have in the past, believing there is a continuing need for both institutions.

AGENCIES:

1. We recommend that we look with favor on the system suggested by the Health and Welfare Council for benevolent institutions, with certain reservations as to which institutions should appeal to the constituency of our area; we recommend that the benevolent institutions — Nazareth Home for Children, Elon Home for Children, and the United Church Retirement Home — continue to function, for the time being, as they have in the past, but that they jointly, through their administrators, be alert to the changing needs in their area of service and seek to adjust their program to them; and that their boards be elected by the new Conference as they have previously been elected by their respective bodies.
2. That the Committee on Health and Welfare be the coordinating agent for the boards of the benevolent institutions, serving in an advisory capacity;
3. That the new Conference elect members to boards for Moonelon, John's River, and Blowing Rock as vacancies occur, and that the chairmen of these respective boards, with the chairman of the Board of Franklinton Center, compose a committee to correlate the management, wherever possible, with the program planned by the Committee on Christian Education.
4. That inasmuch as Franklinton Center maintains a special relationship with the Board for Homeland Ministries and the American Missionary Association, that the relationship be studied to the end that it shall be assisted in rendering the best possible service to the Church, and further, that the new Conference nominate the same number of persons for election to the board of Franklinton Center as formerly nominated by the several Associations, Conferences, Conventions, and Synods of the area.

Respectfully submitted,
Judson King, Secretary
Max Vestal, Chairman

SUGGESTED BUDGET ITEMS — NEW CONFERENCE Our Christian World Mission Through The Conference

I. Conference Program

- A. **Staff Ministry** (coordination of staff with work and program)
 1. Program Planning and Coordination, meetings Conference and Association.
 2. Committee Programs and Committee Meetings.
- B. **Program Items**
 1. General Synod Delegates travel.
 2. Annual Conference Meetings — travel for delegates?
- C. **Church and Community Commission** (Church Extension)
- D. **Campus Ministry**

WHY I SUPPORT ELON

By Rev. Bland A. Leebrick
Co-Chairman Valley Conference
Campaign Committee

I support Elon for I feel that the Church College is the real salvation for our youth. A youth receives Christian education, and when he comes to a place of leadership the Christian virtues invariably come out in his work. Also I support Elon because it helped me to find God's will for my life. Would it be presumptuous to say I support Elon for it was there I found my helpmate while training at Elon has made her not only a good teacher, but also an excellent wife and mother?

A new United Ministries in Higher Education will place qualified ministers on at least 450 college and university campuses to work with students and faculty. They will represent and be supported by the Disciples of Christ, Evangelical United Brethren and United Presbyterian Church as well as the United Church of Christ.

A community Easter sunrise service will be held at Wake Chapel, Fuquay-Varina, at 6:30. A community choir, under the direction of Bill Stephenson, will sing "The Passion of Christ." The service will be broadcast over WFVG, as are the regular Sunday morning services during March.

AMERICAN WOMAN PRINCIPAL OF INDIAN SCHOOL

Mrs. Ross Thomas of Byculla, Bombay, India writes of her new assignment: "In July a very unexpected thing happened when the principal of our mission school in Bombay left for a year in the United States. The Mission appointed me to be the acting principal for this academic year. I staggered under this proposal but by now I have found my way a little into the intricacies of the functioning of Indian education.

The enrollment is over 2,000. It is quite a sight at noontime to see the sea of about 1,000 black-haired boys and girls moving out of the school gate after the first shift, and the other 1,000 moving in for the afternoon shift. I can do the job only because there are six senior teachers each of whom takes specific supervisory responsibilities. They are conversant with the rules and regulations of the State Government Educational Department, under which we operate for the most part.

"Last week we held the ceremony for the opening of the new apartment for some of the staff. Twenty-two of the sixty staff members were moved into the new building. Housing conditions in Bombay are so desperate that expressions of appreciation and joy over this building are tremendous."

- E. **Christian Education**
 - F. **Publication and Communication**
 - 1. Produce Conference News.
 - 2. Annual Reports and other publications.
 - G. **Church and Ministry — Scholarship and Grants**
 - 1. Ministerial Scholarship Grants.
 - 2. Student Summer Service.
 - 3. Campus Ministry.
 - H. **Lay Life and Work**
 - 1. Men's Work.
 - 2. Women's Work.
 - 3. New Approaches in Adult Work.
 - I. **Camp and Conference Program**
 - 1. Program — Meetings and Materials.
 - 2. Improvement and upkeep of camp and Conference property.
 - 3. Capital investments, retirement of obligations — etc., camp and Conference property.
 - J. **Historical Society**
 - 1. Salaries.
 - 2. Service.
 - 3. Materials, supplies, periodicals, etc.
- II. **Conference Personnel**
- A. Salaries
 - B. Housing
 - C. Pension
 - D. Utilities
 - E. Health Insurance
 - F. Travel
 - G. Secretarial Service
- III. **Conference Administration**
- A. Board of Directors Meetings
 - B. Standing Committees Meetings
 - C. Business Management
 - 1. Office Rent and custodial service (Office rent subject to location).
 - 2. Property upkeep and insurance
 - 3. Office Expenses
 - 4. Contingency Fund
 - 5. Equipment and Replacement
 - D. Conference Insurance (needs study)
- IV. **Conference Capital Funds Debt Liquidation and Operational Fund**
- A. Conference Headquarters
 - B. (Blowing Rock, John's River, Moonelon, Franklinton at Bricks) could be placed here.
 - 1. Debt Liquidation
 - 2. Interest
 - 3. Capital Improvements
 - 4. Operational Deficit
- V. **Conference United Church of Christ Specials**
- A. Elon College
 - B. Catawba College
 - C. Nazareth Home for Children
 - D. C. C. Home for Children
 - E. Franklinton at Bricks
 - F. Others?
- VI. **Conference Church Related Specials**
- A. N. C. Council of Churches
 - B. Virginia Council of Churches

Our Christian World Mission Through the United Church of Christ

I. **Through the United Church of Christ Instrumentalities:**

Board for World Ministries	Stewardship Council
Board for Homeland Ministries	Office of Communication
Council for Christian Social Action	United Church Herald
Council for Church and Ministry	Pension Boards
Council for Lay Life and Work	Executive Council

MEETING FOR SERVICEMEN IN EUROPE

Rev. Leon A. Dickinson, Jr., Chaplains' Secretary for the United Church of Christ, announces a retreat for servicemen and their families, together with military chaplains stationed in Europe, to be held in Berchtesgaden, Germany, July 13-17, 1964.

Dr. Ben Herbst, President of the United Church of Christ, and Dr. Gerald Jud, Executive Secretary of the Office of Evangelism of the United Church of Christ, will be among the leaders.

Readers of The Christian Sun having relatives or friends in military service in Europe should call this matter to the attention of the servicemen stationed there.

DUKE DIVINITY SCHOOL CLINICS

The Divinity School of Duke University will again offer two-week clinics in Pastoral Care, Preaching, and the Rural Church this coming summer, July 20 to 31. These clinics, offered on a non-credit basis for ministers of all denominations, are a significant expression of the Divinity School's participation in professional in-service ministerial education supplementing seminary training.

The Preaching Clinic, in its seventh year, will concern itself mainly with principles of sermon construction and delivery, giving ample opportunity for the participants to preach for critique.

The Rural Church Clinic, in its third year, will consist of intensive training, study, and planning, giving particular emphasis to the development of an indigenous leadership.

The clinics are under the direction of, in Pastoral Care, Dr. Richard A. Goodling, Associate Professor of Pastoral Care; in Preaching, Dr. Thor Hall, Assistant Professor of Preaching and Theology; and in Rural Church, Dr. M. Wilson Nesbitt, Assistant Professor and Director of the Work of the Rural Church under the Duke Endowment.

The guest lecturer, who will give a series of five lectures during the second week of the program for all three clinics is Dr. Lawrence Lacour, Director of the Department of Preaching Evangelism of the General Board of Evangelism of the Methodist Church.

Financial assistance is available to all participants. For full information write to: Summer Clinics, Duke Divinity School, Box 4814, Duke Station, Durham, N. C.

In 33 Mississippi Counties 69% of the whites are registered while 1.1% of potential Negro voters are enrolled. — Francis S. Smith in Wake Chapel Newsletter.

NEW CHURCH CONSECRATED

With the consecration service of the new buildings last Sunday Trinity Church, Garner, saw a dream come true. Organized on Pentecost in 1960, the ground-breaking was held May 26, 1963, at which time the charter membership closed with 103 members and the present name replaced Garner Community Church. Supt. Clyde Fields was the speaker for the special occasion.

The first service was held in the new building Christmas Sunday, 1963. The first conference-wide session was that of the Laymen's Fellowship, with 179 attending the meeting February 9. This group has staunchly supported the building program with monetary gifts.

According to the pastor, Rev. Rosser L. Clapp, the unique design of the building on the corner of Vandora Springs Road and Lakeside Drive has attracted much attention. It was designed by Edmund J. Austin, A.I.A., of Southern Pines, a member of our denomination.

The one-story, first-unit building contains 4,500 square feet of floor space. The sanctuary will seat 180 persons, including a choir, and is located in the center. The building on the left provides for adult and youth classrooms. A kitchenette and fellowship hall is a multi-purpose room made possible by folding partitions. The building on the right provides for kindergarten, primary and nursery departments. The furnace rooms to the right and left of the drawing were omitted, since the building was converted to total electric heating. The cost of the structure is approximately \$57,000.

According to Mr. Clapp and Robert Mayo, chairman of the building committee, the most frequent comment from visitors is "I am amazed at the space within the building and the functional aspect of the building in a church program."

North Carolina church women are being asked to save books of trading stamps (any kind) for use by the United Church Women in purchasing a Harvester for use in the Migrant Ministry. This is an especially equipped station wagon, including a chapel. Give full books of stamps to the president of your local Council of United Church Women or send to N. C. Council of Churches, Box 0000, Durham, North Carolina.

In this broad earth of ours,
Amid the measureless grossness and the
slag,
Enclosed and safe within its central heart,
Nestles the seed of perfection.

--Walt Whitman

II. United Church of Christ Related Specials

(It is to be understood that Specials are to be over and above our regular giving to Our Christian World Mission. Credit should not be given for specials until the full O. C. W. M. budget is met.)

- A. Health and Welfare Institutions (Regional Assignment Plan — Health and Welfare Council)
- B. Church Related Specials:
 - 1. National Council of Churches
 - 2. World Council of Churches
 - 3. American Bible Society

SUMMARY: OUR CHRISTIAN WORLD MISSION

Through the Conference

- I. Conference Program
- II. Conference Personnel
- III. Conference Administration
- IV. Conference Capital Fund, Debt Liquidation, etc.
- V. Conference United Church of Christ Related Specials
- VI. Conference Church Related Specials

TOTAL:

Through the National Instrumentalities
Our Christian World Mission Designated Giving (beyond the budget)

TOTAL BUDGET:

RECOMMENDATIONS OF THE STEERING COMMITTEE

NOTE: Many of the recommendations of the Steering Committee printed in the three publications at a prior date are now contained in the enclosed reports, and are not reprinted at this point.

The recommendations listed below are the ones not included in any other reports; they are now ready for action.

- 1. That the Instituting Date for the new Conference be January 1, 1965.
- 2. That a Nominating Committee be selected consisting of 9 members, 3 from each of the merging bodies; this committee to present a slate of Officers and Staff for the Conference in nomination at a subsequent meeting (called for elsewhere in these reports). (NOTE: each of the three bodies may appoint or elect their 3 members according to their own wish in the matter.)
- 3. That a meeting of regularly designated delegates be called in September, 1964, to consider for approval and adoption the Constitution and By-Laws, and to act upon the report of the Nominating Committee.
- 4. That the appropriate board or committee of the three bodies concerned with publications meet as often as required in 1964 to bring into being a recommendation at the September meeting relative to instituting a Conference Newspaper on January 1, 1965, or as soon thereafter as possible.
- 5. That the Steering Committee be continued as an "enabling committee", authorized to implement the actions required preliminary to the instituting of the new Conference.
- 6. That the Executive Committees of the present three bodies be authorized to constitute an Interim Board of Directors to act upon the recommendations of the "enabling committee" described in No. 5 above and approve or disapprove the recommendations.
- 7. That serious consideration be given by the three bodies when they act upon the plan of organization, as presented by the Administration Committee, to make the three administrative areas the three associations of the Conference. This would make for strong associations undergirding a strong Conference, and would enable promotion of the denominational program to be channeled effectively and efficiently through the Conference to the associations which would be close to the grass roots of the fellowship, namely, the local churches.

Respectfully submitted,
The Steering Committee.

Consultant To Meet With House Mothers

Dear Friends:

The Southeastern Child-Care Association and the School of Social Work of the University of North Carolina sponsor jointly the Group Child-Care Project. The purpose of the Group Child-Care Project is to assist the various members in training their staff.

As a member of the Southeastern Child-Care Association, we will have on our campus next week Mr. Samuel R. Fudge, part time consultant. Mr. Fudge was formerly superintendent of the Vera Lloyd Children's Home, Monticello, Arkansas, and has his master's degree in social work from the University of North Carolina. He will be with us one week for an In-Service Training Program. This year special emphasis will be placed on training the staff to do a more effective job in meeting needs of the children. The majority of his time will be spent with housemothers. In the last two years that we have had In-Service Training under Mr. Hansel R. Hollingsworth, who is the associate director and full time consultant, we have involved the entire staff. This year we are going to place emphasis on giving assistance to housemothers in areas where they feel the greatest need for guidance.

We are most pleased that our Home for Children is a member of this child-care group. The organization was founded in 1956 under direction of Dr. Alan Keith-Lucas, who continues to work with the group as director of the Project. He is also Professor of Social Work at the University of North Carolina, and author of numerous articles and books, including "Roads for House Parents" and "The Church Children's Home In a Changing World."

We try to take advantage of every opportunity to render the best possible service for those who are entrusted to our care. This In-Service Training is one means of better training our staff.

Under the same management as the Project are the Chapel Hill Workshops which take place each year. These workshops are held the third and fourth weeks in July. The house parents meet the third week in July and executives have a workshop the fourth week.

Workshops consist of special sessions and small workshop groups. Each group discusses a specific subject of interest to child-care workers, under the direction of a nationally known consultant. Each year two or three of our house-mothers attend the house-mothers workshop. This is of much assistance to the house-mother in

learning to do her work more effectively.

Both the In-Service Training and the workshops, which our house-mothers at-

tend from summer to summer, is of much help in giving more effective care to our boys and girls.

REPORT FOR MARCH 2, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 22.60
Eastern North Carolina Conference	13.00
North Carolina and Virginia Conference	14.00

Total \$ 49.60

SPECIAL OFFERINGS

Newington Women's Fellowship, Church of Christ, Congregational, Newington, Conn.	25.00
J. H. Webster, Pittsboro, N. C.	10.00
New Hope Christian Church, Roanoke, Alabama	10.00
Adult Bible Class, Clayton Christian Church, Clayton, N. C.	10.00
Women's Fellowship, Union Grove Cong'l. Church, Asheboro, N. C.	12.00
Plymouth Church Women, Plymouth Congregational Church, Belmont, Mass.	15.00
In Memory of Rev. Bascom G. Rollins (4 Memorials)	
In Memory of Elmo Massey	
Total Memorial Gifts	27.50
Special Gifts	181.94

Total \$ 291.44

Total For The Week \$ 341.04

Regional Meetings Held In Atlanta

The Southern Regional Lay Leaders Meeting was held at Interdenominational Theological Center, Atlanta, February 21-23 with 65 in attendance. The theme, "This Is Our Ministry," was carried out by the leaders, Edward M. Brown, Mrs. Faith Drobish, Karlton Johnson, Samuel Kinchloe, Richard Rinker and William Slater. New "Program Opportunities for Adults" for 1964-65 was presented to these leaders, who later will share in meetings in their local areas. Mrs. F. C. Lester was responsible for planning the meeting.

Attending from the Southern Convention were staff members Richard Rinker and Bill Simmons; one layman, Douglas MacLain of Eastern Virginia, who led a worship service; and Mesdames J. R. Crutchfield, R. M. Cline, R. M. Kimball (who prepared a skit concerning the Family Thank Offering), Austin Kipps, Thomas Madren, J. Everette Neese, Kenneth Register, Bill Simmons and Harold Tribble, Jr.

The Stewardship Council Regional Meeting, February 24-26, directed by Rev. Karlton Johnson, was held at First Congregational Church. Leaders from the Stewardship Council included Sheldon Mackey, Theodore Horvath, David Sandstrom, Paul

Strauch, and William Wimer, as well as Huber Klemme of the Christian Social Action staff. Dr. Davie Napier of Yale Divinity School gave the "theological implications for mission" in the form of an allegorical poem, "re-mythologizing" four Genesis stories.

Representatives from the Southern Convention included Supt. Clyde Fields, Field Secretary Bill Simmons and President Joe A. French; Rex Powell, O.C.W.M.; William J. Andes, Christian Education; W. H. Baker, Lay Life and Work; and visitors, Mrs. W. H. Baker, Mrs. Clyde Fields, and Mrs. Bill Simmons. Mrs. Lester was "among those present." Former Southern Convention ministers W. Walter Hall and James H. Lightbourne also shared in the sessions.

Rev. John D. Schofield, pastor at United Portsmouth, used "Alpha and Omega" as his sermon subject March 1. The bulletin states "In honor of the symbols of the Christian faith made for our chancel by Rev. H. S. Hardcastle, we shall use them for the sermon today. . . We thank Rev. 'Hardy' and Leavy Johnson for carefully placing the letters where they belong."

Food Given In Exchange For Work

The glory that was Greece is all but forgotten in the village of Dodoni, though the ruins of a famous ancient theater and the site of an equally famous oracle are there as reminders of the golden past and a once-thriving community.

Since ancient times Dodoni has been anything but thriving. History and nature have conspired to make life harsh for the inhabitants, who for generations have been able to wrest only the meanest substance from the soil.

A common sight in the area is that of donkeys — and women — laden with water barrels, making a tortuous three-hour trip to and from a spring over a rocky trail. But of course they can carry only enough water for meager human consumption.

Irrigation is the only solution for successful farming, and the necessary water is there, accessible through springs and wells.

Mr. Newell Steward, UCBWM and Church World Service representative, had seen the plight of the people of Dodoni and neighboring villages — and he also saw the possibility of the villagers improving their lot through their own efforts by building an irrigation system.

The chance to implement the scheme came when CROP, the Christian Rural Overseas Program of Church World Service, made a donation of food for a self-help project in Greece. **It was decided to use the food as wages for villagers who would work on the project, and thus Dodoni became the site for the first food-for-work project in the country.**

Approval by the local government was followed with cooperation in producing plans for the project and in paying for construction of a pump house and reservoir. Then the villagers — both men and women — armed with pick axes, shovels and crow-bars began excavation of earth and rocks for the irrigation channels.

Women carried concreting materials from the road to the site on their backs, and also carried water, with donkeys sharing part of the latter burden. Had wheelbarrows been available — and they were not — they could not have been used because of the difficult terrain.

Men took over the task of mixing and pouring concrete by hand, since no machine was to be had. Carpenters were employed to make up and set the frame work, and a technician was brought in to compact the concrete and check its quality.

One hundred and fifty-seven men from the three villages, and 274 women worked a total of 2,233 man (or woman) hours on

this project. Every fifth day of work completed by each villager was his donation of free labor for the community development. Thus 268 man-days of work were contributed by the villagers, and they were paid in foodstuffs for 1,965 man-days.

Since food is always in short supply in the villages, these edible wages were welcomed by the villagers who earned on the average of four tins of meat, three gallons of oil and 150 pounds of wheat.

SLAVES

They are slaves who fear to speak,
For the fallen and the weak;
They are slaves who will not choose,
Hatred, scoffing and abuse
Rather than in silence shrink,
From the truth they needs must think;
They are slaves who dare not be,
In the right with two or three.

—James Russell Lowell

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

Formerly known as Constantinople, now a cosmopolitan city, population 1,459,528; related institutions, American Academy for Girls, Uskudar and American Board Publication Department.

March

- 15—**Mrs. Katherine P. Wells** was appointed in 1962 for a three-year term as Director of Residence in the American Academy for Girls. At the Academy there are 50 teachers —25 American and 25 Turkish—and 500 students, more than 150 boarders.
- 16—**Mr. and Mrs. Arthur H. Whitman, Jr.** live in a home overlooking the narrowest part of the Bosphorus where Europe and Asia meet. Mr. Whitman is Mission Treasurer, concerned with financial, legal and property affairs of our educational and medical institutions. His work requires him to travel a great deal, having meetings with legal counsel and administrative groups. Mrs. Whitman helps with arrangements for visitors to Istanbul interested in the work of the mission. They are also active in many local activities related to the church.
- 17—**Rev. and Mrs. Walter B. Wiley** after nearly two years on loan to the World Council of Churches, Service to Refugees, returned to the United States in the summer of 1963 on pre-retirement furlough. His long familiarity with Istanbul and his working knowledge of the Turkish language gave him a large opportunity for service among two thousand Russian, Bulgarian, Albanian, Yugoslav and Hungarian refugees in and near Istanbul. Mrs. Wiley has used her home for private English lessons and furthered family ecumenical interests of many years in Istanbul.
- 18—**Rev. and Mrs. Melvin Armin Wittler** taught for several years at the American Academy for Girls. Since 1960, Mr. Wittler has been Secretary of the Near East Mission which includes the work of the United Church Board for World Ministries in Lebanon, Syria, and Turkey. This general administrative responsibility involves extensive travel throughout the Near East representing the interests of the Mission and the Board in their various relationships. Mrs. Wittler has interests in various community responsibilities.
- 19—**Rev. and Mrs. William Sage Woolworth, Jr.** have served as missionaries wherever needed since 1919. Their work has included evangelistic, teaching, college principal, school director, mission secretary and publication department chairman. Recently Mr. Woolworth has done intensive work on property and legal matters. Both are valued counselors to all new and young missionaries. They are on pre-retirement furlough in 1963-64.

IZMIR

Important commercial center; the Smyrna of the New Testament; Population 396,000; related institution, American Collegiate Institute.

- 20—**Miss Florence E. Ashwell** became an associate missionary in 1961. At present she is teaching science at the American Collegiate Institute, Izmir.
- 21—**Rev. and Mrs. Everett C. Blake** have served in Turkey since 1928 and presently carry heavy leadership responsibilities in Izmir. Mr. Blake is the business manager of the American Collegiate Institute and Mrs. Blake is the principal. Both do a great deal of extracurricular work with students and adults, American and Turkish. In addition the language school of the Mission is in their care.

The Two Thieves

Background Scripture: Luke 23:32-47.

Devotional Reading: Luke 23:44-50.

Memory Selection: **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**
I John 1:9.

As I sat at my desk in the den of our cozy little home and read the story of the Crucifixion, a lump came into my throat, and tears came into my eyes, and I was strangely moved. How can one set down in words that scene and express in words that feeling! Like so many other scenes in the Bible it is to be read with the heart and not with the mind only. It is another of those incidents which one can feel even if he cannot understand. One thing is sure, if one comes to the story with an open mind and an honest heart, he will feel that he stands on holy ground, and a spirit of reverence and awe will temper his mind and heart.

Highlights and Shadows

The Cross shows human nature at its depths and at its heights. First of all how could sensible human beings condemn any human being to death by crucifixion? To drive spikes through the hands of a man, and without any anaesthetic; to leave him on that cross in heat and in cold until he died from sheer exhaustion and pain and even madness; to poke fun at him, ridicule him, revile him; to throw dice for his few clothes — these and other cruelties and indignities make it easier to believe in "total depravity of human nature." The people involved in the crucifixion of Christ do not appear in a good light. It is a stark tragedy and travesty, to say the least.

But there are also high-lights. Luke does not say anything about it, but another evangelist tells us that John and the mother of Jesus and another woman were present, not to mock but to console and to share in the agony. But Luke does tell us of the dignity and grandeur of human nature as revealed in the attitude and action of Jesus. Even one of the malefactors was impressed by the spirit of the man on the central cross. He saw royalty in that broken, forsaken Figure. "Remember me when thou comest into thy Kingdom" he said. And the centurion who stood by exclaimed in awe and admiration "Truly this was the Son of God."

Numbered With The Transgressors

"They crucified him, and the malefactors, one on the right hand and the other on the left." Long before a prophet had foretold that he would be numbered with the transgressors. "He who knew no sin took upon himself the sin of the world." He the full distance. He tasted the cup to its last bitter dregs. And he did it with clear mind. He refused the wine and gall, a kind of dope that would have drugged his senses and made death quicker and easier.

An Altogether Lovely, And All-Too-Rare Thing

"Father, forgive them, for they know not what they do." These are the words of Jesus as he was being nailed to the cross. Here is the supreme expression of the love and mercy of God. Jesus said some wonderful words, but rarely if ever, anything more wonderful than these words.

MAKE US BIBLES

(Prayer by a Chinese refugee
woman who had been taught
to read.)

We are going home to many who cannot read. So, Lord, make us Bibles so that those who cannot read the Book can read it in us. Amen.

What a rebuke they are to us! When we feel the unforgiving spirit welling up within us, and threatening to turn our hearts into bitterness, we will do well to listen again to our Lord as he prays that God would forgive those who crucified him. Or to listen to Paul as he writes "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This altogether lovely thing is an all-too-rare thing. How much bitterness there is among folks, often in the hearts of Christ's people! Marcus Aurelius the Roman Emperor and great Stoic used to say to himself every morning, "Today you will meet all kinds of unpleasant people; they will hurt you, injure you, insult you; but you cannot live like that; you know better, for you are a man in whom the spirit of God dwells." Others may have in their hearts this unforgiving

SUNDAY SCHOOL LESSON

MARCH 22, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

spirit; others may sin in ignorance; but we know better; we are Christ's men and women; and we must forgive as he forgave.

"Let Him Save Himself"

"Let him save himself, if he be the Christ, the chosen of God." Thus did the rulers and the soldiers taunt the suffering Saviour. How stupid they were! To be sure, he could have saved himself. Jesus did not have to go to the cross, he himself said he had power to lay down his life and power to take it again. He did not have to stay on the cross, he could have used his unbounded power to come down from the cross. But if he had saved himself, he could not have saved others. It was because he went **voluntarily** to the cross that he is the Saviour of mankind. He was the fullest expression of his own teaching that if a man should lose his life he would save it.

The Promise of Paradise

One of the criminals crucified with Jesus was cynical, blasphemous, unrepentant. He "railed on Christ" suggesting that if he really were the Christ, he could and would save himself and his fellow criminals. He was guilty, but he refused to admit it. He was still defiant and bitter and unrepentant. Alas Jesus could do nothing for him, for **where there is no penitence Jesus cannot save.** The other criminal was of a different stuff. He knew his own guilt, he knew of the innocence of Jesus. He knew he was paying the penalty due him as a lawbreaker. And turning to Jesus he said — and these are strange words, especially the first word "LORD, remember me when thou comest into thy Kingdom." This man hanging beside him really was a king, the King of kings and Lord of lords. To be sure the thief did not know the implications of what he said, but it was an expression of penitence and of faith and hope.

"Today shalt thou be with me in Paradise," my personal companion in a "walled garden of a king." **Salvation is not by sacraments, nor good works, but by penitence and faith.** It is never too late to turn to Christ. While there's life there's hope. But think what one misses who waits until the last moment.

THE CHRISTIAN SUN

VOL. 116

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NO. 11



LYNNHAVEN MINISTER HONORED

Rev. and Mrs. Sam D. Nelson, Jr., were guests of honor at a reception given by the Women's Fellowship of the Lynnhaven Colony United Church of Christ, Virginia Beach, February 9. The above picture shows Thomas Gray presenting Mr. and Mrs. Nelson and son, David, with a silver tray from the congregation.

Mr. Nelson has entered the United States Air Force Chaplaincy after serving the Lynnhaven Church for four years. During his ministry, the congregation engaged in a \$110,000 building program which led to the completion of a new sanctuary which has been occupied for a year.

Mrs. E. O. Anderson, who reports the church accepted Mr. Nelson's resignation with great regret, also reports that Rev. H. S. Hardcastle is serving as interim pastor.

Virtue Of Venom

When quietly reading the sacred Scriptures for whatever message there may be, sometimes a verse stands out, like a single tree in an open field, and its message lights up the mind. Such happened to this writer recently when reading in a Bible given to Catherine Cooper (now Mrs. Mark Andes) by Elon College when she graduated there. She had underscored verses here and there with red ink, which gave an insight into what she thought important at the time she read the book. And suddenly there were these words:

"there went virtue out of him,
and healed them all," (Luke 6:19)

Translations since the time of King James seem to prefer "power" rather than "virtue" but something could be said in defense of the King James translation at this point. Of course it took power to heal, but there was another and more subtle quality of the Great Physician. The healing did not stop with the restoration of the mind, the opening of eyes, the removal of sores, the healing of lungs, the cure of leprosy. Those who took up their beds to walk for the first time in many years felt a cleansing that reached the soul. It seemed right to hear the Doctor say: "Thy sins are forgiven." It was virtue — goodness, love, forgiveness, and other spiritual graces — that went from the Master to those in need of healing. They felt transformed, renewed. They became his followers, his learners, his disciples, for they believed on him.

Suddenly this glowing word VIRTUE had another alongside. It was not beautiful; it did not glow; it did not heal. The word — VENOM. We think of it in connection with snakes — poisonous and deadly snakes. But strangely enough, the vision of the moment was not of snakes. The venom comes from a multitude of people in our time — some of them would-be good people. Converse with them, read their writings, share their ideas and attitudes, and soon you discover that there is no healing coming from them. They are critical, suspicious, hateful; and their venom can destroy the happiness of those who come near.

The "preacher" writing this is tempted to say to each reader: "Watch yourself for a while to discover whether it is **virtue** or **venom** that goes from you to those about you." Do your friends feel clean, healthful and happy after conversing with you? Are you a tonic for the weary? Can people face difficulties with greater grace and courage after breathing your spirit for a while? Is there a song in the air where you live? Read it again: "there went virtue out of him, and healed them all." That is the way it was with Jesus. How is it with us? Virtue or venom?

Palm Sunday To Easter

Palm Sunday reminds us that Jesus rode into Jerusalem like a conquering king while a multitude of people waved palm branches and shouted his praises. We are inclined to call this the triumphal entry.

The reception in Jerusalem and the conversations (we now call it "dialogue") during the following week

show the fallacy of believing in triumph through public acclaim. In the group were those who would crown Jesus king, and others who were eager to kill him. Jesus was not listening to the voice of the multitude, nor was he afraid of the threats of officialdom. He would not be crowned king, for his kingdom was entirely different from that of the Jews and Romans. It was a kingdom of love that binds people to each other and to God. The crown he would wear could come only from the affections of people who were glad to share his ideals and work. Neither was he frightened by threats to his life. His riding into the Holy City was a challenge to his enemies, a challenge that was put into words Monday and Tuesday. Kill him if they would; his kingdom would continue through the centuries.

It is important that church people study each Holy Week the things that Jesus said and did between Palm Sunday and Easter. To live with the Master for that one week is a transforming experience. His teachings stand out like mountain peaks of truth. Those who sit with him at Communion and hear again the table-talk given us in John 14-17 will want to join in the hymn of praise before leaving for the shadows of Gethsemane, and they will be exceedingly ashamed that they join with disciples in sleeping while the heart of Jesus goes out in agony of prayer.

Good Friday is good only because of its after effects. There was nothing good about the Sanhedrin condemning a good man to death, Pilate washing his hands of responsibility, disciples swearing they never knew the man, soldiers driving nails through hands and feet and lifting a man up on a cross. Those were ugly, sinful things. If this had been all, it would have been earth's darkest day. It was not the end of the story. Beauty was revealed on Easter morning, and that beauty sheds its radiance down to our time, and it will shine even brighter in years to come.

Reading The Sun

There appears to be an increasing reading constituency for this paper. Naturally that pleases the editor. Some preachers say they find suitable quotations for sermons. The editor of our national paper, United Church Herald, said some complimentary things in a letter to Dr. S. L. Morgan who recently wrote that ours is one of the best church papers he reads.

Articles this week are lengthy, but they are important and interesting. Please read the report by Superintendent Clyde L. Fields, the article by Dr. L. E. Smith and the address of President Dearborn of Catawba College. The morning prayers used at the Assembly may be just what you need before starting on a busy day. Do not let the fact that Dr. Andrews is a Negro keep you from entering into the fellowship which he so evidently felt as he led our church leaders to the throne of grace those busy days when they were making plans for our denomination. Doubting Thomases may get consolation in the fact that it was in the spirit of these prayers that our leaders seek to guide our denomination in its work and life.

F.C.L.

Letters To The Editor

Dear Rev. Lester:

I have enjoyed reading The Sun ever since I have been receiving it, that is since the merger really began to be realized. That it is superior to the STANDARD hardly seems worth saying, it is so obvious. I like the general articles and the editorials and think that your selection is not only apropos but courageous at many turns. I like your coverage of Mission work, too. We don't hear much of that. I like the Youth section and feel that is a necessary coverage. It is probably true that I get more out of the local news than the other E & R men do because I went to Duke with many of your men, but I do enjoy it. It seems to me that we can tack on a page or two of local news about the E & R side and continue to run the paper as is. The Negro Community could do the same. That way some rich and meaningful material would be going into the homes of all the people. So, I vote for The Christian Sun as is, with a few additions as mentioned. I think that there is no question as to its superiority.

George A. Fidler

Maundy Thursday at Mt. Zion, Mebane, the Youth Fellowship will dramatize the events of the Last Supper, following which the communion service will be led by the pastor, Rev. Philip Kahal. A joint service with the Mebane Pilgrim Holiness Church will be held Good Friday at 7:30.

LENT! LOOK OUT!

Victor C. Hayes
Warwick Church

You seem to want to take religion more seriously during Lent. And to many people that appears to mean becoming more subdued, more introspective, more concerned with their own souls.

But why should we think "being serious" simply means "looking in." Lent's season of concern might better lead us to "look out." As our congregation moves from its February concern with missions to its March focus on Lent and Easter there is really no great change of mood!

Christianity is an expansive, evangelistic, aggressive, missionary faith, precisely because of Easter. The passion, crucifixion and resurrection led men finally to see the **whole world** as the object of God's love, and **all men** as standing in need of Christ and the Gospel.

This New Testament **outlook** was not easily come by, as we know. The conviction that God is present as the depth of experience in all men, the knowledge that all are equally valuable in his sight, the inclusive vision of a world of mutual caring and creative human concern — these heights were not conquered in a moment of time. The contradictory and bewildering aspects of the Bible that scare so many of the pious away from honest Bible "study," simply reflect the marvellous record of a **growing religious outlook**.

*beginning with a storm god on a desert mountain, the Bible ends with men saying

"God is a spirit" to be worshipped "in spirit and in truth" (John 4:24) . . . *beginning with a tribal war god, it ends with a god who loves and who suffers for men (I John 4:16) . . . *beginning with a territorial deity who loved his **clansmen** and hated the remainder of mankind, it ends with a great multitude from every tribe and nation worshipping one universal Father (Rev. 5:9) . . . *beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace. So be it.

CANTATA AT ELON PALM SUNDAY

"The Seven Last Words of Christ," a sacred cantata by Theodore Dubois, will be presented by the Elon College Singers in Whitley Auditorium on the campus of the College on Palm Sunday afternoon, March 22, at four o'clock. The public is invited, and a special invitation is extended to the members of our churches to hear this great Christian cantata.

The choir of forty-two voices will be under the direction of Professor Wendell Bartholf of the Music Department of the College. The organist will be Professor Fletcher Moore, and guest soloists will be Joyce Gift, soprano; Jack Smith, tenor; Charles Lynam, baritone, all of Greensboro.

Western North Carolina Churchmen's Fellowship Rally is being held Saturday, March 21, at Pleasant Hill church, according to announcement by Douglas Young, president.

WHY TELL IT?

Rev. Max B. Vestal, Shallow Well Church

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. — Matthew 12:36.

Recently rumors have been rife in Sanford. Out of the racial unrest has come many truths, half-truths, and un-truths. Some have been gossip. Others have been critical. Some have been vicious. What does a Christian do and say in such a situation?

First of all, he has a responsibility to do and say the things he feels Jesus would approve.

Therefore, even though something seems "too good to keep," he will be sure of the source from which it came. This may mean tracing it back several persons; for innocent, well-meaning people sometimes become the carriers of harsh rumors. The old party game, Rumor, is a good example. The same sentence started down two lines rarely came out the same.

Secondly, and this is often the acid test, once the Christian knows the truth of a situation, he has the right to speak it only in love. For instance, it may be true that someone is ugly as "home-made sin." Still, we are under no obligation to tell this person and others about it. In fact, it would be very cruel and un-christian to do so.

There are, then, two ground rules to keep in mind when we hear "the latest." Is it really true? Is there no doubt about it? If it is, will my repeating it be in the spirit of Christ? If not, then we should have no part in giving the rumor wings.

Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." — Matthew 12:35-36.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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March 17, 1964

Morning Prayers

By the Reverend Richard T. Andrews, Jr.
Minister of Mt. Zion Congregational Church,
Cleveland, Ohio

CHAPLAIN
at the Third United Church Assembly
Atlantic City, New Jersey

Tuesday Morning
January 28, 1964

Be silent, O my soul and let God
speak with thee;

The still small voice
Will not be heard
Save thou shalt silent be!

He will not lift his voice
Nor cry out on the street;
And if ye would hear the Master's word
Stand quietly at his feet.

Be still my soul, be still;
Seek ye the listening ear.
Set ye a watch upon thy tongue
If ye would heaven hear.

Be still and know
That God is in his world,
Though men with reckless waste
May seek they know not what
In feverish haste.

Be still and know
That God is in his world.
He speaks, but none may hear that
Voice except he have the listening ear.

INVOCATION

O God our Father — on this morn of
another day — let the loving radiance of
thy presence pour into our hearts, banishing
all the gloom and darkness of worry and
fear and sin and setting us free to praise
and worship thee in joy and gladness...
Open our eyes to see thy loveliness and
make our hearts to burn within us as we
seek to speak with thee in these moments;
and as the day progresses be thou pleased
to save us from depressed hopelessness
and from the rebellion born of frustration.
AMEN.

O kind and Blessed Father who art fairer
than the morning — let now the light of
thy countenance be upon us and let thy
Holy Spirit brood over us... Once again
thou hast awakened the consciousness of
life within us and we would now let our
first thoughts and words be in praise of
thee... O Thou in the silence of whose
presence the clamor of the world dies
away, give peace to our hearts this day...
Oftimes we forget that we are thy children
and we allow the unrest of our time to
invade our spirits — we become impatient

for the coming of thy kingdom and in our
confusion we attempt to bring in thy king-
dom by our own strength alone — There-
fore we ask thee for a calm restoring still-
ness at the center of our lives that we
may see the world as it is and ourselves
as we are... O Thou for whom we wait
and yet for whose coming we are always
unready, help us to look into our hearts
while we pray and see how fearful we are
lest the things for which we ask might be
given us. We have prayed for the triumph
of truth, and yet there is nothing we fear
more than truth; we have prayed for
righteousness, but righteousness frightens
us, and secretly we have hoped that we
would never really know thy will; we pray
for justice — but O God how we dread
what justice might do to our way of life...
O Thou who searchest the heart, we stand
accused before thee — And we who call
ourselves members of the church militant
are so afraid.

Be patient with us yet awhile in our
stumbling, our good beginnings and our
poor endings... Our feeble attempts to
serve both thee and ourselves — and our
reluctance to give ourselves wholly unto
thee.

Give us to know how vain are all our
hopes, and how empty all our prayers,
until we ourselves are ready to fulfill
them — Look with pity upon us now as
we bow our heads in stillness — waiting
to be found of thee before setting our minds

to the tasks which await us this day —
We would be found of thee, O God — for
our need is so great.

Kind Father of us all, we are breathless
with wonder when we behold thy life in
Jesus Christ... And even now thou art
going before us in everlasting truth and
leading us with the power of thy eternal
spirit... And yet thou dost wait for us
with infinite patience when we linger be-
hind — confused and blinded — when we
stumble in our sins, thou dost raise us
up again, and when we venture beyond
our wisdom and strength, thou dost look
upon us as an understanding friend.

O Master of us all, we adore thee for thy
forgiveness and guidance... Help us to
learn of thee. Keep us close to the in-
fluence of thy love and within hearing of
thy voice.

NOW send us forth as those who know
that thou didst come to us in Christ...
Keep us steadfast in our discipleship —
preserve us from the jealousy of the gifts
and attainments of others, and unite our
differing talents in the doing of thy will...
Reveal the times in which we are to stand
in faith — or the times when we should
venture boldly in thy name as we look up
to thee, the author and finisher of our
lives.

Be with us now, O God... gently with
us while we rise to try with all our strength
to follow thy leading — And make this day
for each of us a day of new resolve. AMEN.

Report of Supt. Fields to the Executive Board

February 18-19, 1964

Elon College, N. C.

I. Churches:

We have a total of 205 churches. Three
churches have been dropped, namely
Clanton Park, in the W.N.C. Conference,
and Bethel and Six Forks in the Eastern
North Carolina Conference. One new
church has been added, namely, Pembroke
Manor United Church of Christ, Virginia
Beach, Va. The statistical information is
now being prepared for the denominational
Year Book.

II. Stewardship:

The audit shows a decrease of \$12,000
in income from churches, a decrease of
\$500.00 from Sunday Schools, a \$300 de-
crease from Sunday school Conventions, a
\$5,000 decrease from the Women's Fellow-
ship. The Christian Education Fund shows
a deficit of \$618.96, and the Board of
Publications shows a deficit of \$409.26.

One is at a loss to explain entirely our
decrease in stewardship sharing. Perhaps

it is a combination of increased building
and local church operating budgets, a
lack of stewardship education and commit-
ment, a growing tendency of churches to
fall short in paying apportionment in full,
the need for a revision or change in the
apportionment formula, the recognition of
inactive churches and stewardship support
in setting goals for this type of church,
negative reaction from the General Synod
in the summer of 1963, and the widespread
uncertainty with regard to realignment.

Over \$45,000 in unpaid apportionment
from churches for 1963 would have made
quite a difference.

The Virginia Valley showed an increase
of \$400; Eastern Virginia a decrease of
\$8,000; the Eastern North Carolina Con-
ference a decrease of \$700; the Western
North Carolina Conference a decrease of
\$1,200; the North Carolina and Virginia
Conference showed a decrease of \$14,000.

Eight churches in the Virginia Valley
Conference paid apportionment in full; 23
churches in Eastern Virginia; 23 in Eastern

North Carolina; 15 churches in the Western North Carolina; and 21 churches in the North Carolina and Virginia Conference.

III. New Staff:

Rev. Richard N. Rinker, of Milroy, Pa., has been serving as North Carolina Field Secretary for about 1½ years. He has been rendering excellent service in the field of Christian Education, Moonelon Summer Conference, and Youth Work. In addition to these responsibilities, Mr. Rinker has been of invaluable assistance in office administration, statistical reporting, and distribution of mimeographed literature.

Rev. L. Bill Simmons has been at work among us since April of 1963. He has found his way well in his new assignment as Virginia Field Secretary. He has been giving much attention to church extension and serving the Conference in general responsibilities. Since the recent heart attack of Dr. Charles Pegram, Mr. Simmons has assumed the responsibility of our new church in Pembroke Manor.

IV. Vacancies:

The following vacancies in the Southern Convention would indicate our need for additional pastors:

Asheboro, Liberty-Smithwood, Eure, Berea, Driver, Parkway-Winston-Salem, Lynnhaven Colony-Liberty Beach, South Boston, Reidsville.

South Boston, Center, has called Rev. Walter Crosby from Uniondale, Ind., who will assume his work about April 1.

The Mt. Carmel-Antioch churches have called Rev. Thomas Sutton as of May 1. This will create an additional vacancy in the Virginia Valley.

Rev. Wayne Gardner, a senior student at Lancaster Theological Seminary, has been called to serve the Bethel-Concord churches near Burlington. We are delighted to have one of our own boys return to work among us. We simply do not provide enough ministerial students to supply our churches. The situation does not grow any more optimistic.

One of our problems is our difficulty or reluctance to form workable and permanent units of churches yoked together in a geographic area. Too many of our churches want to move to full time leadership prematurely. Churches seek to erect a parsonage to provide a home for a minister full-time without reference to the financial needs and membership sufficient to do this. I would make bold to suggest that a committee on church grouping be formed in each Conference, with such persuasive powers as possible to encourage churches to form groups of sufficient size to command the full-time services of a minister. I would further suggest that such a committee be given power to group churches and recommend

to the Conference any change in grouping.

V. Ministers:

Rev. Loyal Pearce has transferred from our Convention to Cincinnati, of the Ohio Conference.

Rev. Samuel D. Nelson has entered the military chaplaincy. Four of our ministers have entered the military chaplaincy during the past three years, namely, Reuben S. Askew, R. Glenn Garrett, Samuel D. Nelson, John G. Truitt, Jr., L. Gale Brady.

The following ministers have completed their seminary training and are at work among our churches: Garland Bennett, Robert Bennett, Robert C. Hultman, William T. Joyner, and Lafayette Wilkins. Wayne Gardner will complete his work in June and begin work among us.

VI. Realignment — United Church

We are grateful to the members of the Steering Committee and Sub-Committees for faithful work during the past two years. Dr. Frank Hamilton will report to the Executive Board matters agreed on for presentation to the Convention meeting at Greensboro April 28-30, 1964. Churches will have an opportunity to give careful study to the proposed new Conference. This step forward will come at some pain to many of us. History now has moved us to this point, and it is my confidence that the Southern Convention and its peoples are possessed of the moral and spiritual integrity needed for this matter of realignment.

Much of the time of the Steering Committee and the Superintendent is taken up with matters related to realignment. Committee meetings, individual conferences, church gatherings, and a host of other opportunities and requests have been found time consuming for the Superintendent, but time was gladly given in the hope that information and encouragement would move us toward our goal.

It would seem advisable for the Executive Board to authorize the employment of legal counsel in order that charters, corporations, holdings, possible action of dissident churches, etc., might be given legal concern and protection if necessary.

VII. Southern Convention Meeting — April 28-30, 1964:

The Convention will meet at the Congregational United Church of Christ, 400 Radiance Drive, Greensboro, N. C., with Dr. and Mrs. W. E. Wisseman as host minister and wife, April 28-30, 1964.

Banquets for men will be held on April 28 at the host church; the banquet for women will be held at the Friends church nearby, with a seating limit of 150.

The meals for April 29 will have the Convention eating at the host church for the noon meal and the evening meal at the Centenary Methodist Church, with a seating capacity of 200. We point this out

to indicate the urgency of sending in meal registrations to Rev. Richard N. Rinker. He will be handling the reservations and other details regarding the Convention.

Dr. Reuben J. Bierbaum, pastor from Evansville, Indiana, will visit with the Convention and report for the Executive Council of the United Church. It is proposed that most of Wednesday, April 29, will be given to the consideration of the Steering Committee Report. The chairman will read the report at 9:00 a.m. A worship service will be held at 8:00 p.m. at the host church for the three groups, namely, Convention of the South, Southern Synod, and Southern Convention.

Recommendations:

1. That the Executive Committee and Program Committee complete the program for the Southern Convention. The president should set a time for such a meeting in connection with this Executive Board meeting.

2. That the Board authorize the Town and Country Committee of the Convention to act as a resource and suggestion function to give leadership to church grouping.

3. That the Executive Board request each Conference of the Convention to form a Committee on Church Grouping.

4. That the Executive Board urge the churches of the Convention to meet the challenge of the 75th Anniversary Capital Funds Campaign for Elon College.

5. That the Executive Board instruct the Finance Committee of the Convention to prepare a challenging and adequate budget for the support of the work of the Southern Convention and Our Christian World Mission. The Finance Committee should give careful study to the needs for support of Our Christian World Mission and our present stewardship level of sharing. We need to lift our sights considerably in stewardship education and response to Our Christian World Mission.

6. In keeping with comparable institutions of Southern Synod and operating procedure, together with the recommendations of the Steering Committee in this connection, Moonelon Conference Center should be provided a board of managers. The Executive Board should instruct the nominating committee to present a slate of nominees for the board of managers of Moonelon Conference Center at our next meeting. It would be suggested that the North Carolina Field Secretary (Director of Christian Education) be an ex-officio member with voice, but without vote, to such a Board of Managers.

7. The Executive Board should authorize the nominating committee to bring in a slate of nominees for the General Synod of the United Church of Christ, which meets in Chicago in July of 1965. Our quota would be 10 delegates.

The Christian Sun and The United Church of Christ

Leon Edgar Smith

We are not chained to the past. We can not liberate the past. The past provides a foundation upon which we may improve and build for the future. The past is a launching pad from which we may shoot a flaming torch to light up the pathway of progress.

The Christian Sun was founded by Daniel W. Kerr in 1844 and was voluntarily adopted by the Christian Churches as their periodical and became the united voice of the Church in the South. At that time the Christian Church in Virginia, North Carolina, Alabama and Georgia were largely scattered churches without ties binding them into a united force. The Christian Sun was a voice "crying in the wilderness, saying, this is the way, walk ye in it."

There was a wilderness before this youthful Church — a wilderness of desires, plans and purposes. There were no particular efforts made to clear up these differences and mold these scattered churches into a united force for a forward movement.

At this time in our church's history The Christian Sun proved to be an intelligent factor in replacing waverings with facts, misunderstandings with understandings, providing answers to puzzling questions and inciting action for hesitancy. It actually became the force behind many, if not all, the important undertakings of significance by the Church, that meant cooperation for progressive programs in the field of Christian education, missions and benevolences.

Without the rallying force of our church paper the Southern Convention could never have attained its present position of information and coordination in creating a progressive program for our church in all fields of Christian endeavor that it now enjoys.

Without the influence and power of The Christian Sun our faltering and scattered churches could never have been brought to a willingness to undertake the heroic and sacrificial efforts necessary to build a first grade four-year college of Christian Higher Education for the youth of our church, the state and the nation. Think of a denomination with a total membership of less than ten thousand scattered over four widely separated states undertaking to build and support an educational institution of higher learning of statewide significance and standing!

Had it not been for The Christian Sun carrying information and appeals to the local churches of the Convention in behalf of the orphaned, needy and helpless children, we never could have had a home for the care, comfort, training and prepa-

ration of unfortunate children for a useful and a happy life.

And, further, but for the hammering of our church paper at the heart strings of our people about the commands of God to carry the Gospel of Christ to all people at home and abroad, we never would have had a mission board charged with the responsibilities of raising money, building churches and sending missionaries to this and other lands. And so with other committees and organizations in our Convention that have contributed so tellingly to the efficiency, effectiveness and progress of our church through the passing years.

But you say all true and good, but we have come to the end of our church as such, and we have become a part of a much larger and far more comprehensive organization — The United Church of Christ. True, but we have not outgrown our problems, and our needs are much

As pastor of Christian Temple in Norfolk, Virginia, President of Elon College and President of the Southern Convention Dr. L. E. Smith has had unusual opportunity to know our Church. Since his graduation at Elon College in 1908 he has been one of our most influential leaders, and he probably knows the Southern Convention better than any other living person. Ed.

greater. We can not evade our responsibilities. Our problems are more perplexing. Our misgivings and our needs for information are still with us. Our need for intelligent information and a united voice to beckon us on are greater than ever.

When The Christian Sun, our church paper, first became a reality, we were largely a scattered group of local churches and somewhat bewildered, but we were of a similar race with beliefs founded on the Bible, as we knew it. We had a theological conception without serious contentions. Every man was urged to interpret the Scriptures for himself. That was his right and privilege. We had a church polity that was satisfactory with the local church and in agreement throughout our fellowship.

But now in our United Church what do we have? Different races, different backgrounds, different practices of church government and a wide contrast of theological conceptions and beliefs.

Obviously in our United Church composed of such a multiplicity of differences with an equal number of perplexing questions, known and unknown, we shall need more

than ever, from some source or another, an intelligent, informative courageous CHRISTIAN VOICE to say "This is the way, walk ye in it."

Could a church paper be that voice? What say you? I say yes. You say not the kind of paper that we now have. I cannot speak for the Convention of the South or for the Southern Synod of the E. & R. wing of the Church, but I can speak with candor and courage of the Christian wing of our Church, and again I say, yes. But when I say yes I do not mean the kind of paper that we now have, but the kind of paper that we should have. The Christian Sun, our church paper, has its limitations, its imperfections and its shortcomings. But after all it is ours and we love it. We have made it what it is. We can make it a much better paper if we want to.

In our new adventure in churchmanship we shall certainly need a strong, courageous leadership, a leadership that is capable of effecting understanding, cooperation and coordination as we face the problems that are bound to come. Don't be "naive," brethren, we shall eventually face perplexing problems as we endeavor to chart an acceptable pathway for our United Church. There shall be crooked places that must be straightened. There shall be "rough places that must be smoothed." This under God, is a permanent undertaking. It must not, it cannot fail.

In contending for a church paper for our United Church in the South, it is not to be the kind of a "newspaper" type; we have tried that and failed. It is not to be a tabloid type; leave such efforts to "yellow journalism." It is not a "four page type" of paper that is insufficient to adequately serve our cause. But I am pleading for a real church paper. A church paper of recognized dignity capable of rendering a service and of wielding an influence that will win for itself an enviable position in the field of Christian journalism and of winning for our great Church the position that it rightfully deserves in this new venture in a united churchmanship undertaking.

You say that type of paper will cost money. Of course it will cost money. But it will be an investment that will bear rich dividends year by year. The Christian wing of the United Church has been too much of a "penny pinching" type of church far too long. We are just beginning to find out that to organize and erect an adequate church building in a good neighborhood will pay in the long run. Take for instance, our Greensboro First Church. This congregation had a good building, as buildings go, and it did not have a bad location.

But the membership wanted a better church building in a better and a more representative neighborhood. So they sold the old church building on Walker Avenue, moved out and erected for themselves the kind of house of worship and educational facilities that they desired and deserved. They would not exchange the new for the old for any reasonable figure. They have found that this movement, though expensive, was a good investment.

Our fine church in Durham, North Caro-

lina has been planning such a move for more than a year. The membership is now anticipating the sale of the old church property and the erection of a new and adequate house of worship in a far more inviting community. Such a move will cost money, but they are anxious to assume the responsibility. And such is the case with many of our local churches.

Now why, I ask you, our three uniting church bodies, should we hesitate to exchange our three inadequate publications

for one adequate and outstanding church paper that will be a credit to our United Church? To be sure it will cost money, if not we would not want to make the exchange. To say that our United Church is not able would be ridiculous.

I AM FOR A DIGNIFIED, REPRESENTATIVE CHURCH PUBLICATION FOR OUR UNITED CHURCH, REGARDLESS OF THE COST. It will be an investment that will bear dividends, rather than a burden. **What say you?**

AT CATAWBA COLLEGE

Inaugural Address By Dr. Donald C. Dearborn

It seems to me that the only reason for a new president to speak on such an occasion is that he may declare his hopes and ambitions for the college in which he is assuming a place of leadership. We know from whence Catawba College has come. Where is she headed? How shall she serve contemporary society? How fulfill her heritage?

To afford even a beginning of an answer to these questions one must know and understand a great deal about the contemporary world. Yet the very pressures of our near-frenzied society keep us from the moments of contemplation such understanding requires. Perhaps this is the source of our frequent loss of sense of direction.

Who among us can recount the scientific and technological development of his own lifetime or fully appreciate its effect upon his personal life? From my desk telephone I can dial an individual in any of more than one hundred areas of the United States and Canada. When I was a child we had trouble "ringing up central." I can remember the first time I heard a radio, and commercial television has come within the lifetime of almost everyone in this room. The speed of travel has increased from the horseless carriage to the modern automobile, to planes, to space craft orbiting the earth in ninety minutes. Our children will work in any city in the world and come home by supersonic plane for weekends.

Along with speed of communication has come fantastic speed of computation. The inter-continental missile carries within it a computer into which has been programmed a series of navigational checkpoints. Astronomical observations of position, almost instantaneous computation of corrections, instructions to electronic devices, guide the missile eight thousand miles on target, within an error of a few hundred feet. An insurance company has

a computer that in one second can add 11,400 numbers of five digits each or multiply 1,700 five-digit numbers. This, as many writers have pointed out, is not just the ability to do old tasks more rapidly; it is an entirely new kind of ability.

So one might go on with a thousand examples describing the industrial system based on scientific discovery and development and on the techniques of mass production. But of more significance is the effect of the shrinking of time and distance on mankind.

The automobile has made us a nation of commuters, working in cities, residing in suburbs, living perhaps nowhere. The strip city stretches now from Boston to Washington. One can already see the skeleton of such a megalopolitan area reaching from Norfolk to Atlanta with Salisbury at its center. How will people live here? The high rise luxury apartment, the tenement, the suburban home, the country estate exist now within a few minutes of each other, yet their occupants scarcely speak a common language. Perhaps our most distinguishing characteristic is mobility; mobility not only in place, but up and down our social and economic strata. This is both first fruit and first requirement of our democracy.

Population experts predict that the United States will have 220 million persons by 1975, the equivalent of adding 50 cities the size of St. Louis in the next decade. But this increase seems almost trivial in comparison to that predicted for world population, which may double, from three to six billion people, by the end of the century.

What has this done, what will it do to the person? Among such a mass of people, can one retain his sense of identity, or will he be crushed into the mold of conformity? Can he resist the onrushing pace of life and retain time for meditation, or must he simply follow the rules?

The urgency of the situation is that the young men and women entering our colleges today will spend their years of responsible adulthood in this society. From 1980 to the end of the century they will comprise the leadership of government, and business, and the church. These present years of opportunity for them must not be wasted by our misjudgment. What kind of education shall we offer them?

Obviously, it must provide a basis of factual knowledge. More important than the acquisition of facts, however, is the development of the ability to discard knowledge no longer useful, preserving what is of use, and making way for new concepts. An English scientist, Derek Price, shows that, from the time of Newton to the present, scientific knowledge has about doubled every fifteen years. President Milton Eisenhower of Johns Hopkins University states that more than a million and a quarter articles on the life sciences alone appeared in 55,000 journals in one recent year. And any of us whose undergraduate days were prior to World War II know that at least half the material covered in the physical science courses today was undiscovered then. The skill to cope with such a flood of material must be a first part of the education of our times.

Yet each new truth opens the way to still more discovery, and our students must also learn the techniques of revelation through research and exposition. I think one of the most important areas of current experimentation in undergraduate instruction is the field of independent study and student research.

One need not, in these days, fear a lack of concern for science and technology. The handling of facts is taught as well as anything in our colleges today. Perhaps more demanding is a second emphasis in the college on the broad field of human relations. If these, our students, are to live

in a shrunken world where every man is neighbor to every other, neighborliness becomes, not just a social grace, but a requisite to existence.

In a recent address to the Conference of Church-Related Colleges of the South, Mr. J. N. Popham, managing editor of *The Chattanooga Times*, said, "...the world rushes in upon us every twenty-four hours with a demand to know the aspirations and needs of the human family everywhere, and in this context the temper of our times is unity through human dialogue based on the great truths of the human family."

"In a sense," Mr. Popham continued, "this is illustrated by what might be called the Robinson Crusoe theme in literature. I am sure all of you recall that book from childhood. Obviously, in the context of my talk here," he said, "Robinson Crusoe is the epitome of Western man. He is cast upon a desert island and he survives because he possesses technology. He is adaptable and resourceful in terms of the physical world about him. Yet 20 years later you seldom recall the precise methods he employed for survival. But you never forget the most exquisite moment in the book — when he sees the footprint in the sand. For suddenly there is to be dialogue with another human being. And no matter how often sophisticated Robinson Crusoe and savage My Man Friday fall apart, they are always brought back together by their common need of each other."

In a letter to his parents from the Nazi prison where he was held in World War II, Dietrich Bonhoeffer writes, on the morning following an air raid, "It is remarkable how we think at such times about those we should not like to live without, and forget all about ourselves. It makes one realize how closely our lives are bound up with other people's and in fact how our centre is outside ourselves and how little we are individuals."

This is understanding of the kind Georgia Harkness prays for:

"Give me, O God, the understanding heart—

The quick discernment of the soul to see Another's inner wish, the hidden part Of him that, wordless, speaks for sympathy. I would be kind, but kindness is not all. In arid places may I find the wells, The deeps within my neighbor's soul that call

To me, and lead me where his spirit dwells."

There must be in our system, an introduction to the arts of human relations: to sociology, psychology, religion, literature, the creative arts, and especially to human history. Yet these arts are learned, perhaps

even more effectively, informally, than through classroom instruction. The teacher, roommate, counsellor, or laboratory partner who shows concern for a person is both teacher and learner. The sharing of campus events brings awareness of others' triumphs and trials. To fail to make those experiences a directed part of the educational process is to ignore one of our greatest resources.

Yet he who has learned scientific knowledge, and who understands the human personality, knowing even how to manipulate others, is uneducated until he has a set of values by which he makes his choices. For life consists of making choices, some trivial, some major, but all weaving the pattern that marks a personality. A third requirement placed upon the college, therefore, is to provide the setting within which students must deliberately and consciously fix their scale of values.

Man's history is filled with philosophical systems by which societies have lived for a time and declined. Current writing advances new systems for debate. The student deserves the opportunity to examine all these, to test them, to measure them against his needs. But the Christian college has the unique opportunity of advocating the Christian philosophy as the one, true answer to mankind's search. "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother and then come and offer your gift."

"...do not be anxious about your life, what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?"

"If any man would come after me, let him deny himself and take up his cross daily and follow me."

"I am the way, and the truth, and the life; no one comes to the Father, but by me."

So I hope that Catawba College will be a place where young men and women may engage in fruitful dialogue, gathering the accumulated wisdom and knowledge of the ages; testing it against the demands of the here and now; choosing what is noble, discarding what is base; all within the framework of a Christian community of scholars. From this community should be excluded no one who honestly and earnestly seeks the truth, and has the wit to find a part of it.

The faculty of Catawba College has

written a statement of its purpose which contains this paragraph, "We are the inheritors of the small liberal arts college tradition, flourishing most when the size of the community is not so great as to destroy the personal relationships desirable. As guardians of the liberal arts tradition, we are committed to a program of education in depth and in breadth. We seek to produce mature and adjusted citizens, but even more so intelligent and spiritual experienced alumni, citizens of two worlds — the world of ideas and the *civitas dei*."

For this purpose Catawba College exists; to this purpose, with the help of God, I dedicate myself.

OUR WESTERN NORTH CAROLINA CHURCHES

William T. Scott, Sr.

Mr. Robert C. Baxter, Jr., Director of Development of Elon College, and Dr. William T. Scott, Director of Church Relations, visited the Asheville, Hendersonville, and Tryon Churches the weekend of February 28 - March 1. Dr. Scott spoke at the Hendersonville Church, Sunday morning at 11:00, and he and Mr. Baxter met with the deacons and trustees of Tryon Sunday evening.

The First Congregational Christian Church of Hendersonville, Dr. C. M. Heymann, minister, is to be congratulated on the beautiful new sanctuary nearing completion, which will seat 350 people. The most recent addition is a rose window which is now being installed. The grounds are being beautified, drives paved, and the new plant being made ready for the formal opening Palm Sunday.

Rev. Frank E. Ratzell continues his significant ministry at First Congregational Church, Asheville. This church has recently purchased a new site and expects in the not too distant future to relocate. It exerts considerable influence in Asheville, and Mr. Ratzell is a trusted counselor throughout the city.

Rev. William R. Stevenson, of our Congregational Church of Christ in Tryon, is a popular minister of this church. Their lovely plant is an inspiration to all who worship there. The ministers and delegates of the North Carolina and Virginia Conference are looking forward with great pleasure to their fall session being held at Tryon this year.

Dr. C. M. Heymann, minister of the First Congregational Church, Box 1777, Hendersonville, North Carolina, would like to purchase 100 PILGRIM HYMNALS, of the edition as revised in 1935 (copyright 1931). Any church wishing to dispose of this edition of the PILGRIM HYMNAL will please contact Mr. Heymann.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

IZMIR

Important commercial center; the Smyrna of the New Testament; Population 396,000; related institution, American Collegiate Institute.

- March
- 22—**Miss Charlotte Bunker** sailed for Turkey in 1961 and at present she teaches secondary school English at Izmir. Charlotte was born in Ceylon to missionary parents and was educated at Oberlin.
- 23—**Miss Margaret Ruth Campbell** was appointed in 1962 and is teaching biology at the American Collegiate Institute in Izmir.
- 24—**Miss Alice Darnell** was appointed in 1960 for a three-year teaching term in Turkey, and the students at the Izmir School continue to have her fine leadership during a fourth year. She has headed the department of physical education and the activities program for the whole school.
- 25—**Mr. and Mrs. Peter Davies** sailed in 1961 for three-year terms as English teachers at the American Collegiate Institute in Izmir.
- 26—**Mrs. Faith Drobish** is at present in the United States speaking to Lay Life and Work groups under the auspices of the Speakers Bureau of the United Church of Christ. She taught typing and Business English at the American Girls School, Izmir, and during vacations, visited Mission stations and talked to women's groups.
- 27—**Miss Naomi Foster** is associate director of the American Collegiate Institute. She is also a teacher of mathematics. She accepted a career appointment in 1948 and was on furlough in 1960-61.
- 28—**Margaret Susan Geroch** was appointed in 1962 to teach for three years at the American Collegiate Institute in Izmir. Although she is a French major, the school at Izmir does not carry courses in French, so Miss Geroch will teach her minor subject, mathematics.

serve one's fellowmen, she took us to the dedication of the first workshop for the blind in Southern Asia under civic auspices. The Vice President of India spoke, in English and rhetoric far surpassing mine. But what impressed me was what the Hindu officials said at the ceremony, about sight and insight, about community responsibility for its citizens, and the importance of helping people to self-respect through the dignity of useful work. What hath God wrought!

WHAT DOES "MISSIONARY" MEAN?

Mrs. Everett C. Blake, Izmir, Turkey, writes: "The work of many years was worthwhile for one of our veteran missionaries in Turkey when she attended a recent meeting on adult education. There is quite a campaign for having classes in factories, and the social service and literacy work which have been done by the Izmir school girls has come in for real recognition to spur on other groups. The assistant governor of the providence, in talking with the group to inspire them with a sense of urgency, used three times the word 'missionary' when he said 'you must work with missionary zeal,' 'with the missionary spirit.' By this he meant selflessness, devotion, and readiness to work with what you have rather than demanding expensive things from other powers."

OUR CONTRIBUTION TO LIFE IN INDIA

B. Kenneth Anthony
Board for World Ministries

After this first visit, we came away with affection and admiration for India. We were in the central part of the country at harvest time, which must be the loveliest season. Colorful costumes, the strength of village life, the determination of the people against awful odds to build a modern state without loss of dignity, the pulsing and incredible development of industries like the steel-making complex at Bhilai, the sincere attempt of the Church to serve India's better life, all were sources of wonder.

In the Raipur area, we found a heritage from the Evangelical and Reformed Church's Board of International Mission work that is a kind of summary of what missions have tried to be everywhere. Close by, the programs may seem commonplace, but in perspective they are tremendous. There is a leprosarium. What is the word it speaks to the countryside, when an able Indian doctor stays regardless of any danger to himself because "treatment now is full of hope," when the blind preacher at the lepers' church talks

of the love of God, and when waifs and beautiful women alike are redeemed to life?

We saw a Christian village, a galaxy of schools, a community center at the heart of a city, a campsite for student retreats, an area hospital and nurses training institute, well equipped Christian bookstores, a simple factory for grinding dry bones into fertilizer which in turn markedly increases grain production. A cooperative furnishes fifty purebred White Leghorn chicks each to selected villagers, teaches them how to pay for and feed the chicks and market the eggs — so income and independence are created where neither existed before.

Others also now render such service, but the Christians were pioneers. Take what they have done out of the fabric of community life, and what difference would it make? Who can answer? But there has been a miracle of love and quiet service by people named Gass, Baur, Meyer, Whitcomb, Hofsteter, Blalock, Schaffer, Schneider, Essebaggers, etc. Look up the names: they are in the Calendar of Prayer. So it is around the world.

In Bombay, after Mrs. Ross Thomas had taken us to the Nagpada Neighborhood House, the Hume High School and other places where it is meant to be normative to

NATIONAL COUNCIL IN PHILIPPINES

The National Council of Churches in the Philippines was born November 7, 1963. The inaugural assembly of the Council was held at the Episcopal Cathedral, Quezon City.

The seven church groups composing the National Council are the Philippines Independent Church, United Church of Christ in the Philippines, the Methodist Church, Convention of Philippine Baptist Churches, Iglesia Evangelica Metodista en las Islas Filipinas, and Iglesia Evangelica Unida de Criste, and the Protestant Episcopal Church.

The aims of the new National Council are to promote the growth of ecumenical interests among churches and their members and generally to promote the study of Christian unity and cooperation; to serve as a channel for united witness and common action on matters affecting the religious, moral, social and civic life of the nation; to safeguard fundamental human rights and uphold the principle of the separation of church and state; and to foster closer relationships with Christian bodies in all lands.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

The Virtues of Folk Music

Folk music has become very popular today. Youth from junior high to college age have taken this type of sound to their hearts. Just why is it? Is it just a passing whim? It seems a little too well loved to be a whim, a passing fad. We have found something in the songs that we want... and so we keep it. We sing it, we listen to it, we watch it, and we love it.

I've analyzed it. I find truth in folk music. There's nothing phoney about a pretty, young girl with lovely long hair and the sweetest and clearest of voices softly singing an old tried and true ballad like "The Cruel War." There's nothing more entertaining than a red-headed, Irish-looking personage giving a rousing rendition of "When Johnny Comes Marching Home." In the old and ancient ballads, usually from Scotland, Ireland or England in heritage, there is true beauty. A lovely young lady with a voice that the Met would be proud to have and who took sound singing tips from her opera-singing mother, said she decided on folk music instead of opera because she'd much rather sing **to, for, and with** people than **at** people. Perhaps that's part of the mystery of why today's youth have gone to folk music. When we watch someone singing or listen to them, we're just as involved in it as they are. Their song is our song. And perhaps that is why an audience at a hootenanny often breaks into singing with the person on stage. And the folk singer on stage welcomes this. There's a fellowship in folk music.

Many of the new folk songs, written by folk singers usually, are profound products of the feelings of today's youth. The song "If I Had a Hammer" did not get its start with Peter, Paul and Mary, as some may believe. It had its beginning as a freedom song used in demonstrations in Alabama and Georgia, furthering the cause of democracy and freedom in our prejudiced world. And in this cause were youth. The words are prophetic. "...I'd hammer out danger; I'd hammer out a warning; I'd hammer out love between the brothers and the sisters all over this land." and "...Now I have a hammer,

and I have a bell, and I have a song to sing all over this land. It's the hammer of justice; it's the bell of freedom; it's the song about love between the brothers and the sisters all over this land..."

The song "Michael" had its beginning about three years ago, near the beginning of our Folk Music era. And it got a good start at Camp Moonelon. A caravan group on their way to a country church started singing it in the car, the Andes' white family station wagon. They decided it sounded so good that they would sing it with the other camp songs they had planned to have on their caravan in the songfest. It was a success. They sang it for the other campers the next morning at breakfast. Bob Knowles liked it so much he got the whole camp to sing it and he recorded it on his tape recorder. The last night of camp, after the closing communion service when all were getting ready to bed down for the last time at Moonelon before returning home, he played it over the loud speaker, which sounded all over our fair camp. It became the camp song and has been sung many summers since. The song Michael is about two children lost and adrift on dark, tempest-tossed waters, and Michael is an angel who helps them get their boat to shore. The shore is a land of milk and honey. "...the river Jordan is chilly and cold. Hallelujah. Chills the body, but not the soul. Hallelujah. The river's deep and the river is wide. Milk and honey on the other side." Symbolism is characterized in this song. The children are the children of God.

Michael is Heaven's divine aid. The waters are the waters of life, and the land of milk and honey is paradise. The kids at officer's camp the following year, when Dr. Andes was the director, sang it in the morning worship at the Elon College Community church, where Dr. Andes was the minister. It was among other songs that had been sung at Moonelon for ages which the youth presented in the morning worship in a "singspiration." And it was most effective.

Many of the folk songs of today are the old religious songs and Negro spirituals that have been camp songs for so long. And they are inevitably sung when youth groups get together, whether it be for a rally, caravan, meeting, or pizza.

Another folk song, one of the greatest in my opinion, began this year, and also found a welcome at Moonelon. Rev. Scott Libbey, one of the five ministers on the national Youth Ministry staff, brought the record of Peter, Paul and Mary singing "Blowing in the Wind" to camp with him this summer. He found someone else had brought it too, and that it had also been used in one of the morning watch services prepared by the officers. He began his first morning session by playing that song. Your editor began her first youth page with the words also.

Folk music has truth, beauty, fellowship, life, freedom, profundity, promise, morals, and religion. Perhaps that's why the youth of today, the products of the kind of world we have today, have adopted it as their music.

NEW IN 1964 — A YOUTH MINISTRY CONFERENCE

The week-end of August 21-23, 1964, offers "A Youth Ministry Conference" to the churches of the United Church of Christ. The Assembly Grounds at Blowing Rock is the site of the Conference designed to serve the churches in Southern Synod, Southern Convention and the Convention of the South.

The Youth Ministry Conference will be geared to the work of four specific persons in each local church: (1) The Pastor, (2) the Junior High-Senior High Teacher of Church School, (3) The Evening Fellowship Advisor, and (4) The Senior High Youth President. The church's total ministry to and for youth is to comprise the main thrust of the Conference with time being spent to look at the role of each of the persons responsible for the Youth Ministry.

Mark these dates on your calendar now so that you will not miss this opportunity. Additional details concerning resource leadership, time schedule, transportation suggestions, and Conference cost will follow at a later date.

Robert Myers
Edwin M. Alcorn
James R. Cress
Planning Committee

"BLOWING IN THE WIND"

How many roads must a man walk down
Before they call him a man?
How many seas must a white dove sail
Before he can sleep in the sand?
How many times must the cannon balls fly
Before they're forever banned?

How many years can a mountain exist
Before it is washed to the sea?
How many years can some people exist
Before they're allowed to be free?
How many times can a man turn his head
And pretend that he just doesn't see?

How many times must a man look up
Before he can see the sky?
How many ears must one man have
Before he can hear people cry?
How many deaths will it take
Till he knows that too many people have
died?
The answer my friend, is blowing in the
wind.
The answer is blowing in the mind.

THE CHURCH AND AMERICA'S YOUTH

More than half of America's total population will be under 25 years of age by the end of 1965! Already there are over 44 million young people between the ages of 10 and 25 — more than the entire population of the nation only 100 years ago.

These are among the many startling statistics reported recently by the experienced journalist Bruce Bliven, who points to the almost unbelievable effects that this part of the exploding population will have on schools and colleges, on present merchandising and future employment patterns, and on the home-construction industry. But the fact that his article in the December 8, 1963, *New York Times Magazine* omits any reference to the effect which this change in the population will have on the churches

— or to the role which religion will play in the lives of this part of our society — may itself be significant.

That our national youth leaders are aware of the important ministry committed to them there is no doubt. The developers of the United Church Curriculum have taken such facts seriously in the long-range plans which were made for our exciting Christian education program. And who would deny that the church must be more concerned with the individual than with "half the population" as a group?

Nonetheless, every congregation needs to see its ministry to youth in perspective. It is not enough to shrug off poor attendance with the common explanation that "an effective youth fellowship program seems to go in cycles." That explanation is sufficient cause for thoughtful evaluation of the content of the program, for more careful selection of the adults who counsel young people and for more nearly adequate training and support of the leaders, both youth and adult.

On the other hand, good attendance is not necessarily grounds for pride and self-satisfaction. Responsible parents and churchmen must ask, "Are we meeting the real needs of the youth of our community?" It is not enough to think only in terms of the teen-agers who are actively associated with the church. Nor dare we assume that a vigorous program answers the deep but often unexpressed questions and yearnings of individuals.

During youth week this year (January 26 to February 2) young people will be struggling with the belief that they are called to be a peculiar people in the midst of a confusing, often conflicting society. The congregational needs to match the seriousness of this vocational concern with understanding and acceptance, with its prayers and its support.

—United Church Herald

WELCOME

This is the House of God. Hence His children worship here without sectarian or social distinction. Christianity is a fellowship. Please speak to those near you after the service. Visitors are requested to sign the Guest Registration Card, which will be found in the pew rack, and to place same in the offering plate.

—Suffolk Bulletin

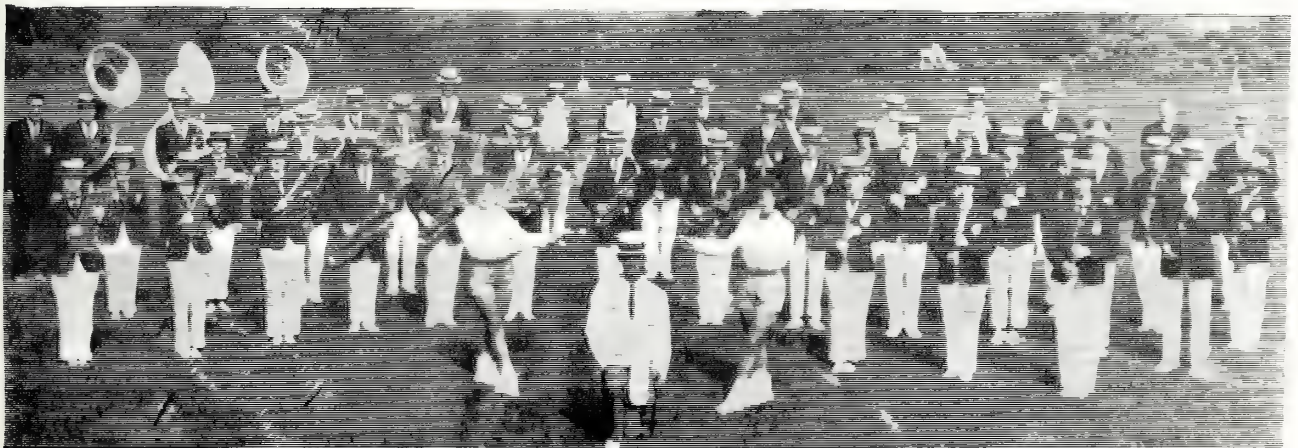
LAST CALL— YOUTH TRAVEL SEMINAR

Richard Rinker

As of March 5, ten young people had signed up for the Youth Travel Seminar. This travel fellowship is for high school young people who will complete either grades 10, 11 or 12 this spring. The limit for this group is now thirteen young people, so there's room for three more!

If you are interested in sending one of your young people on this seminar please get the registration in right away with the ten dollar deposit (non-returnable) to Rev. Richard N. Rinker, Box 336, Elon College, N. C. 27244. A waiting list will be started should registrations exceed the thirteen acceptable. In case of cancellations, waiting young people will be contacted on a first come basis.

This seminar will travel via Washington, D. C., Philadelphia, New York City, Lancaster and assorted points between. Overnight accommodations will be provided by youth groups of local churches along the way and, in New York City, at the Sheraton-Atlantic Hotel. Points of historical, denominational, cultural and entertainment interest will be a part of this experience. Adult leaders will serve as drivers (3 cars) and companions. This seminar begins Saturday, June 27th, and ends Sunday, July 5th. Beginning and ending are at Moonelon Center.



MARCHING BAND AT ELON COLLEGE

Why Elon College Was Founded

William T. Scott, Sr.

(Director of Church Relations)

"We, therefore... establish upon a permanent basis an institution of high grade for the purpose of promoting education, morality and religion."

"This age demands men of such culture, both in the pulpit and in the pew, as can meet the enemies of the Cross, anywhere, with the truth as it is in Christ."

"The college, with all its appurtenances, shall be owned by the General Convention of the Christian Church (South). The affairs of the Institution shall be under the management of a Board of... Trustees, who shall be members of the Christian Church.* Said trustees shall have power to do, perform, and execute all duties, acts and trusts incidental to such institutions, except such as are specially reserved to the faculty."

(*It should be noted here that the College charter has been amended to permit trustees (one third) to be from non Congregational Christian Church sources.)

Thus read the official actions and expressed sentiments of the session of the General Convention of the Christian Church (South), September 13, 1888, which established Elon College, and thereby determined the destiny of the churches in the area as has no other single act of the churches of the area. The above actions were taken at an extraordinary session of the Convention "to consider the wisdom of an immediate effort to establish a denominational college." The meeting was held at historic Providence Church, Graham, Alamance County, North Carolina, September 11-14, 1888, and was attended by delegates from North Carolina, Virginia, Georgia and Alabama. Lively interest was evident, with invitations and substantial inducements coming from several communities to locate the proposed college in their area.

Elon College, chartered March 11, 1889, and opening its doors September 2, 1890, with only 76 students, (108 enrolled the first scholastic year), may seem to have been a belated and meager attempt at church sponsored education by the "Christians" of the South. Fact is, the founding of Elon climaxed a series of circumstances, actions, and educational ventures reaching back to 1794, the year the Reverend James O'Kelly and his associates formed the "Christian Church" in Surry County, Virginia.

Many of the early ministers of the "Christians" in the South had been lay preachers in John Wesley's "Methodist Societies." Though most of them may have been without formal training as we

know it today, they were not ignorant men. They were avid readers and were endowed with much natural ability. Their learning was much greater than that of the people among whom they worked. They gave a good account of themselves, and thorough proof is borne of their ministry. It should be remembered that the very genius of their movement, and key to their success, was the use of ministers not professionally trained. They, and the people generally among them, believed heartily that God could and did summon men from common callings and by his grace equip them for ministry... an itinerant ministry, an evangelistic ministry, which they deemed apostolic. Hundreds of these frontier ministers plunged themselves among the masses with surprising results.

Who would expect people who had lately revolted against ecclesiastical oppression to countenance schools under sectarian auspices, where every student acquired a sectarian shibboleth? The "Christians" of the South, throwing off the yoke of the episcopacy of Bishop Francis Asbury, were slow to accept organization at all — lest they again should be engulfed in ecclesiastical machinery! Shunning for many years any descriptive title except simply "Christians," they very reluctantly became a denomination at all. Naturally, they were slow to express their faith and life in any organization beyond their informal local or area fellowship. But contrary to some implications of history, they did not oppose education. They rejected what they protested as evils of the "established Church," including education under sectarian auspices. They held such education to be schismatic, dogmatic; the handmaiden of priestcraft; an ecclesiastical, clerical guild! Suffice it to say that generally they believed God sent out preachers to build up a simple hearted people; that it was the province of gentlemen "to see to education."

In a few years, however, a change was to take place. The President of the General Convention of the Christian Church (South) was to say, "Christianity is essentially an educational enterprise." When common education advanced, and ministers with liberal culture were demanded, the fathers realized that their youth, and especially those designated for the ministry, should receive training on a par with that of other professions — in Church schools on a par with sectarian schools, yet free from sectarian control.

The story of Elon College since 1890 has been the story of the Christian churches

in the South. Few educational institutions have been more closely related to their sponsoring people than has Elon College. Until recently, close to 75% of the southern churches' ministers, and most of their lay leaders have been products of Elon. One cannot review the history of our fellowship in the last 75 years, one cannot turn to a single function of our church life in the Southern Convention today without seeing and feeling the image of Elon, its inspiration and leadership. Fortified by this reality, we can understand the fulfillment of the dreams and visions of one of the founding fathers who said, "There is begotten within us here a calm confidence in the everlasting, and the eternal necessity of our Christian cause... education."

Dr. W. W. Staley, President of the Southern Christian Convention that founded Elon College, and who was Elon's second president, made this appraisal of the contribution of Elon College to the life of our churches:

"There has been a fixed ratio between educational efforts and the growth of the Church. The Conferences (in the Southern Convention) which have sponsored schools are the largest, strongest, and the most liberal in contributions." It has been accurately stated that "the true standing army of a free people is found in an educated youth."

Whereas in 1889, the year of the college's charter, there were but two ministers among the Southern churches who were college graduates; today, practically all are graduates of both college and seminary. A great number of local and national lay leaders are products of Elon. Of Elon's six presidents, four are Elon graduates and the other two are graduates of its forerunner "Graham Normal College." Elon has fulfilled its purpose in "promoting education, morality and religion" among its own church constituency, among the general population of its area, and nationally. She has contributed liberally to the ranks of public school teachers, homemakers, business and professional groups.

Dr. Jesse H. Meredith, Elon College alumnus, was a visiting lecturer at the College on Thursday, February 22, when he spoke to the students on "Opportunities in Medicine." Dr. Meredith is Professor of Surgery at Bowman-Gray School of Medicine, Winston-Salem, North Carolina. Four of his students accompanied Dr. Meredith to Elon and shared in the program which he presented. Dr. Meredith is a faithful member of our Parkway Church in Winston-Salem.

Mary Magdalene And Thomas

Background Scripture: John 20:1-29.

Devotional Study: I Corinthians 15:42-57.

Memory Selection: **Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet believe.** John 20:29.

The Easter Lesson revolves around two persons of different types and temperaments. Mary Magdalene, (Mary of the city of Magdala) was of a high-strung, neurotic type. (There is no evidence that she was an immoral woman or a prostitute. The reference to the seven devils which Christ cast out of her refers to mental illness.) Thomas, on the other hand was phlegmatic, rather sober and serious and skeptical. He was a doubter, but an honest doubter. To use a slang expression "he was from Missouri, he had to be shown." Both loved Jesus, both suffered grievously at his death, and both came through to a vibrant faith in the fact that their beloved Master and Lord and Friend was alive again. They came to this faith because of a personal experience with the Risen Christ.

THE CASE OF MARY MAGDALENE

According to John, she was the first person and also the first woman to the Tomb. Bowed down, and broken with grief, she came early to the Tomb on the first Easter Morn. It was not yet morning, and still dark, so eager was she to come to the place where they had laid her Friend. She stood there weeping for a dead man. Her tears blinded her to the glorious fact of Christian faith. She is representative of thousands of people, Christian people, who stand by a grave and never see beyond the grave. Their tears and their sorrow blind them to the basic fact of Christian faith — their loved ones and friends are not there, they are not dead, they are alive and alive forevermore. Mary's sorrow was compounded by the fear that the enemies of Jesus had taken his body away, and she besought him whom she thought was the gardener to tell her where the body was so that she could take care of it.

Softly the Risen Lord said "Mary." Then she saw and knew. It is one of the most heart-searching lines in Scripture. It was He Who was dead and was alive again. She knew it was He. And in glad surprise and wonder she went her way in obedience to his command to tell others the good news.

It is natural that we should weep at the grave. But our tears should not blind us to the fact that it is only the body that we lay away. The spirit has gone to be with God, and is alive and alive forevermore. And because we know whom we believe we ought to be fully persuaded that God is able to keep that which we commit unto him against that day when we shall have one another again.

In this connection there comes to mind the story of the parents of a young man who was buried in a cemetery in a small town in Maine some years ago. Every night for several years, ten or more, the parents of the young man took a lighted

lantern and placed it on the grave so that their son "might not be left alone in the dark." While we can admire their love and devotion, we can also ask where was their Christian faith?

THE CASE OF THOMAS

We call him "Doubting Thomas." But he was an honest doubter. It was an humble, seeking doubt. He was not sure, but he wanted to be sure. It was the faith of honest doubt. He refused to say he believed something he did not believe. He refused to say anything that he knew might not be true. He could never have stood in a Church and recited a creed (like so many of us) without having any idea of what it meant. Doubter he was, but a coward never. Thomas showed courage on more than one occasion. Tennyson perhaps unwittingly characterized Thomas when he wrote "There is more faith in honest doubt than in some man-made creeds," or something to that effect.

THE LOST WEEK-END

Thomas was not with the disciples when Jesus first appeared in the upper room. He was a loner, off to himself, nursing his grief, pondering his doubts, trying to figure it all out. Think what he missed. He went for another week, thinking that Jesus was still dead. He missed the greeting and benediction of the Risen Christ. He was denied the gracious ministry of the Spirit. He also missed the sense of mission which Jesus gave to those who were present. Folks make a mistake when

they stay away from Church in a time of sorrow and bereavement. Folks miss something when they stay away from Church even under ordinary circumstances. All too many people, church-people, lose too many week-ends because of the flimsiest reasons or sorriest excuses. It is not so much a matter of what will happen if we do not go to church, as to what we miss.

Jesus was very patient and frank with Thomas. He was willing to be put to the strongest test. He bade Thomas to touch him, to thrust his hands into his wounded side, to satisfy himself in every way that it was He, that He was alive. It is significant that Thomas did not thrust his hands into the print of the nails. He was convinced without doing that. He cried out in ecstasy and conviction "My Lord and my God!" His doubts were conquered and his surrender was complete. He had come through doubt to faith. The man who comes to Christ over the road of conquered doubts deserves greater credit than the man who never doubts at all. But one cannot live by doubt. It is not a stopping place but only a road.

SEEING, BELIEVING

"Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed." Some folks say they will not believe until they see. Some folks will not believe even if they do see. But some folks believe where they cannot see. This is faith at its best, to believe where we cannot see, to obey where we cannot understand.

HOLY WEEK

AT PORTSMOUTH, UNITED

United Church of Portsmouth, Virginia, will have Holy Week Services from Sunday, March 22, through Thursday, March 26, at 7:30 p.m.

The speakers will be:

Sunday night: Rev. Garland Bennett, Pastor, Great Bridge Church, Chesapeake.

Monday night: Rev. Robert Hultman, Pastor, First Church, Portsmouth.

Tuesday night: Mr. Joe Balderson, a layman and our Choir Director-Organist.

Wednesday night: Rev. William Joyner, Pastor, Shelton Memorial Church, Portsmouth.

Thursday night: Rev. Schofield, host Pastor.

Mr. Balderson will be at the piano and Rev. Mr. Schofield will lead the singing.

Thursday night the church will observe the Lord's Supper by candlelight, with the people kneeling at the altar while being served.

The Mid-Year Trustees Meeting of Elon College was held at Elon College March 4.

SUNDAY SCHOOL LESSON

MARCH 29, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Easter Clothes Are Needed

Dear Friends:

While weather conditions of the last few days have been stormy and unpredictable, we know by the slightest sight of green coming through the brown grass that spring is fast approaching. Some early buds are beginning to break forth. This means a season change is about to take place. It also means changes are taking place on our campus. Needs of the past few months are being laid aside. Basketball shoes and outfits are now being put away. In place of football equipment we are rounding up supplies for track and baseball.

In the area of work we find our boys beginning to trade paint brushes and implements of repair for farm equipment that comes with breaking of the ground. Already we have early spring crops planted, such as cabbage, onions, potatoes, beans, etc. Preparation is under way for planting various appropriate seeds on Good Friday. Mr. Perkins, our maintenance and farm manager, is very anxious to take advantage of every opportunity to have an early garden. While he believes very much in the modern methods of farming, he still relies on certain appropriate days for planting.

All of this change in season means there will be a change in the kind of clothing our boys and girls will be wearing soon. Our seamstress has been very busy for several weeks, helping our older girls with their spring frocks. Others are to be made before the arrival of Easter.

We hope very much that all of our friends who help us sponsor various boys and girls will find it possible to be of assistance to us in getting spring clothing for those they sponsor. If you would be interested in making a contribution to our Home for this purpose, it would certainly be a most helpful and timely gift.

There always seems to be some boy or girl that has a clothing need at the last moment. When someone sends an undesignated gift, it can be of much help in meeting such needs. With seventy boys and girls to be clothed properly, including shoes, it can mean a rather large outlay in finance.

We hope that each individual who finds it possible will assist us at this Easter Season with our clothing effort. We have already heard from a number of individuals, Sunday School Classes, and various church groups in helping us with our needs. We hope that in the next week or

two we will have heard from many more to us in our program of care for those who live here at our Home for Children.

REPORT FOR MARCH 9, 1964

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 14.00
Eastern Virginia Conference	98.85
Eastern North Carolina Conference	27.00
Western North Carolina Conference	31.33
North Carolina and Virginia Conference	224.25
Total	\$ 395.43

SPECIAL OFFERINGS

Women's Fellowship, Congregational United Church of Christ, Greensboro, N. C.	80.00
First Congregational Church, East Troy, Wisconsin	5.00
Women's Fellowship, Little Home Church By The Wayside, St. Charles, Ill.	10.00
Women's Fellowship, United Church of Christ, Hagerstown, Indiana	30.00
Mary Martha Guild, First Cong'l. Church, Ypsilanti, Mich.	10.00
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
Women's Fellowship, Plymouth Cong'l. Church, Coconut Grove, Miami, Florida	100.00
In Memory of Mrs. Ben M. Walker (2 Memorials)	
In Memory of Stephen F. Eure	
In Memory of Mr. Burton Hair	
Total Memorial Gifts	25.00
Special Gifts	956.82
Total	\$1,226.82
Total For The Week	\$1,622.25

Mrs. Lulu Morgan was the guest speaker on missions at the Women's Fellowship banquet for United, Portsmouth, held at Parker's Restaurant March 9.

The Women's Fellowship and Laymen's Fellowship at Shallow Well, Sanford, had a joint covered dish supper March 13, following which the work of the lay person in the church was discussed.

LENTEN SPEAKER AT UNION RIDGE

Rev. Lawrence N. Strunk, pastor of Christ's Reformed United Church, Hagerstown, Maryland, the largest church in the Potomac Synod, is the speaker for a series of lenten services being held at Union Ridge, Burlington, this week, according to announcement by Rev. H. Winfred Bray, pastor. Mr. Strunk, who conducted a Teaching-Reaching-Predaching Mission in the Burlington area several years ago, is a graduate of Catawba and Lancaster Seminary. Visitors are invited to the services being held at 7:30 each evening through Thursday.

CHURCH LEADERS TO VISIT ARMED FORCES

The General Board of the National Council of Churches has commissioned its president, Bishop Reuben H. Mueller, and the Rev. Dr. Fred S. Buschmeyer to bring greetings from their home churches to U. S. service personnel overseas during Holy Week. In what has become an annual Council tradition, the Easter visits this year will take the National Council president to Spain, West Germany and West Berlin.

Other NCC presidents have visited U. S. armed forces in the Far East, Alaska, the Caribbean and North Africa.

Bishop Mueller, Presiding Bishop of the Evangelical United Brethren, and Dr. Buschmeyer, Secretary of the United Church of Christ, will leave Kennedy Airport for Madrid on March 20.

Dr. Raymond Stone, president of the new Moore County Community College, is the guest speaker at the Family Night supper being held at our Southern Pines church Wednesday of this week.

RELIGIOUS WEEK LEADER

University of Richmond students devoted a recent week to an examination of their religious beliefs and concepts with the aid of a "team" of 11 visiting religious leaders.

Among the students holding key positions in the planning of the activities for Religious Emphasis Week was Mary Cross Brittle of Nansemond County. Mary, who was graduated from Holland High School in June, 1960, was co-chairman of the committee in charge of arranging personal conferences between the students and the visiting lecturers.

Now a senior at Westhampton College, she came to the university with a background of extra-curricular activities in high school which completely filled her activities sheet. In keeping with this tradition Mary, along with the 13 other committee heads, gave much time to help plan this week which is deemed by the university of great importance in the student's college life.

WARWICK SCHOOL OF WORLD MISSION

The School was held on the four Sunday nights of February from 5:45 til 8:00 p.m. The Theme was Southern Asia (especially India and Pakistan). The Enrollment was 80 (Kindergarten through Adult) with an average attendance of 60.

Highlights included Indian foods (from Mrs. Betty Smith), Juniors dressed in Saris, objects and pictures from Southern Asia (from Col. Brenckman and from Mr. and Mrs. John Green); play readings (Youth), discussions, book reviews; illustrated lectures on Hinduism and Islam (adults); Film strips like "Pakistan Today," "Anil of India" and "Each with his own Brush" — a life of Christ by Asian artists; interesting Table decorations, a closing Friendship Ceremony, and much, much more.

—Contact

Congratulations and best wishes to Rev. and Mrs. Collie Seymour upon the birth of a daughter, Susan Dell, born early Monday, March 9, weighing 9 pounds, 9 ounces. Father, who is pastor at Apple's Chapel, reports that mother and daughter are doing fine. With a church consecration service March 8, the Seymours had a busy weekend!

Holy Week Services will be held at Haw River United Church at 7:30 each evening next week with the pastor, Rev. Daniel W. Jones, Jr. speaking on "Words from the Cross." The Lord's Supper will be observed Thursday.

March 17, 1964

WINSTON WOMEN INVITED NEIGHBORS

Mrs. Kent Taylor, Secretary
Women's Fellowship

The Parkway Women's Fellowship invited the laymen of their church and the laity of Wentz Memorial to discuss the problems of the church in the city on March 8. More than 60 people pushed the meeting from the small fellowship hall into the sanctuary.

Mrs. John Penry introduced the Reverend Keith Wright, our interim pastor, as discussion leader. Mr. Wright is familiar with this topic because of his work with the Model Community in Winston-Salem. After a presentation of the problems facing man in modern American cities, the question of the church's responsibility brought interesting ideas and comments. An important one was that individual members must show Christian attitudes and actions in daily contacts in the city.

Plans were made for further discussion between smaller groups from the two churches meeting in each other's homes. It is hoped that some project for active service may come from these fireside chats.

Rev. Lowell Smoot of Sanford is leading a series of four Lenten services at nearby Shallow Well this week, Sunday through Wednesday, answering the question "What Is God Like?" through sermons based on parables.

SECOND APPEAL FOR RACIAL ACTION NOW

The second all-church appeal for Racial Justice Now is scheduled for May 17, 1964. A packet of sample materials for this appeal will be mailed to all pastors on March 15. The packet will contain:

Letter from Nicholas Hood — introducing the packet and explaining the necessity for the Racial Justice Now appeal.

Report — a folder for general distribution outlining the activities of the Committee for Racial Justice Now, with a brief sketch of plans for 1964-65.

Racial Justice Now — a folder for church leaders answering questions about the racial crisis and providing action suggestions for local churches.

Audio Visual and Resource List

A Call for Racial Justice Now — statement of the General Synod action for Racial Justice Now.

Order Card

Your church, as a part of the United Church of Christ, can help translate into action the General Synod's pronouncement for Racial Justice Now. You are urged to participate in this important appeal.

EASTER PROGRAM AT PLANETARIUM

The Planetarium's new program, "Easter the Awakening," opens with a narrated sound-and-light depiction of the beginning of the world, based on the first few verses of Genesis — "In the beginning. . ." and continues with combined astronomy and inspiring pageantry into its 15th season through Monday, April 6.

Since the Planetarium opened 15 years ago, almost 350,000 people have seen "Easter the Awakening." This year's "Easter" is relatively unchanged from last year. The first half of the program is devoted to a description of the Biblical references to the science of astronomy. The Sun, the Moon, and the Stars are referred to in the books of Genesis, Psalms, Jeremiah, Job and Amos. The Pleiades, Orion and Arcturus also are mentioned. The program explains these references, in astronomical terms, and points out some of the changes that may have occurred in the heavens since the Bible was written.

This celestial half of the program concludes with a short history of the date of Easter, and an explanation of why Easter falls when it does.

The remainder of the program consists of the Planetarium's traditional visual pageant of the Last Supper, the Agony at Gethsemane, the Betrayal of Christ, the Crucifixion, and the Resurrection.

"Easter the Awakening" is presented weekdays at 8:30 p.m.; Saturdays at 11 a.m., 3, 4, and 8:30 p.m.; and Sundays at 2, 3, 4, and 8:30 p.m. including Palm and Easter Sundays. Extra performances will be given at 3:00 p.m. on Good Friday and Easter Monday.

Programs for school groups are offered at 11 a.m., 1 and 4 p.m. Mondays through Fridays by reservation only. Clergymen are admitted free to the Planetarium at all times, and one school official is admitted free with every ten students.

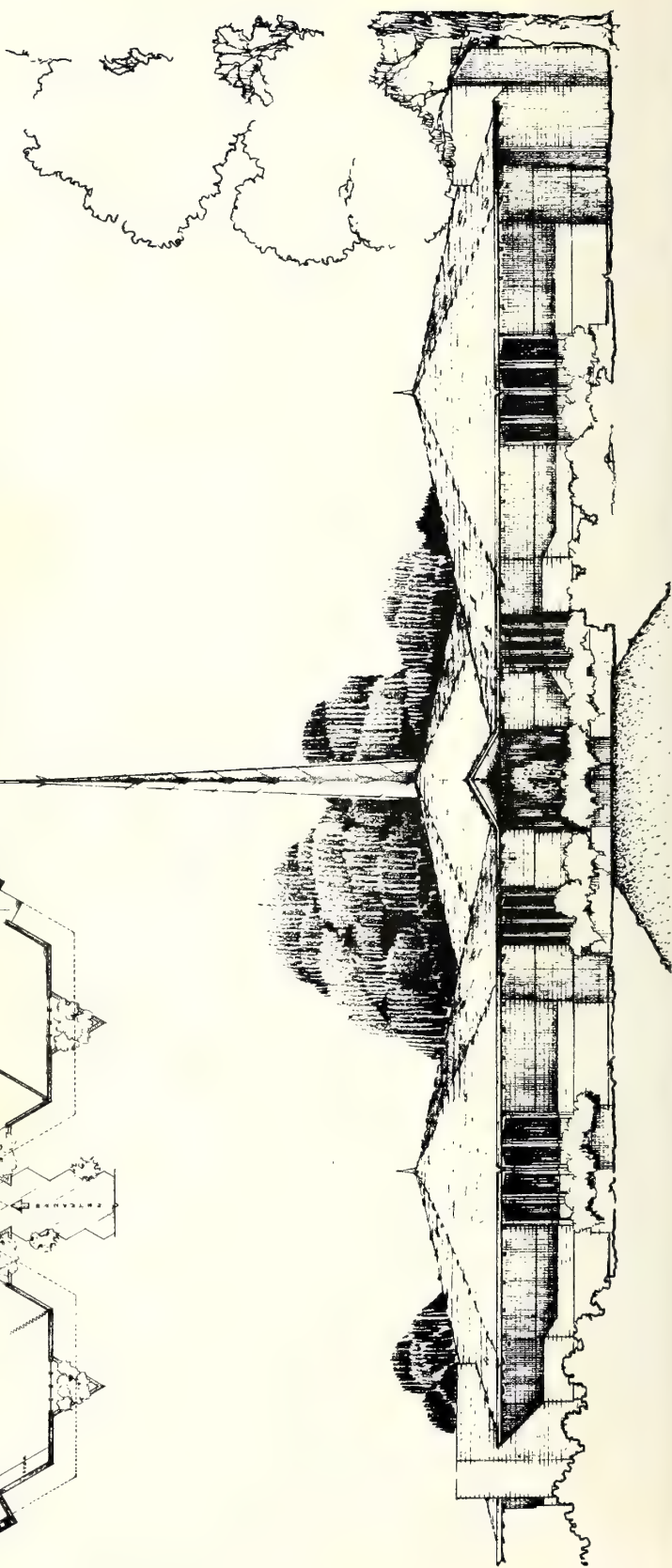
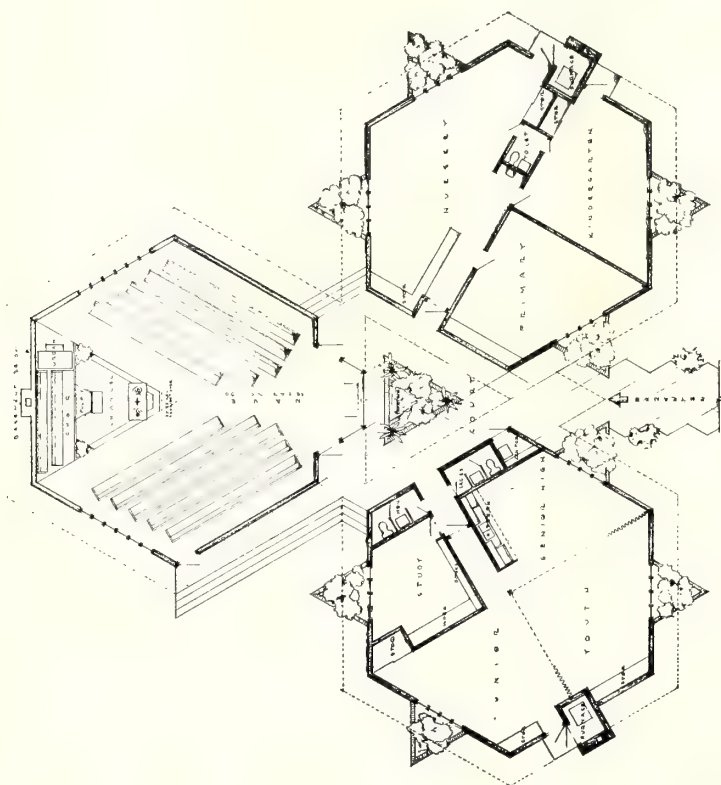
The Planetarium building is open daily for visitors to see the current art and science exhibitions, without charge. Open hours are 2-5 and 7:30-10 p.m. weekdays; 10 a.m. to 10 p.m. Saturdays; and 1-10 p.m. Sundays.

The cantata "Hallelujah, What A Saviour!" will be presented by the chancel choir at Great Bridge at a vesper service at 5:00 p.m.

Last Sunday morning as part of the 40th anniversary service at the Christian Temple, Norfolk, a 30-minute worship service was telecast over WTAR-TV by the pastor, Dr. Frank Hamilton, and the Temple Choir, for ill and shut-ins who could not attend the regular service.

Trinity Church, Garner, Consecrated

The consecration service for the new building of the recently organized (June, 1960) Trinity United Church of Christ, Garner, was held Sunday, March 2, with the pastor, Rev. Rosser L. Clapp, presiding. In addition to theological implications, the name is appropriate since the church lot, the three separate hexagonal shaped buildings grouped together, the open central garden and water fountain, the window planters, the altar area and the spire are all triangular. Long-distance thinking calls for two more structures, a permanent sanctuary and an educational and fellowship building, still carrying out the "trinity" design.



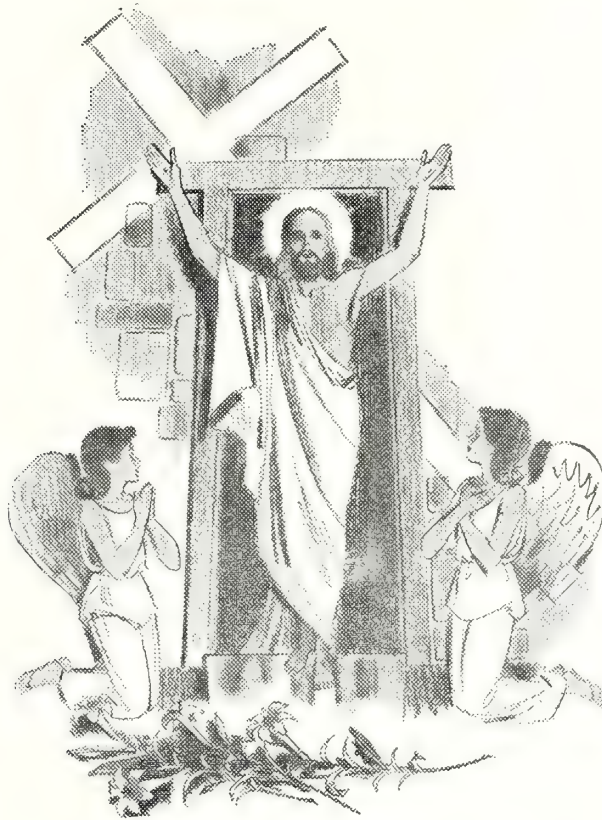
THE CHRISTIAN SUN

Elon College Library X

VOL. 116

MARCH 24, 1964

NO. 12



"HE IS RISEN. HE IS RISEN INDEED"

An Editorial

Day began to dawn that first Easter when the women found their way "very early" to the garden where Jesus had been buried on Friday. They went heavy-hearted to anoint a dead body. They were rendering an important service to the Crucified One.

What they saw astounded them. The dead Master was alive again. Angels witnessed to this, and the women saw Jesus himself. Mary heard him call her name. All of them rushed back to tell the disciples that Jesus was alive, not dead.

So it was with hope. Pathetically that day two of the disciples said "we had hoped." In breaking of bread Jesus revealed himself to them, and hope sprang to life again. Peter had denied the Master in Pilate's palace, but the message of the women sent him running to the tomb where he had seen the body laid. The doors were closed that evening where the disciples met, but "Jesus was in the midst of them." They knew him, believed him, and hope for a Kingdom of Love burst into life.

It is no wonder that the greeting of Christians soon became: "He is risen," and the response, "He is risen, indeed!" This is the most marvelous story known to man. Death has no value without resurrection. Life is vain unless there is immortality. Easter finds Jesus standing in the door of sorrow, disappointment and despair radiating the light of eternal truth and the love of an Infinite God. "He is risen. He is risen, indeed!" "Thanks be unto God for his unspeakable gift!"

EDITORIALS

Death And Resurrection

Holy Week which ends in Easter reminds us annually of death and resurrection. These are two important matters that are all too often pushed out of the main stream of thought.

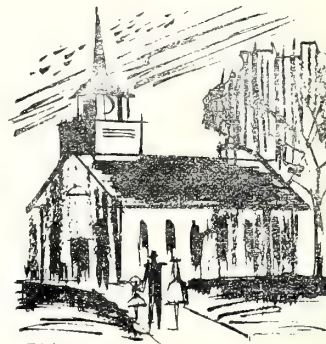
Death is certain for everyone. That we know. It may come by "natural causes," as the coroner may say, by accident, or by personal effort on the part of the individual or others. But whatever the cause, it is inevitable.

In the case of Jesus it was faced frankly and met with decision and willingness. He is reported to have said that he would "lay down" his life and take it again, that no one could take it from him. Such privilege seems not to have been given us by the Divine Father. We do not determine the time and place of our demise even though we know that the change will come. It does behoove us to prepare for the coming. It is important for children and young people, as well as the aged, to learn the meaning of death — to know that it is part of human experience, that it is just as natural as birth. Death is not a thief come to snatch away God's gift of life. It is the rest sorely needed by the body that has served well its Maker. It is the release from the temporal so the soul can enjoy the eternal.

When Jesus was on the cross — where no good person should ever be — and his blood trickled down from hands and feet, he sang the 22nd Psalm, arranged for the welfare of his mother, talked lovingly with a thief who was dying nearby, and calmly committed his soul to the Father's care. There was no fright. He was still with the Father — doing the Father's will. It is true that in Gethsemane he prayed in an agony until all fleshly desires subsided, until his mind could accept the fact that would-be good people could crucify love itself. Then he moved through Jewish and Roman courts with dignity and aplomb. The cross he bore without complaint. Death for him was the opening of a door to eternal life. And so it is for all his followers.

Jesus knew that beyond the cross was the resurrection. The same garden that received his dead body would witness his resurrection. The women who saw where he was laid would hear his voice calling their names in familiar tones. Soldiers set to guard his tomb would be replaced by angels who said: "He is not here; he is risen."

Easter is not the time to argue about the resurrection. It is the time to accept it gladly. Exactly how it happened we may never know, but that it did happen is confirmed by "many witnesses" who saw the Master alive, and by the Church which he promised to establish, and which after 20 centuries witnesses with joy to its faith in the resurrection of the dead. This witness is not alone at Easter when crowds fill the sanctuaries and preachers are more eloquent than usual and choirs sing with renewed enthusiasm. At every funeral people struggle up from the doubts and fears of all the years to glimpse the hope of immortality for the one they love. In the secret chambers of the heart when people take time



to think about the long, long future there is a grouping for the certainty of the resurrection and the life everlasting. Of course theologians deal with this central thought at length, even though they really know little more than do any who study the story of Jesus of Nazareth. Immortality is a hope buried deep in the expectancy of every individual, and the resurrection is the door to this chamber of the soul.

At Easter it is very appropriate, then, for the multitudes to make their way to the churches, offer their peans of praise to the Master who went first through the door of the Resurrection into Life Everlasting, and to revive the hope that because He lives we shall live also. Those stale jokes about Easter church attendance have little place in the minds of the thoughtful, for they know that it is the eternal hope that sends its shining ray into the hearts of men and pushes them towards the Church for renewal in the springtime when all nature speaks of a resurrection, and when the Church proclaims with new certainty that life is stronger than death.

Swing wide the doors at Easter and welcome into church all who wish that life shall bloom with beauty even in the ugliness of our weary world. Be not deceived by the renewed finery of clothes. It just may be that this is symbolic of the desire of the worshippers for the beauty that should crown the spirit in daily experience, and a sort of witness to faith in the resurrection that is expressed by the gift of flowers at funerals. Easter is the time of rejoicing. Then more than ever the world witnesses to its faith in the Resurrection, and life evermore.

LIFE IS EVER LORD OF DEATH!

Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!

—John Greenleaf Whittier

The Christian Sun



Holy Week Services



Two "neighbors," Rev. Dolan Talbert of Bethlehem, Ossipee, and Rev. H. Winfred Bray of Union Ridge, conducted Sunday evening lenten services at Apple's Chapel. The annual Easter sunrise pageant is being planned at this church, where Rev. Collie Seymour is pastor.

Rev. L. Bill Simmons is conducting Holy Week services each evening this week at Bethlehem, Altamahaw, where Rev. Dolan Talbert is pastor. Both ministers were originally from our Albemarle church.

At Tryon on Palm Sunday the Chancel Choir sang the Easter cantata "Christ Lay in Faith's Dark Prison" by Bach in lieu of the regular morning service with sermon. "The Resurrection on Our Street" will be the Easter sermon topic of Rev. William R. Stevenson; the service will be broadcast over WTYN.

The choir presented Stainer's "Crucifixion" at Durham Palm Sunday morning. A membership class was received. Communion was taken to shut-in members. The Office of Tenebrae, from the fourth century, will be observed Thursday evening. A sunrise service on Easter, with Dr. Thomas Langford speaking, will be followed by breakfast served by the Scott Bible Class. The Easter worship service will be led by Rev. Richard Jackson at 11:00 a.m.

A special Easter program "Alive Unto God" will be given by the lay men and women of Northview Church at the morning worship hour on Easter Sunday. Under the direction of Mrs. C. M. Wicker, Mrs. W. D. Norwood and Mrs. Annie Ruth Millikan, it will feature special music by the choir. A children's program will also be presented.

The Senior High P. F. at Shallow Well, Sanford, will attend the Easter Sunrise service in a group and then will have breakfast with the Lawton Maddox family. For the Maundy Thursday communion service the worshippers will be seated around tables in the shape of the cross. The candlelight service will be led by the pastor, Rev. Max B. Vestal.

Holy Week services are being held each evening this week at High Point — the first evening services in the new building. Rev. F. C. Lester is using the following topics: A House of Prayer, Choosing the Best, Rest that Refreshes the Soul, The Table Talk of Jesus, They Crucified Him — Do We? The Easter Sunday morning worship service at 10:30 will center around "What Easter Means to Me" while that Sunday evening the topic will be "The Afterglow of Easter."

A service of Easter music, meditation and the celebration of Holy Communion will be held on Maundy Thursday at 7:30 p.m. at Long's Chapel, near Haw River, where Rev. Donald Sledge is pastor. Revival services will begin March 29 and continue through April 3 with Rev. Odell J. Powell, pastor of Palm Street, Greensboro, speaking at 7:30 each evening.

CHRISTIAN VOCATIONS RETREAT

The annual Christian Vocations Retreat for high school age young people will be held at Moonelon Conference Center April 10-12. **There is no charge.** Each minister has received registration blanks from Rev. Richard Rinker. They should be filled out immediately and sent in.

Leaders include Dr. Clyde L. Fields, Dr. J. Earl Danieley, Rev. Sterling Whitener, Dr. F. C. Lester, Rev. Kieth Wright, and Mr. Rinker. Vocations to be presented are: pastoral ministry, Christian education, world and homeland missions, church music, religious journalism, social work, chaplaincy.

The members of the Laymen's Fellowship of Hunterdale, Franklin, Virginia invited their wives and the officers of the Women's Fellowship to be their guests at a supper meeting March 17. The president, Chester Burgees, led the devotions from "The Growing Christian." Mrs. F. C. Lester led a discussion on the ministry of the laity as it applied to that church.

"Something different" has been added to the Maundy Thursday communion service at Bay View, where Rev. John R. Lackey is pastor. Each family is asked to do without the evening meal and contribute the cost of this meal to One Great Hour of Sharing.

LEADERSHIP SCHOOL FOR SANFORD DISTRICT

Announcement has come from Dewey Tillman of the annual Leadership Training School for the Sanford District which will be held in First, Sanford, on three successive Sunday afternoons — April 12, 19 and 26 — from 2:30-4:30.

The following courses will be offered:

Christian Ethics for Youth — Mrs. Lowell Smoot, Sanford.

The Educational Mission of the Church — Rev. Richard N. Rinker, Southern Convention Staff, Elon College.

The Life of Jesus — Rev. Carl Wallace, Southern Pines.

Music in the Church — Mrs. Sybrant Pell, Eutaw Community, Fayetteville.

CHURCH TO HOLD CHARTERING SERVICE

The Pembroke Manor United Church of Christ will hold a "chartering service" on Easter Sunday at 10:30 a.m. The church is presently meeting in the Pembroke Elementary School.

The mission church is a joint project of churches in Norfolk, Chesapeake and Virginia Beach. It was first organized last August and Rev. Charles F. Pegram is the pastor. Since January of this year Rev. Bill Simmons has served the church during the illness of the pastor.

At the morning worship service charter members will be received into the church, the youth and adult choirs will present special Easter music, and Mr. Simmons will speak on the topic "They Said It Couldn't Be Done."

A reception will be held after the service. Members and guests will receive a special memento of the service. Members of our churches in the area are cordially invited.

Vol. 116

No. 12

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

March 24, 1964

Prayer For Maundy Thursday

(By Samuel Schmiechen)

GOD OF OUR FATHERS, who in Christ hast given thy love to be our life and dost offer a Holy Supper as a memorial of thy redemption; come as a living presence into our hearts.

THOU ELDER BROTHER AND DIVINE SERVANT of us all, it is by thy grace that our life is reclaimed to the inner circle of thy love. Thine act of self-forgetting keeps us from forgetting thee. Grant that all men may know that we are thy disciples by the love we have one to another.

O CHRIST OUR MEDIATOR, who when alone and facing suffering didst intercede with the Father for thy disciples; may we meditate worthily upon thy prayers. We remember the strength which thou hast promised us from the Father. We remember our holy calling to declare the Father's will for this world. We acknowledge that thou wouldst have all thy followers be one as thou art one in the Father.

O BRINGER OF A NEW COVENANT between God and man, institute thy Holy Supper among us this night as long ago in the upper room, that it may become for us a living sign of thy saving death upon the cross. May the bread we consecrate here be the invitation for our souls to commune with the Spirit that dwelt in thy body. May the cup which we bless become the visible sign of the forgiveness and strength we receive as we partake of thy redeeming nature. May thy living presence become so real because of what we have seen by faith that through the power of thy Spirit we may be fashioned into thy likeness. We offer our supplications in thy name, whom not having seen we know and love, even Jesus Christ our Lord. Amen.

Youth Sunday was observed at Northview, Sanford, February 16, with young people having charge of the worship hour. A program "Youth in a Christ-Centered Life" was presented in scripture and song with Carolyn High, president of the Senior Pilgrim Fellowship, serving as narrator.

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE Quarter Ending February 28, 1964

Apportionment

Antioch	\$ 15.00
Berea, Nansemond	25.00
Berea, Hardcastle Cr.	25.00
Bethlehem, Nansemond	100.00
Bethlehem, Disput.	5.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	15.00
Eure	15.75
Franklin	100.00
Portsmouth, First	30.00
Great Bridge	45.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	25.00
Liberty Springs	64.12
Lynnhaven Colony	25.00
Mt. Carmel	27.50
Mt. Carmel	22.50
Mt. Zion	12.50
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	90.00
Richmond, First	15.00
Shelton Memorial	20.00
South Norfolk	72.00
Suffolk	250.00
Hunterdale	62.50
Warwick	20.00
Waverly	20.00
Windsor	37.50

\$1,611.47

Love Gift — Pembroke

South Norfolk	\$ 159.00
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Life Membership

Christian Temple	\$ 20.00
Richmond, First	10.00

\$ 30.00

Juniors

Bethlehem, Nansemond	\$ 5.00
Dendron	3.60
Eure	1.35
Franklin	7.50
Holy Neck	5.00
Oakland	2.50

\$ 24.95

Cradle Roll

Eure	\$ 1.35
Franklin	2.00
Oakland	15.97

\$ 19.32

Love Gift — Angie Crew

South Norfolk	\$ 25.00
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Balance Brought Forward	\$ 148.75
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Receipts for Quarter	\$1,669.74
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Disbursements

Mrs. C. V. Hargrove — Flowers	\$ 9.67
Mrs. Bill Simmons — Gift	25.00
Mrs. Bill Simmons—	
Exp. to Regional in Atlanta	102.00
Mrs. W. B. Williams,	
Convention Treasurer	1,731.74

\$1,868.41

Total Receipts	\$2,018.49
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Total Disbursements	1,868.41
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Balance	\$ 150.08
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March 11, 1964

Mrs. C. E. Cherry, Jr.
Treasurer

IMPROVEMENTS AT NEW ELAM

Alice W. Beckwith
(Church Historian)

We at New Elam are very proud of the lovely new pews recently installed. They correspond with the pulpit furniture purchased three years ago.

Twenty-seven pews were given in memory of loved ones. A bronze plaque bearing their names will be placed in the church.

Thurman Holt gave New Elam a substantial check Christmas. A well has been drilled, and work is getting underway on rest rooms.

Young people in the community meet in the Fellowship Building each Friday evening.

Two couples have charge of the recreation program. Light refreshments are served.

The Rev. J. Rex Thomas is pastor. R. C. Beckwith is Sunday School Superintendent.

VIRGINIA MISSION WORKSHOPS

April 6 — First United Church
April 7 — Holland Christian Church
April 8 — Wakefield (Burton's Grove)

The evening schedule for each will be as follows:

6:30 Dinner (Expense to be shared by those attending)

7:30 Worship Service

7:45-9:30 Our Christian World Mission in Southeast Asia

The Reverend Karlton C. Johanson, Southern Regional Secretary of the Stewardship Council, and former African missionary will be our missions resource person.

—James F. Darden, President
Christian Missionary Assoc., EVA

The Christian Sun

The Easter Story

*A Sermon by Dr. Stanley U. North, former Secretary of the General Council of
Congregational Christian Churches and of the Division of Church Extension
of the Board of Home Missions*

All Christian people celebrate Easter just as they all observe Christmas. Hence the crowded churches. It is well that it should be so. And it is appropriate that there should be lovely flowers and beautiful and inspiring music. But you will agree that there needs to be much more than this. Certainly Easter should be a soul-searching experience. It concerns man's relationship to God. And it proclaims victory over death; of good over evil; the reality of the living Christ. It is a profound mystery, not to be treated lightly or superficially. It is concerned with time and eternity. Its lessons need to be written upon our hearts.

The temptation is to utter comforting remarks. Easter, however, is not to be disassociated from Calvary — there was nothing comfortable about the cross. Nor is the Christian life to be described by the word "comfortable" — satisfying, yes; but not comfortable. The Christian life is characterized by love for God and love for man, by integrity, by the outflowing life, by service and sacrifice. One simply cannot possess God cheaply. Our prejudices, our bigotries, our vanities, our self-indulgences are luxuries that we can ill afford. For life is Eternity's proving ground. Easter didn't just happen — it was rather the flowering of a dedicated life — God loving; God obeying; God serving; God witnessing. And Easter to have significant meaning for us must, too, be rooted in the profundities of life.

For a few moments let us look at that first Easter and the people who shared in it and how they behaved.

First let us turn to Joseph of Arimathea. It was he who provided Jesus with a decent burial. We are told that he was rich and a counsellor and a disciple of Jesus, but secretly so, for fear of the Jews. That last comment is to be found only in the Gospel of St. John and I deem it to be a misrepresentation. Discipleship is not a mere matter of enrollment but a spirit and a manner of living. Certain it is that the disciples fled from Calvary in panic. That which Joseph of Arimathea did was bold and courageous and it wasn't done in secret. Presumably he had everything to lose and nothing to gain. It identified him with the impostor. It marked him for punitive retaliation, to be ostracised by his friends and boycotted by his associates. The Christian world owes Joseph of Arimathea a debt of gratitude. Nor is that debt just for his kindly and considerate

and tender act — it is also for the demonstration, that meaningful discipleship involves serious risks. There comes a time when a person's discipleship to the TRUTH and the RIGHT and the JUST can no longer be kept a secret, if one is to maintain his integrity; nor can he run away, however great his terror and his panic. What a contrast between Pontius Pilate and Joseph of Arimathea! Pilate played it safe and his name has become a symbol of ignominy. Joseph risked the vengeance of a mob and the enmity of a craven judge; and his name is enshrined among the noblest men of recorded history.

Now, let it be admitted that the Easter story is somewhat difficult. Each Gospel is almost entirely unique in what it reports. In contrast to Holy Week where each Gospel recounts essentially the same story, there are four differing accounts of the Easter drama. And as to the nature of the Resurrection, as to whether it was physical or spiritual, one can find evidence to support both explanations. We will not spend our time arguing one way or the other. Rather we would look at those few people upon whom the conviction dawned that Jesus, though dead, lived.

First of all, there were the two Marys. They had gone to the tomb, not with the expectation of seeing the living Jesus, but to care for his bruised body. And how wonderful was their reward! Is it not true of life in general that a kindness repeatedly works a miracle, opening a window of life through which one beholds in others surprisingly angelic goodness?

The accounts are somewhat confused. According to Mark, the women were so frightened at finding, not Jesus, but a stranger within the tomb, who declared that Jesus had risen and had returned to Galilee, that they said nothing to anyone. It is a little difficult to imagine a woman, or a man, keeping silent under such circumstances. And indeed, the other three gospels report that they forthwith took the good news to the disciples, while Matthew has it that they not only conversed with an angel, but they had both looked upon the risen Jesus and had held his feet and worshipped him.

The experience of the disciples was quite different. Luke has it that the report of the women appeared to the disciples as idle talk which was not to be believed. But Peter, or Peter and John, depending on which Gospel one is reading, rushed to



the tomb, and this only they saw: the linen clothes neatly folded and the tomb, itself, empty. Mary Magdalene, however, stooping, in order to look into the tomb, beheld two angels within and the next moment Jesus without. Is the explanation of her vision and the disciples' blindness that spiritual insight is born at a price of struggle and of suffering? Mary had known life in the raw. In Jesus, she had found understanding and beauty and power and redemption. But the disciples had known up to this point naught else save a desire to profit by the Kingdom that their Master was to establish. How often people are so engrossed in their selfish purposes that they fail to discover goodness and virtue and happiness with which they are surrounded!

Some people can't see beyond a dark skin the competence, the excellence, and spiritual reality of a life. All angels do not have wings, nor is the living Christ to be experienced only in a supernatural manifestation. Will we never learn?

When God chose to effect the Incarnation, he used as his instruments Mary and Joseph, peasant people. The Son of God was born not in a castle, nor in a temple, but in a stable. Nor was the messenger of God's love to men — a Herod, or a Caesar, or an Alexander, but a baby — in fact, a Jewish baby.

Calvary is not an isolated historical episode — it is an ever-recurring experience. And certainly Christian people who celebrate the risen Christ this day with their hallelujahs ought to be alert, lest tomorrow their voices join the chorus of "crucify him."

Let me hasten to say that the disciple Thomas reminds us that it is not always easy to recognize in the day-by-day experience the living Christ. Thomas refused to believe that Jesus lived, despite all that the disciples and the women had to say about having seen and conversed with him. Thomas was a realist. He wanted the proof of the print of the nails in his hands and the hole in his side. And the record has it that Jesus appeared to the disciples, the door being shut (which suggests a spiritual resurrection) and showed Thomas his wounded hands and asked him to put

his hand in the hole in his side (and this suggests a physical resurrection). Thomas thereupon cried out — "My Lord and my God," to which Jesus replied: "Because thou hast seen, thou hast believed; blessed are they who have not seen, and yet have believed." Be this story fact or allegory, we shall do well to remember the words of Jesus: "Inasmuch as ye have done it unto one of these, ye have done it unto me." We are foolish people when we presume to put a strait-jacket on God, striving thereby to fashion him in our image, rather than to discover the length and breadth and depth of his love and goodness and justice and mercy.

This is further illustrated by the walk to Emmaus. Luke alone reports this interesting episode. Jesus joins two of his followers who are discussing the strange events of the past week as they travel away from Jerusalem. Although he interprets to them the crucifixion and the resurrection in light of Moses and the prophets, he is not recognized. Only as he took bread and blessed it did they sense that it was the Master in their midst. And in that moment, he disappeared. Was his presence physical or was it spiritual? Be that as it may, the disciples said one to the other: "Was not our heart burning within us when he spoke to us in the way, and while he opened to us the Scriptures?" What a suggestive phrase: **THE BURNING HEART. "Was not our heart burning within us?"** We cannot hope to see the print of the nails in his hand, nor the hole in his side; but if our hearts burn as we stand in the presence of nobility of character, of high courage in the face of danger, of bold witnessing for truth in the midst of wrong, must our eyes be opened to

permit us to recognize the Christ, alive and at work in the world?

One more episode before I conclude my remarks. It is reported in the Gospel of John only. The disciples had gone fishing, as they were accustomed to do before Jesus had come into their lives. Having lost the inspiration of his presence, they had reverted to their former habits. There is an element of the miraculous in the story. With that, we are not now concerned. It is the conversation between Jesus and Peter that is of present importance. Three times Jesus asks Peter: "Lovest thou me?" And as many times Peter affirms his devotion. And three times, Jesus commands, "Feed my sheep."

I suppose it is natural to suggest that having denied Jesus three times, it behooved Peter to pledge allegiance as many times. Vastly more important, however, than the pledge of allegiance was its fact. From this point on, a profound change took place in the disciples. Cowardly men became fearless; weak men became bold; inarticulate men became dynamic and convincing spokesmen of the Gospel of Jesus Christ, who was crucified and rose again from the dead and who lives and reigns in the affairs of men.

This is the miracle of Easter. The transformation is unthinkable apart from the conviction in the minds of the disciples that verily Jesus lived. This metamorphosis of the disciples is the validation of Easter. Without it, the stories would be but fantasies. In the light of it, we have something profoundly more than an historical event to be celebrated. To us who, like Peter, have denied our Lord, not once, not twice, not thrice, but in truth many times, comes the question: "Lovest thou

me?" If our presence at Easter service be our affirmation of our love, then surely to us comes the command: "Feed my sheep." If, perchance, we attend this morning to celebrate, according to tradition, the historical Easter, may we somehow go forth with our hearts warmed in the knowledge that Jesus not only lived, but lives and commands us to work his works. If that be true, the celebration becomes an enlistment, a mobilization, a crusade.

Easter must be redeemed

From Revelry that marks the end of Lent,
And worshippers who yearly are content
To journey to God's house and then forget
That Christ still lives when Easter's sun
has set.

The vision fades, the power soon is lost
If Easter does not lead to Pentecost.

Easter must be reclaimed.

Too long the world has missed the Easter
glow,

Claimed by the glitter of a fashion show;
A dress parade: a gala holiday,
With church-bound manikins upon display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought.

—George W. Wiseman

LET US PRAY:

Gracious Father, may our hearts be warmed by the in-dwelling of the risen Christ. We marvel at the life of Jesus, thy Son. We bow in contrition at his death upon the cross and his repeated death in history. We rejoice in his Resurrection and his abiding presence. What a wonderful Master! What a glorious Saviour! Grant that our adoration may be reflected in our lives, that victory shall be his in time as it is sure to be in eternity.

Amen.

EASTER MORNING

O sons and daughters, let us sing!
The King of heaven, the glorious King,
O'er death today rose triumphing,
Alleluia!

That Easter morn at break of day,
The faithful women went their way
To seek the tomb where Jesus lay,
Alleluia!

An angel clad in white they see,
Who sat and spake unto the three,
"Your Lord doth go to Galilee,"
Alleluia!

How blest are they who have not seen,
And yet whose faith hath constant been;
For they eternal life shall win,
Alleluia!

On this most holy day of days,
Our hearts and voices, Lord, we raise
To thee, in jubilee and praise,
Alleluia!

—Jean Tisserand



What Easter Ought To Remind Us Of

By William A. Cousins

Easter comes to us once a year to remind us of many wonderful things. Usually it reminds us of the changing seasons when the harshness of winter is transfigured by the warmth and wonder of spring, when crocuses bloom, blossoms burst forth, the birds sing and the grass grows green again. Usually, too, it reminds us of the glad laughter of little children who have been surprised by that creature of fantasy, the Easter Bunny, or of the pomp and pageantry of a parade of finery. More often than not, however, it reminds us of a scene where a stone was rolled away and a tomb was left empty and silent.

In essence the story behind that scene is exceedingly simple. The disciples, who had left their homes so eagerly at Jesus' bidding, had seen his career reach a climax on the cross. That moment had meant the end of everything for them. When he was laid in the tomb their hopes were ruined, their dreams had failed and fate had beaten them. There was nothing else to live for. "He was crucified, dead and buried," says the Apostle's Creed and their very words seem burdened with an awful finality.

A few days later Mary set out, even before the dawn was in the sky, to go to the tomb. To her surprise the stone was rolled away and the tomb was empty. "They have taken away my Lord," she said in dismay, "and I know not where they have laid him." In that moment of discouragement a man appeared by her side and a voice spoke and she recognized the risen Lord. Later Jesus appeared to the disciples and they too realized the Lord was not dead but was living. The fact overwhelmed them and they went out to proclaim to a disbelieving world the news, "Jesus Christ is Risen."

From this story has come some of mankind's major religious truths. One is the reality of God in the world of events. We want to ask, "Where was God when the crosses were being raised on the hill? Was he powerless to help? Didn't he care? Was he unable to do anything about the fury of the mob or the hate of the sanhedrin or the power of Pilate?" If that had been the end of the story and Jesus had been deserted, there would be no cause for rejoicing. Fortunately that wasn't the end of the story. The stone was rolled away, the tomb was left empty and Christ was risen. Easter morning revealed that, contrary to appearances, God was present,

busy bringing good out of evil and ordering the outcome of events.

Many times it is fairly easy to see a higher reality at work in the world. Perhaps there are times when it is easy to see it, in nature. "The heavens declare the glory of God," said the Psalmist, "and the firmament showeth his handiwork." All around him, in the sun and the moon and the stars, in the darkening shadows of evening and in the opening light of day, in plunging mountain streams or in clear lake water, in the windswept desert or in the rugged mountain heights, he saw beauty and design and intelligence which testified to the reality of God. We, too, from our own observation of the physical world are forced to acknowledge evidence of a higher power than man's enfeebled hand possesses.

The tiny snowflake, for example, that falls from a winter sky reveals a beauty beyond any ever conceived by the human mind or created by the human hand. Were we to photograph a snowflake through a microscopic lense we would discover a beauty surpassing belief. A snowflake consists of the daintiest of filigree work which is set in intricate geometrical patterns that form as falling moisture freezes into crystals. In every snow storm beauty descends upon the earth to lighten our sadness and make us sing. Is it possible to see the whirling white of a winter's storm, and, knowing the beauty that lays around us, not sing the *Te Deum*?

Or, perhaps, there are times when it is easy to see it in our own experience. "I came about like a well-handled ship," said Robert Louis Stevenson, referring to a crucial moment in his career when the confusing circumstances of his life almost magically straightened out of their own accord. Then he went on to add, "There stood at the wheel that unknown oarsman called God." He saw a hand at work in his affairs and he believed that hand was God's. Look over the events of your own life. Isn't there someplace where it seems there was an unseen hand at work and which cannot be accounted for in any other way?

There are other times, however, like on the first Good Friday, when it isn't easy to see a higher reality at work in the world. Where was God the day the Russians crushed Hungary and bathed the nation in blood? Or when Hiroshima vanished in a billowing cloud of smoke under the blast of the atom bomb? Or when the Titanic ripped out its bottom on an iceberg and sent three thousand

to the bottom of the sea? Or when the Black Death swept over Europe and killed twenty-three million people? Or when the Yantze River overflowed and drowned a million more? Or when we lose our job? Or when we get ill? Or when we fail? Or when some friend dies?

"Were a stranger to drop in this world," said Hume the philosopher, "I would show him, as specimens of its ills, a hospital full of disease, prisons crowded with malefactors or debtors, a field of battle strewn with carcasses, a fleet floundering on the ocean, a nation languishing under tyranny, famine, or pestilence." The world is full of that kind of evil. This is a world where evil runs rampant like a river, and there appears to be nothing to stay its course or to stop its devastation. Seeing such evil always makes us doubt the reality of God in human affairs. Its presence doesn't seem to square with our idea of a good God whose power is active in the world.

Fortunately, this is only an illusion. Perhaps there are times when there appears to be no meaning in events. Perhaps we may suffer from illness or tragedy and no higher happiness may appear to lighten our load and make us glad. Perhaps we may feel bereft of all cosmic companionship. Perhaps all of this is true, or some of it, but none of it actually is. The stone was rolled away, the tomb was empty and Christ was risen. The same God who raised Christ from the dead is presently at work in the world bringing good out of evil and ordering the outcome of events. John Calvin was so certain of this that he declared without any doubt. "There is no room in human affairs for fortune or chance."

A second truth is that the world is a moral order where the real pull of the universe is on the side of righteousness. When the Lord was laid in the tomb there appeared to be a major triumph for evil. The forces which had brought him to the cross had triumphed. If that had been the end of the story, we could only conclude the world is a moral chaos. For daringly, Jesus had staked everything upon the supremacy of love and goodness and truth. Apparently he had lost. Fortunately, that wasn't the end of the story. The cross was brightened by a resurrection — the stone was rolled away and the tomb was left empty. On that resurrection morning it was as though the whole nature of things, by one mighty act, had rejected evil and vindicated goodness.

More often than not, this is what is happening in the world. Evil may triumph for a time, but, inevitably, it goes down to defeat or ends in disaster. It never

(Continued on Page 15)

WE HELP AROUND THE WORLD

B. Kenneth Anthony
Board for World Ministries

We attended two Hong Kong conferences. The first was a gathering of Asian Christian leaders, with only a few Westerners present, to discuss for their churches the meaning and dignity of Christian service — so the projects involved will not pauperize, will not be “imperialistic,” and will accomplish what is in conscience most needful.

The other meeting was of USA Church World Service staff from fifteen Asian countries, its purpose to brief the able men on CWS stance and procedures, particularly in the context of ecumenical cooperation. CWS director, Hugh Farley, led. Interesting to all as Exhibit A were CWS Hong Kong activities among 6,700,000 unassimilated refugees (Cleveland with Hong Kong's population density would number 31 millions). There are a school feeding program for 65,000 daily meals out of a central kitchen, rooftop schools, university scholarship projects, knitting and noodle factories, dental and TB clinics, etc. I think I was even more impressed by our own youthful UCC mission staff in the colony.

On the trip we also had opportunity to visit Tokyo (UCBWM Japan advisory committee), Sendai (educational complex), and Kyoto-Osaka (industrial evangelism); in Formosa, Taipei (CWS), and Taichung (Tunghai University); in the Philippines, Manila (Union Seminary), and Davao (Brokenshire Hospital, poverty-stricken in resources, magnificent in spirit); and refugee work in West Pakistan.

A teacher asked about the shape of the world; the pupil responded, “It's in an awful shape.” Perhaps so. We, however, had the impression of throbbing change, and of some, not enough, very good things being done by the churches; of impatience with the stuffy; of humble people making their lives count in a better way than they know; of greater unity than folks at home imagine; but frankly of more zestful work being done about the implications of the gospel than with its evangelistic heart. Yes how thrilling it is to be part of a vital endeavor not at the edges but at the heart of contemporary history.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

IZMIR

Important commercial center; the Smyrna of the New Testament; Population 396,000; related institution, American Collegiate Institute.

March

- 29—**Miss Ruth Evelyn Jones** is teaching at the American Collegiate Institute, Izmir. Previously she has taught in Greece and the public schools of Connecticut.
30—**Mr. and Mrs. James Lee Jorgensen** are on a three-year appointment as teachers of English at American Collegiate Institute at Izmir.
31—**Miss Jennie Mustapha** was appointed in 1963 to teach English at the American Collegiate Institute, Izmir.

April

- 1—**Rev. and Mrs. Wallace Robeson** were appointed in 1960. Mr. Robeson is treasurer of American Collegiate Institute and occasional preacher at Mission stations and at the American Air Force Chapel, Izmir. Mrs. Robeson teaches an English language laboratory course to beginning students and contributes to the life of the staff and friends of the school by serving on various committees.
2—**Miss JoAnn Roda** was appointed in 1962 for a three-year term as teacher of English at the American Collegiate Institute, Izmir.
3—**Miss Fernie M. Scovel** is a teacher of mathematics and physics at the American Collegiate Institute, Izmir. She has been in Turkey since 1949 and previously taught at the American Academy for Girls at Uskudar and assisted in the treasury office in Istanbul.
4—**Miss Martha Shaler** is the librarian at the American Collegiate Institute in Izmir serving for three years as an associate missionary. She went to Turkey in 1961 shortly after retiring from the Topeka, Kansas school system where she had taught for thirty-six years.

SPRING RALLIES — WOMEN'S FELLOWSHIP

Spring District meetings (Rallies) for Women's Fellowship will be held on the following schedule:

Eastern Virginia:

Lynnhaven — Tuesday, March 31
Hunterdale — Wednesday, April 1
Waverly — Thursday, April 2

North Carolina:

Halifax District at South Boston — Friday, April 3
Asheboro District at Randleman — Saturday, April 4
Sanford District at Sanford, 1st — Sunday, April 5
Raleigh-Henderson District, Liberty (Vance) — Monday, April 6
Burlington District at Bethel — Tuesday, April 7
Greensboro District at Monticello — Wednesday, April 8

Valley of Virginia — Friday, April 10

The program will include reports from the Southern Regional Meeting at Atlanta, Georgia, by Mrs. Robert Kimball and Mrs. F. C. Lester.

The afternoon program will feature a panel on Realignment and discussion of the Report of the Steering Committee on plans for the new Conference in North Carolina and Virginia. Responsibilities for presenting the report will be shared by Dr. Frank Hamilton, Dr. Clyde Fields, Rev. Max Vestal, and Rev. Bill Simmons.

The Easter Prayer For Our Missionaries Might Well Include
A Large Offering For Their Support.

Jesus' Words On The Cross

I

"Father, forgive them; for they know not what they do."

St. Luke 23:34

Jesus, in thy dying woes,
Even while thy life-blood flows,
Craving pardon for thy foes:
Hear us, holy Jesus.

Savior, for our pardon sue,
When our sins thy pangs renew,
For we know not what we do:
Hear us, holy Jesus.

O may we, who mercy need,
Be like thee in heart and deed,
When with wrong our spirits bleed:
Hear us, holy Jesus.

II

"Today shalt thou be with me in paradise."

St. Luke 23:43

Jesus, pitying the sighs
Of the thief, who near thee dies,
Promising him paradise:
Hear us, holy Jesus.

May we, in our guilt and shame,
Still thy love and mercy claim,
Calling humbly on thy name:
Hear us, holy Jesus.

O remember us who pine,
Looking from our cross to thine;
Cheer our souls with hope divine:
Hear us, holy Jesus.

III

"Woman, behold thy son!" "Behold thy mother!"

St. John 19:26, 27

Jesus, loving to the end
Her whose heart thy sorrows rend,
And thy dearest human friend:
Hear us, holy Jesus.

May we in thy sorrows share,
And for thee all peril dare,
And enjoy thy tender care:
Hear us, holy Jesus.

May we all thy loved ones be,
All one holy family,
Loving for the love of thee:
Hear us, holy Jesus.

IV

"I thirst."

St. John 19:28

Jesus, in thy thirst and pain,
While thy wounds thy life-blood drain,
Thirsting more our love to gain:
Hear us, holy Jesus.

Thirst for us in mercy still;
All thy holy work fulfil;
Satisfy thy loving will:
Hear us, holy Jesus.

May we thirst thy love to know;
Lead us in our sin and woe
Where the healing waters flow:
Hear us, holy Jesus.

V

"It is finished."

St. John 19:30

Jesus, all our ransom paid,
All thy Father's will obeyed,
By thy sufferings perfect made:
Hear us, holy Jesus.

Save us in our soul's distress,
Be our help to cheer and bless,
While we grow in holiness:
Hear us, holy Jesus.

Brighten all our heavenward way
With an even holier ray,
Till we pass to perfect day:
Hear us, holy Jesus.

VI

"Father, into thy hands I commend my spirit."

St. Luke 23:46

Jesus, all thy labor vast,
All thy woe and conflict past,
Yielding up thy soul at last:
Hear us, holy Jesus.

When the death shades round us lower,
Guard us from the tempter's power,
Keep us in that trial hour:
Hear us, holy Jesus.

May thy life and death supply
Grace to live and grace to die,
Grace to reach the home on high:
Hear us, holy Jesus.

(The above hymn by Thomas B. Pollock is found in the new Pilgrim Hymnal to be used with tunes "Swedish Litany" or "Ton-Man." The meter is 7, 7, 7, 6. It is suggested for use on Good Friday, either as a hymn or as poetry in connection with Jesus' words on the Cross.)



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

Many of us can already feel spring in the air. And I know we've all made it very welcome, knowing cold weather is on the way out and warm weather's in — with summer not far behind.

Spring is a new beginning. How very fitting that Easter is in this season of rebirth. Christ's resurrection marks the beginning of Christianity and a new life. Let us all remember what Easter really means. Let's remember the suffering and sacrifice endured by that Man of Nazareth for our sake, for our sins... for our salvation. Easter and spring — together a time for rebirth of souls and rededication of purpose, also should mean for us a time of repentance. And the forgiveness which rewards repentance is in reality a rebirth, an invitation for a new beginning.

SPRING IS A NEW BEGINNING

Spring is a new beginning...
It is a season of young life...
of nesting birds and crocuses.

Yellow is its color...
the warm yellow of the sun...
of the bright buttercup...
of the daffodil.

Then all the world is leafy-tipped and new.
Then the earth is rich with seedlings.

Then come delicious days
of hunting wild strawberries...
of picking violets and forget-me-nots...
of sailing boats
and dipping eggs
and finding hidden bunnies.

This is the season of the tadpole
and the duckling...
of robins' eggs
cupped in a soft bed of straw...
of calves
trying out their wobbly legs...
and of the fawn's
first brown-eyed look at spring.

Then new life presses out
from every growing thing...
fulfilling our trust,
renewing our faith

that this has always been,
that this will be again...
Spring brings an end to winter
and a fresh beginning.
It is a gentle farewell to yesterday
and the birth of new hope.
—Joan Walsh Anglund

THE LITTLE HILL

Oh, here the air is sweet and still,
And soft's the grass to lie on;
And far away's the little hill
They took for Christ to die on.
And there's a hill across the brook,
And down the brook's another;
But, oh, the little hill they took—
I think I am its mother!

The moon that saw Gethsemane,
I watch it rise and set;
It has so many things to see,
They help it to forget.

But little hills that sit at home
So many hundred years,
Remember Greece, remember Rome,
Remember Mary's tears.

And far away in Palestine,
Sadder than any other,
Grieves still the hill that I call mine,—
I think I am its mother.

—Edna St. Vincent Millay

E. VA. SPRING RALLY

The Senior High Pilgrim Fellowship Spring Rally will be held April 5 at Christian Temple, 300 West 33rd Street, Norfolk 8, Virginia. This rally will be similar to the Fall Rally. Dress will be casual. Meal tickets will be 50¢. The time: 3:00 to 6:45 p.m. with the following schedule:

- 3:00 Fellowship sing — Betty Lou Mizelle
- 3:30 Business meeting with President Ellen Smith presiding
- 4:00 Worship service by Cypress Chapel
- 4:15 Program—Scott Libby and the Youth Ministry
- 4:45 Get acquainted period
- 5:00 Supper
- 5:45 Play by officers—"Answers of Christian Faith"
- 6:15 Closing worship

All Pilgrim Fellowship members are urged to attend. We had over 300 at the last rally so let's see if we can top that number at this rally!

Mr. Scott Libby of the Youth Ministry Staff is an excellent speaker; those who were at Officers Camp this past summer know. He captures the interest of all and we hope he will interest you. So let's see how big a crowd we can have at this rally for fun and Christian fellowship.

February 28, 1964

Dear Funds-for-the-lake-at-Moonelon-Raisers (I hope):

Time is rapidly going by! Money is slowly coming in! The lake waits! I'm biting my fingernails!

As of now, we have heard from 23 youth groups and One Conference Pilgrim Fellowship. We have received an encouraging \$1,055.99. We still need \$1,944.01.

We hope we can have work begin on the lake early in May to have it done by camp-conference time in June. In order to make this possible we will need all of the help we can get in the forthcoming 45 days between now and mid-May.

If you have already conducted some local project to share in this 1963-64 Pilgrim Fellowship project, send in your gift if you haven't already. If you are about to have some project so you can participate I hope it turns out to be a tremendous success. If you're still deciding, please join with us as we try to add to the natural beauty of Moonelon Center and testify that we, too, as young people are interested in the Center.

When you send your gifts, designated MOONELON LAKE FUND, I would be very interested in knowing how you raised them.

Remember, MOONELON LAKE FUND, Box 336, Elon College, North Carolina.

Thanx and pax,
Richard N. Rinker

"TO A WATERFOWL"

Whither, 'midst falling dew,
While glow the heavens with the last
steps of day,
Far, through their rosy depths, dost thou
pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee
wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the splashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean's side?

There is a Power whose care
Teaches thy way along that pathless
coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin
atmosphere,
Yet stoop not weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home,
and rest,
And scream among thy fellows; reeds shall
bend,
Soon, o'er thy sheltered nest.

Thou'rt gone! the abyss of heaven
Hath swallowed up thy form; yet on my
heart
Deeply hath sunk the lesson thou hast
given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy
certain flight,
In the long way that I must tread alone
Will lead my steps aright.

—William Cullen Bryant

The theme of this poem is spiritual guidance for youth in that crucial and confusing time in their lives when they must decide what they will make of life. "To A Waterfowl" was written by Bryant at a very early age, when he was undecided as to what he would do or could do with his life. He was lonely, walking over the marshes at sunset, and a single waterfowl showed him in his poetical mind that we should trust all to God. Only He can "lead our steps aright,"

ATTENTION EASTERN VIRGINIA

Don't miss Rev. Scott Libby who will be speaking at the spring rally. This man always has such profound things to say that youth go away richer, having heard.

He knows and loves the youth. He has a deep understanding of our needs in today's world. He'll have something for you at the Spring Rally. Don't miss it!

—Your Editor

AN ACTIVE GROUP IN GREENSBORO

It is so good to hear so regularly from such an active group as the one at the Congregational United Church of Christ in Greensboro, North Carolina. They are practicing what we are preaching in the Youth Ministry and show a true spirit of enthusiastic fellowship in their activities. Let them be an example to some of the less active, apathetic groups who need a boot in the somewhere to get going!!! Their report:

On February 23rd, Lt. C. D. Wade, of the Juvenile Division of the Greensboro Police Department, spoke to our young people and a number of adults about his work with "juvenile delinquents." The emphasis now is on prevention and correction, rather than punishment of youthful offenders. A great deal of time and effort is spent in trying to determine the cause of a young person's getting into trouble, so that steps can be taken to remedy the situation and prevent further difficulty. We all found Lt. Wade's discussion with us extremely interesting.

The senior high group from Parkway United Church of Christ in Winston-Salem will visit with our Senior Highs on March 1, at which time we plan to see a film, **Deeper Root**. This will be followed by a discussion period and then a social hour.

Mr. Eugene Gullede will be with us on March 8 to discuss Mormon beliefs. He is an outstanding leader in his church, being the president of this area Stake (a group rather similar to our Conference) — and he is also well-known in O.T.A. Council work and a great many other civic groups.

The week following Mr. Gullede's visit with us, our Senior Highs plan to attend church services at the Mormon church, which is officially known as The Church of Jesus Christ of Latterday Saints.

Our Junior Highs have recently installed new officers; President, Linda

Grimes; Vice President, Bob Mensel; Secretary-Treasurer, Nancy Barrett; Newspaper Editors, Kathryn Jones and Dianne Harper.

This group has been selling trays during the past month, and expects to donate the proceeds to the Wisseman Cottage at the Children's Home.

The Senior Highs are sponsoring a continuing paper drive in an effort to secure funds for their projects, one of which is the lake at Moonelon.

There are many other plans — for Easter and beyond. We'll hear of these in editions to come.

SYMBOLS OF HOLY WEEK

(Bay View Views)

THE PALM LEAF

Branches of the palm tree, regarded as sacred from early Semitic times, were carried by the Jews as a sign of triumphant rejoicing. (John 12:3)

THE CROWN OF THORNS

A mockery crown, symbol of humiliation and suffering, plaited by the soldiers and imposed upon Jesus during his trial before Pilate. (John 19:2)

I. N. R. I.

Initial letters for Latin superscription on the cross: Jesus Nazarenus Rex Indaeorum, Jesus of Nazareth, King of the Jews. (John 19:19)

THE LILY

Symbol of Easter and immortality. The bulb decays in the ground, yet from it new life is released.

THE BURSTING POMEGRANATE

Symbol of the Resurrection and the positive power of our Lord, who was able to burst the tomb and come forth.

THE SEAMLESS COAT

One of the Passion symbols referring to the garment of Jesus for which the soldiers at the foot of the cross cast lots. (John 19:23-24)

LIFT UP YOUR HEARTS

Lift up your hearts, ye people,

In songs of glad accord,

And in your adoration

Praise Christ, your risen Lord.

For he hath won the victory

O'er sin and death's dark night,

And filled the gloom and darkness

With resurrection light.

Now let the earth be joyful

In springtime's bright array,

Let hearts down-cast and lonely

Rejoice this Easter day;

The grave has lost its triumph,

And death has lost its sting,

O, sing in exultation

To Christ, your risen King!

—Leonard A. Parr

Elon College Elects New Trustees

Luther N. Byrd

The Elon College board of trustees, at its annual spring meeting held on the campus March 10, named D. C. McLennan, of Greensboro, and A. C. Shearer, of Chapel Hill, as new members of the trustee group to fill the unexpired terms of trustees who have died within the past year.

Mr. McLennan was elected to fill the term of the late Martin T. Garren, of Greensboro, who passed away last summer. The term ends on June 30, 1965. Mr. Shearer was elected to fill the remainder of the term of the late Stein Basnight, of Chapel Hill, a term which will end on June 30, 1967.

In addition to these two new members, the trustees also re-elected nine members of the board to new four-year terms. Those re-elected included Reid A. Maynard and W. W. Sellers, both of Burlington; George D. Colclough, of Elon College; Mills E. Godwin and Dr. J. E. Rawls, of Suffolk, Va.; Russell Bradford and Roy Charles, of Norfolk, Va.; Shirley T. Holland, of Suffolk, Va.; and Cyrus Shoffner, of Liberty.

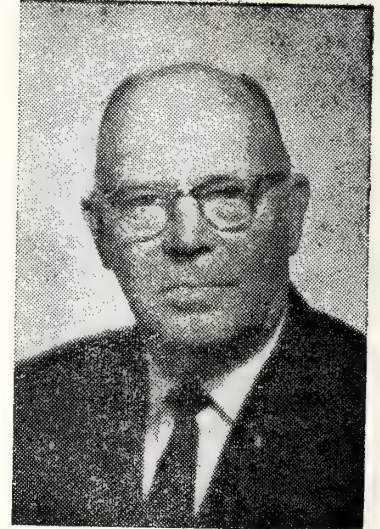
D. C. McLennan, of Greensboro, one of the new members of the trustee board, has long been prominent in the business and civic life of the Gate City. A retired executive of the Carolina Steel Corporation, he is still a member of the board of



D. C. McLennan

directors of that firm and is also a director of General Metals, Inc., of Greensboro. He is active in the affairs of Congregational United Church of Christ in Greensboro and a leader in several civic organizations.

A. C. Shearer, of Chapel Hill, the other new trustee, is a native of Kansas but a long-time resident of North Carolina. He retired in 1955 after an outstanding career in highway building in North Carolina and



A. C. Shearer

is now engaged in home and housing construction. He is a deacon in the United Church of Christ in Chapel Hill and active in the civic and religious life of the community.

Also at their meeting the Elon trustees adopted a resolution of respect for the late Stein Basnight, of Chapel Hill, who died some weeks ago after lengthy service as an Elon trustee.

Elon College Diamond Anniversary Fund

PROGRESS REPORT

By William T. Scott
Director of Church Relations

Letters of Intent received from twenty-two churches reporting quotas accepted totaling \$71,164.00 towards the church goal of \$225,000.00 and favorable word from other churches provide encouraging signs for the complete success for the SEVENTY-FIFTH ANNIVERSARY CAMPAIGN FOR ELON COLLEGE.

To March 11 — Founders Day, the exact day on which seventy-five years ago Elon College was chartered by the Legislature of North Carolina — we had reached **31.65 per cent** of our total goal of \$225,000 to be secured from the churches of the Southern Convention. We acknowledge receipt of a Letter of Intent, or word of church acceptance of a goal from the following churches:

EASTERN VIRGINIA CONFERENCE
Chuckatuck, Oakland

Newport News
Christian Temple
Norfolk First
Great Bridge
Pembroke Manor
Chesapeake, Rosemont

Of the above churches, Oakland accepted the Sacrificial Goal.

EASTERN NORTH CAROLINA CONFERENCE

Henderson, Fuller Chapel
Mt. Auburn
Henderson, Liberty (Vance)

Fuller Chapel and Mt. Auburn accepted the Sacrificial Goal.

WESTERN NORTH CAROLINA CONFERENCE

Sophia

NORTH CAROLINA AND VIRGINIA CONFERENCE

Brown Summit, Monticello
Burlington, Beverly Hills
Burlington, Long's Chapel

Burlington, Union Ridge
Durham
Elon College, Community
Greensboro, First
Greensboro, Palm Street
Mebane, Mt. Zion
Nathalie, Liberty
South Boston
Vernon Hill, Ingram
Virgilina, Union

Of the above Monticello accepted the Challenge Goal while Elon College, Greensboro, "First" and Durham accepted the Sacrificial Goal.

Other churches have indicated that early favorable action would be taken. We believe our people will respond to the support of our Christian Mission through Christian Higher Education at Elon College.

We know that some churches have made real sacrifices to have a share in the Diamond Anniversary Campaign. One church responding is a new church just organized; another church accepted the Sacrificial Goal even though they are faced

(Continued on Page 15)

This Is God's Universe

Background Scripture: Job 38:1-11; Isaiah 40:12-26; 42:1-12.

Devotional Reading: Psalm 104:1-9.

Memory Selection: **The earth is the Lord's and the fulness thereof; the world and they that dwell therein.**
Psalm 24:1.

BY WAY OF INTRODUCTION

We begin today a series of lessons on the general theme **THE CHRISTIAN FACES THE WORLD**. We will be studying (or considering) the Christian attitude and action concerning the complex questions and issues of his everyday life. This is as it should be. In his prayer Jesus emphasized the fact that a Christian, one of his followers, should not be taken out of the world, but that he should be a Christian in the world. He also said that Christians were to be his witnesses in the world. Where we live, with whom we live and associate, where we work, in whatever we do, we are to bear our witness for him and to him. This has never been easy. It is even harder now, for we live in an increasingly complex world and in increasingly complex personal and social relationships. It is well then that we consider what is involved when a Christian clearly and courageously faces the world. If we take these lessons seriously it will make a difference in our lives; that is, if we are determined to be doers and not mere hearers of the word.

THE NAME IN THE GARDEN

I am going to tell the boys and girls — and the older folks too— in the Lynnhaven Colony United Church tomorrow a "Story Sermon" which I think is an appropriate way of introducing this first lesson "This Is God's Universe."

There lived in Aberdeen some three hundred and fifty years ago a good and wise man, James Beattie, who was also a poet. He had the ability to tell plain people and children in a simple way about God and the things of God. The King of England gave him a generous pension for doing this work. He had a son about five years of age who had just learned how to spell his name. The good and wise father was eager for his son to be able to know his letters and words, but he also wanted him to learn that everything in the world belonged to God. So one day he went into the garden, traced the boy's name in the ground with his finger, and planted some mustard seed in the place he had written the letters. In about ten days the boy came breathlessly into the room and told his father that his name was growing in the garden. The father tried not to show surprise and said it must all be a mistake. But James was insistent, and taking his father by the hand he led him to the garden where, sure enough, his name was growing in the ground. Even then the father seemed not to be surprised and said "There is nothing strange about that. It just came there I suppose." But that did not satisfy James. He said "I don't think it came by chance, father, it could not come by chance." "Do you think somebody put it there?" asked the father. "Yes I do, father, I think somebody did put it there." Then the father took the little boy on his knees and told

him that he was the somebody who put it there.

Then he told him about the great world all around him and said that **SOMEBODY** must have made that world with its trees and flowers and birds and mountains and oceans and stars and all its wonders. And he told his son that that **SOMEBODY WAS GOD**. God had made him and put him in the garden of life, that he was God's little boy, and that he was more wonderful than the mustard seed and all the gardens, for God had put him into this life for some great purpose. And he was more precious than all the things he had mentioned, and that God cared for him more than he cared for the other things he had made. God is the Great Gardener.

THE FACTS IN THE CASE

The great universe of which the earth and the planets and the stars which we can see are only a small part **is a fact**. It is real, material. It may not be explained, but it cannot be explained away. It may not be understood, but it must be accepted. It is a great universe. When men try to describe its dimensions they talk in terms of light years. Light years, mind you! And light travels 186,000 miles per second!!! And the end is not yet for scientists are sure there are countless stars even farther away than those they know about. Our earth is, comparatively speaking, only a tiny speck in the universe.

SUNDAY SCHOOL LESSON

APRIL 5, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

But Old Mother Earth is a pretty good-sized mass of material. And she turns on her axis every twenty-four hours while hurtling thousands of miles per hour in an orbit around the sun. There is law and order in the heavens. Scientists can predict to the minute when an eclipse of the sun or the moon will occur hundreds of years from now! The heavens declare the glory of God and the firmament showeth his handiwork. Pardon me, I am running ahead of my story.

When we turn from the world of bigness as revealed by the telescope to the world of littleness as revealed by the microscope we find the same mystery, form, pattern, organization even in inanimate things, to say nothing of plant and animal forms. And then as we shall see in next Sunday's lesson, there is **MAN**, fearfully and wonderfully made. Whether we look without or within, we see law and order and evidences of mind and purpose and design.

INTERPRETING THE FACTS

From whence comes all this mysterious and miraculous universe? Did it just happen? Is it the result of chance? Is it an accident? There are some folks, a small minority, who think so. To take that view is to say that my watch is simply a collection of wheels and pinions and screws and steel and plastic which are lying on a desk or table and either suddenly or gradually fell into their appointed places by chance. Or that Shakespeare's immortal works were written by a monkey or a cat scratching on a piece of paper! A colossal accident is this universe, but an accident!

But there are others who find it difficult and impossible to accept this view or interpretation. They look at this vast universe, a combination of a macrocosm and a microcosm — a great world and a small world, and they believe that behind it all there is Mind and Purpose, A **SOMEBODY** who created it and sustains it. And for the Christian that **SOMEBODY IS GOD**. To be sure it takes faith to believe this and accept it. But come to think of it, it is not as hard after all as to believe that all these things just happened. As Joseph Addison writes in his great hymn "The Spacious Firmament on High" does his creator's power display, and publishes to every land, the work of an almighty hand, and does utter forth in glorious voice, forever as they shine, "The hand that made us is divine." "Then sings my soul, my Saviour God to Thee, How great thou art, how great thou art," a modern song writer puts it. This is God's Universe. He created it, he orders it, he sustains it. And though the wrong seems oft so strong, he is the **RULER** yet.

Institutional Care Still Important

Dear Friends:

It has been our feeling since coming to the Children's Home that institutional care for some boys and girls, especially teenagers, can be more helpful than foster home care. There are those who for a long time have cast a critical eye at institutional services. So often it has been quoted to me that foster homes are the answer. We believe that in many instances this is true. We believe it would be all the more true if adequate foster homes could be found. We have been licensed for foster care services for almost two years. We have made every effort to find foster homes that would meet the minimum requirements, and this has been most difficult.

In a letter recently received from Dr. Lee Rockwell, he told of the fact that there are those now in the area of child-care who feel that institutional care for boys and girls, in some situations, is by far the best thing that can be done for them. Certainly we are not talking of institutional care of yesterday, where giving room and board was about the extent of services to a child. We are inclined to believe that a small group home, like ours, under agency supervision can meet the needs of a growing number of children who cannot possibly live in a normal home. It seems to me that this is the only answer when we recognize the fact that we can neither find sufficient foster homes, nor provide sufficient stability for the children when we rely primarily on foster homes.

We believe that a small institution, equipped as much as possible to treat the behavior problems of boys and girls, can frequently be more effective than the most well-intentioned foster parents. While we like to think "That parental love conquers all," it just simply is not always true. It is certainly true that some children are so badly scarred psychologically that they cannot respond to love. Thus a small institution like ours, that is willing to continue to up-grade the quality of its services, can do much to meet the needs of disturbed boys and girls.

It is quite true that there are fewer and fewer orphans coming into care, but it is also true that there are more and more children coming to our care from broken homes. These are the disturbed boys and girls who need assistance.

It is easy enough to say, "Let the parents take the responsibility." We must realize

that as long as our laws are as lax as they are in regard to parental responsibility, this is going to continue to be a problem. As long as parents can neglect their responsibility to their children and not be made to accept responsibility for them, we will have to continue to make some provision for such children. It is quite true that this will continue to be a problem with which our Federal and State government will have to deal, but it is a problem with which the Church must also deal and accept responsibility. In our Home Mission Program this area of health and welfare should be very much in the forefront of our thinking. We must forever

reach beyond our own shores to carry the gospel to people who have not heard it, but we also have a responsibility here at home.

We must never lose sight of the fact that it is our responsibility to help those who cannot help themselves, namely, disturbed boys and girls who are victims of situations not of their own making. Thus institutional care, as well as foster care, has a real place in the program of the Church.

We hope you will continue to give your full support to the program our Home for Children at Elon College is trying to carry out.

REPORT FOR MARCH 16, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 21.00
Western North Carolina Conference	62.00
North Carolina and Virginia Conference	9.00
Total	\$ 92.00

SPECIAL OFFERINGS

Mr. and Mrs. R. H. Coble, Burlington, N. C.	10.00
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Women's Fellowship, Plymouth Church, RFD 3, Raleigh, N. C.	10.00
Women's Fellowship, Damascus Congregational Christian Church, Sunbury, N. C.	25.00
Rev. Clinton W. Carvell, North Andover, Mass.	5.00
First Congregational Church, St. Petersburg, Florida	150.00
Happy Sharers Club, Greensboro, N. C.	20.00
Clarence M. Fields, Sr., San Leandro, Calif.	5.00
Women's Fellowship, First Christian Church, Burlington, N. C.	175.50
Women's Fellowship, The First Congregational Church, Asheville, N.C.	100.00
A Friend	5.00
W. H. Walker, Sr., Suffolk, Virginia	10.00
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	10.00
A Friend	500.00
Ladies & Men's Bible Class, Congregational Christian Church, Winchester, Virginia	15.00
Memorial Gifts:	
In Memory of Mr. J. B. Short, Jr.	
In Memory of Mr. Richard Coe	
In Memory of Mrs. C. P. Andrews	
In Memory of Mrs. Edith Carroll Brown (3 Memorials)	
In Memory of James W. Artman	
In Memory of Mr. Claude Deane	
Total Memorial Gifts	57.50
Special Gifts	202.00

Total	\$1,333.00
Total For The Week	\$1,425.00

WHAT EASTER REMINDS US OF

(Continued from Page 7)

triumphs for long and never finally wins in any situation under the sun from the meanest circumstance to the most atrocious case of injustice. Judgement invariably falls upon it when it flouts the moral order. While it may appear to triumph for a time, the triumph is only temporary and is a prelude to defeat. The painful fact is, as many have discovered for themselves, both individually and collectively, the world is a moral order where justice prevails, where truth wins out, and where evil is defeated.

Of all the foolish things, we could possibly imagine, for example, none seems more foolish than to think that the truth for which Paul stood would outlast and wear down the might of the Roman Empire. In comparison the two seem utterly ill-matched. Paul was in prison and Nero was on the throne. Looking realistically at the situation it is difficult to believe the weakness of Paul was greater than the strength of Rome. Yet when the dust of combat cleared away the spiritual realities for which Paul stood had defeated the most impressive military power the world had known. In retrospect the outcome seems fantastic. This never seems strange, however, to anyone who had seen the resurrection vision rise triumphant over three desolate days of defeat.

A generation ago much the same thing happened when Hitler came to power and promised Germany a Thousand Year Reich. At the time we trembled in fear and wondered what the world was coming to. The next few years revealed what was coming. The Thousand Year Reich never outlasted the century. Indeed, it never even lasted a generation. Germany was defeated, divided and destroyed. What Hitler stood for was doomed to defeat. Evil was inherent in the movement from the start. Judgement fell upon it and the ultimate issue was national collapse. That is what we should have expected from the beginning, for the pull of the universe is on the side of goodness, not evil.

In our own day we talk pessimistically about the future. We see people who act without moral scruples, who intrigue without any sense of shame, and who are utterly careless of truth. The only rule they give any loyalty to is that success justifies any method used in its behalf. We see tyrants establishing their countries by blood and building them by means of iniquity. As a result we wonder what the world is coming to. In reality we have nothing to fear. The future years will reveal what is coming. The same defeat

evil suffered on the cross awaits evil forever.

Today, as never before, we need to learn this lesson. The world tempts us to practice the ethics of expediency. We are constantly being urged to pursue profit and pleasure. In our pursuit we unconsciously practice two principles Lenin preached. The first is to "employ trickery, deceit, lawbreaking, withholding and concealing truth." The second is to speak "in a language which sows hate, revulsion, scorn and the like towards those of different thought." Normally we do both of these things. We believe that anything goes as long as we succeed, and we isolate ourselves from our fellowman at every opportunity. Such expediency is an ethic of disaster, personal or social, and unless we mend our morals our fate is sealed.

A third truth is that our spirits are immortal. The tomb appeared to be the end of everything for Jesus. There was nothing else to hope for. All of the dreams which had centered around him were ruined and death alone was triumphant. If that had been the end of the story, you and I would have no religion. But it wasn't the end. The stone was rolled away, the tomb was left empty and silent, Christ was risen and brought immortality to light. We know we are not merely creatures of time but children of eternity, and our destiny lays beyond the stars.

Think of the matter this way. The world is only a stage. Our spirits, like actors in the role of a divine comedy, play their little parts upon the stage of life. Death is only an exit from the stage and an entrance into a wider world. Some day when we have finished our act, spoken the last line and uttered the final word, we will move into the wings, lay off our costume, wipe away the makeup and step through the stage door into a wider world. There beyond the present world of space and time, we shall discover marvelous possibilities for happiness and fulfill the dreams frustrated by time and circumstance.

Rupert Brooke, in a vivid poem, portraying the fish's idea of heaven, sums up, humorously to be sure but none the less true, our own idea of that wider world. He says—

"... Somewhere beyond Space and time
Is wetter water, slimmer slime.
And there (they trust) there swimmeth One
Who swam ere rivers were begun,
Immense, of Fishy form and mind,
Squamous, omnipotent and kind;
And under that almighty Fin,
The littlest fish may enter in."

What better answer is there for our futility than to know we shall all live and meet again. Time is always perishing here

on earth, striving seems futile and we often cry out in fear. We wonder if we really amount to much. We wonder if the universe isn't after all merely a confusing concourse of atoms strung across a spatial spectrum. Now we know differently. We know we are not merely creatures of time, doomed to live our little day and then to dissolve into dust. We know we are children of eternity, destined for a higher happiness beyond the stars. We also know that behind the misery and the mystery of the universe stands a loving Father waiting to receive us at last.

These are the truths Easter ought to remind us of. None of us need be discouraged because we live in uncertain times. The darkest day in the world's history was Good Friday, but Easter followed it. In some lives today there are very dark shadows and very heavy burdens, but the same miracle which happened on that first Easter Day can happen to our own defeated hopes and dreams. God is, and he is the helper of those who trust him. The unfailing invitation remains the same, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We can do one of two things on this Easter Day. We can refuse to believe and go on living as if nothing happened at all. Or, being privileged to know that God is, that his power is supreme, that good will ultimately triumph and that our destiny reaches beyond the stars, we can consecrate ourselves anew.

ELON ANNIVERSARY FUND

(Continued from Page 12)

with a problem of relocating to another area. Two rural churches accepted the Sacrificial Goal. Another church carrying a heavy load locally replied joyfully that they could not pass up their opportunity to have a share in Elon College which has been such a blessing to their young people and to their Convention. Still another church which has produced three of our most effective ministers replied early with their Letter of Intent, saying that no one needed to tell them of the value of Elon. They know first hand.

We hope that no church will fail to do what it can. If a church cannot do all it would like to do — it can at least do something. We hope that every church in the Southern Convention will accept a rightful share in this Campaign to help to insure the continued effectiveness of Elon College whose influence has blessed every part of the Southern Convention during these past seventy-five years. We urge our churches to let us hear from them by April 1st, if possible.



Happy Birthday!

Frank R. Hamilton

Pastor, The Christian Temple

The early Christian churches for a period of some centuries did not observe the birthday of Jesus. They had no Christmas observance, because the important thing for them was the birthday of the Church of Christ in the resurrection of their Lord from the dead. It was Easter that counted!

Whenever a friend has an observance of his natal date, we say, "Happy Birthday!" We want his noting of the day of his birth to be a joyful and glad anniversary, and we want to share in his personal happiness. But how often do we say "Happy Birthday!" to the Christian Church?

Just that we should be doing this month! For Easter is the natal day of the Church of Jesus Christ. It is **THE BIRTH** of that new life brought to the world in the Son of God, of which the Resurrection was the proof.

Easter is the Day of Beginning. That phrase from the Gospel "As it began to dawn" was prophetic in that it ushered in an entirely new day and life and spirit, in the experience of mankind. A spirit was born, a Church was inaugurated, glory was manifest, in the conquest of the grave. Sin and death alike were conquered in this new birth of God's own nature!

It was uniquely Christian, particularly true of the Church of Christ, that life was brought into being by death. The Resurrection was a certification of God's eternal pres-

ence; it was a guarantee of his victory. It said that there was something in this world that could and would last, was certain to survive and remain, the human soul — fashioned in the moral and spiritual image of the Eternal Creator and Parent.

Easter says that this universe of ours has meaning, after all — it says that the spirit of man, a divine birthright, can have a rebirth, can have new and periodic birthdays, because there is in our experience One who works his divine will and purpose through people like you and me!

Easter declares that investments made in the cause of truth and righteousness are certain to be safe, and secure, and capable of drawing rich dividends in the inner world of the mind and heart — which is the real world in which a man lives.

Easter says that God's labors are never finished; he has created and does create, and will continue to create. "Behold, I make all things new," says he, who sits upon the throne of life and destiny. There is no limit to our potential and possibilities, because the Almighty One creates them and supplies their needs. God has an order, created and maintained by him, which nothing in human life can ever ultimately defy or defeat. Integrity is eternally triumphant! God has so certified in the Resurrection of his Son. So, let the world say to the Father and to his Church, "Happy Birthday!"



THE CHRISTIAN

CHURCH

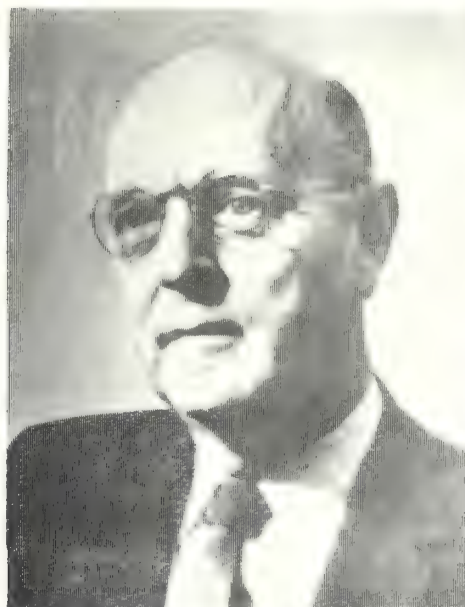
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VOL. 116

MARCH 31, 1964

NO. 13

Union Professor Joins CLLW Staff



DR. JOHN C. CASTEEL

The Rev. Dr. John L. Casteel of New York City, professor of practical theology and director of field work at Union Theological Seminary, has been named a general secretary for leadership training of the Council for Lay Life and Work of the United Church of Christ.

Announcement of the appointment was made by Miss Helen Huntington Smith of Cleveland, executive director of the Council. Dr. Casteel will begin his new duties in New York City on July 1. An outstanding minister of our denomination, Dr. Casteel is co-chairman of the National Council of Church's Committee on Cooperation of Men and Women in the Churches and a member of its Commission on Church and Economic Life. He is also a member of the United Church of Christ Commission on the Ministry.

A member of the faculty of Union Theological Seminary for 17 years, he has also taught at Colgate-Rochester Divinity School, Northwestern University, Nebraska Wesleyan University, and the University of Oregon.

He is the author of several books, including **Rediscovering Prayer, Renewal in Retreats**, and **Spiritual Renewal Through Personal Groups**.

A native of Randolph, Nebraska, he was graduated from Nebraska Wesleyan University in 1927 and has an M.A. and a Ph.D. from Northwestern University. In 1947 he received an honorary doctor of laws degree from Nebraska Wesleyan. He is married to the former Audeline Boughn of Lincoln, Nebraska. They have a son and a daughter.

EDITORIALS

WHAT DIFFERENCE DID EASTER MAKE?

Now that Easter has come and gone again, it seems to be legitimate to ask, "What difference did Easter make?"

The first Easter made a tremendous difference. The disciples of Jesus who had seen him crucified and buried, who believed that the fine hope of a Kingdom of Love in their sorry world was entombed never to arise, who were ready to go back to their fishing nets and regular occupations, who met in secret because of their fear that they would be next on the list of those to be killed by the Sanhedrin — those bewildered disciples changed their minds when they saw Jesus alive that first Easter and the days that followed. Their fear fled and they went forth proclaiming to all who would listen that Jesus was the Christ, that the resurrection was a fact, that God could not be defeated, that the Kingdom of Love has a rightful place here on this earth.

Easter did Judas Iscariot no good. He sold his right to any part of this new Kingdom for thirty pieces of silver. When he became aware of his loss he committed suicide. It was too late to change. Easter could not give him new life, new hope. But it did change Simon Peter, who swore Thursday night that he never knew Jesus. Thomas was hard to convince that a person could rise from the dead, but when he saw Jesus that second Sunday night — he shouldn't have been absent the first Sunday night for absence from church is very expensive — he declared his faith in the Resurrected Christ — "my Lord and my God!"

The first Easter started the Christian Church on its long history. Without the Resurrection there would have been no new life in the world. Jesus would have been remembered for a while as a fine young fellow who made beautiful speeches, healed a few people, and got himself crucified. But the story would probably never have been recorded in the history books, and would have long since been forgotten. But Easter changed all that. Death could not be victor over Life itself. So, the Crucified walked and talked with the living, and life from his spirit, like life from the vine going through the branches, flowed through the people who knew him and loved him, and they set out across the world to build the Church of which the Master had told them. It was to be a church composed of people who loved God supremely and loved their fellow-men as they loved themselves. The unity of the Church was to be a witness to the faith in the living Christ. The discouraged disciples, when confronted with the resurrection of their Lord, started to build the Church on the solid Rock of their faith. The prayer of the Master was answered for them, and his prayer for us was answered, too. (See John 17.)

If Easter is only an historic event, it is not very effective in our lives. The memory may stir some emotions and stimulate some action. But this is not enough.

The flower-bedecked churches filled with people clad in new finery, exquisite music interspersed with

eloquent oratory, the baptism of babies and the reception of members into a sort of social club — all this is a poor substitute for Easter. It can have real meaning and significance, or it can be a sham and mere formality.

Perhaps it is because this editor is also a preacher and has shared in Holy Week and Easter services that he feels so keenly about what Easter should and can mean. John Robinson's idea of new light breaking forth from the sacred Scriptures should find fulfillment at Easter. The Resurrection is not old hash to be warmed over and served as appetizingly as possible. It is new life coming to light in the hearts of people; it is the springtime of the soul; it means rebirth to all those fine qualities that we call spiritual. Unless there is a new song in the soul, a lift and lilt in the realm of the spirit, a new determination on the part of the people to share religious experience with others on the basis of the teachings of Jesus — if these things, and more, have not happened in your church, then Easter didn't come this year. If such things didn't happen in your own heart, then you missed the meaning of Easter, and ought to look back to see where you took the wrong turn in the road. Don't blame the Master for our failures. Jesus is still saying to doubting Thomases: "Come hither, and put your hands in my wounds, and believe." The challenge is to try. Those who try discover that Easter shouts aloud that "He is risen, indeed!" and that because He lives we, too, shall live.

TESTING THE FAITH

During April people of the Southern Convention will have a wonderful time to test their faith. Not in a lifetime have we had such a test as now lies before us.

Elon College is endeavoring to celebrate its 75th Birthday by increasing its holdings and strengthening its muscles for work in Christian education on the college level. The churches are being tested as they are asked to contribute. Some are saying, "No, we do not like what you do." Others are responding with enthusiasm. The college is the same to both groups. The test is on the churches.

At the end of April the Southern Convention will meet to consider merging with Evangelical and Reformed churches and with Negro Congregational Christian churches. These are our neighbors. They live in the same community (two states), they have the same heritage since they were born and reared here, they have loyalty to the same Christ, they are members of the same denomination. We have voted for the merger of denominations that made this realignment in our area possible. Now we are faced with the necessity of moving forward into the new Conference composed of all three groups, or of backing down on our commitments, responsibilities, and opportunities. So far as this editor can see, obedience to the one command which Jesus gave will make it easy to determine our destiny. He said, "Love one another." Our real test comes in this area. Can we really love each other? That is the one question on our test paper this April.

The Christian Sun

From The Convention Office

Supt. Clyde L. Fields

THE AGING

Approximately 344,000 Tar Heel residents are 65 years of age or older. The Governor's Coordinating Committee on Aging has requested that the week of May 3-9 be observed as North Carolina Special Week on Aging. The cooperation of ministers and churches is urged. Attention should be called to the problems of the aging through bulletin announcements, or in connection with the morning sermon.

The Council on Health and Welfare of the United Church of Christ has given attention and concern to the care for senior citizens. The proposed new Conference in our area will include a Committee on Health and Welfare. The present Southern Convention has just provided for a Committee on Health and Welfare during 1963. While Health and Welfare would be concerned with problems other than those of the aging, great attention is given to the providing of the basic needs for our senior citizens.

Perhaps the new Conference of the United Church of Christ being formed in our area would give serious attention to the providing of a suitable home for the aging. Some planning and study in that direction has already taken place in the Southern Synod and the Southern Convention.

The churches of the Southern Convention are encouraged to remember our senior citizens on Sunday, May 3rd, with appropriate announcement of the special week and prayers or sermon in connection with same.

NEW PASTOR AT CENTER CHURCH, SOUTH BOSTON

Rev. Walter F. Crosby of Uniondale, Indiana, began his ministry with Center United Church of Christ, South Boston, Virginia, on Sunday, March 15. Mr. Crosby is a native of East Concord, New York, where he was born on March 5, 1913. He is a graduate of Marion College, Marion, Indiana, the Candler School of Theology, Emory University, Atlanta, Georgia, and attended Butler University School of Religion at Indianapolis, Indiana. Mr. Crosby is married and the father of four children. The family includes Mrs. Crosby (Bonnie Jean), Daniel Joseph, David Jonathan, Deborah Joselyn, and Dannah James.

The Southern Convention extends a most cordial welcome to the Walter F. Crosby family, and wishes for them much success in the work of Center United Church of Christ.

THE STEERING COMMITTEE REPORT

The Executive Committee of the Executive Board of the Southern Convention, in its meeting of March 11, 1964, considered the Steering Committee's report and took the following action:

1. The Steering Committee's report should be received by the Southern Convention and the recommendations acted upon.

2. The constitution and by-laws are not to be acted on in the spring meeting, but are given for first reading. The constitution and by-laws in amended form would be voted on in the proposed September meeting.

3. The Steering Committee Report provides for three Administrative Areas for service to churches, deploying staff in the new Conference so as to render the best possible service to the several areas of the proposed new Conference.

4. The Steering Committee report deals with Realignment at what we have known as the Convention level. The matter of what we have known as Conference level reorganization is left for future work by the several Conferences involved.

5. The report of the Steering Committee has been made available in printed form for distribution to churches and area meetings. Please write the Southern Convention Office for a limited supply.

6. Members of the Steering Committee are available as resource persons for area meetings for information purposes.

7. A copy of the Steering Committee report will be sent with other materials, including the Blue Book, to all delegates and ministers who will attend the Southern Convention meeting in Greensboro on April 28-30, 1964.

CHURCHMEN'S FELLOWSHIP BANQUET

W. H. Baker, president of the Churchmen's Fellowship, is urging men to attend the laymen's banquet Tuesday evening, April 28, at the Southern Convention. **Place:** Congregational United Church of Christ. **Time:** 6:00 p.m. **Speaker:** Dr. J. H. Lightbourne, Jr. **Price:** \$1.50. **Send money to:** Rev. Richard N. Rinker, Box 247, Elon College, North Carolina by April 20.

Friends of Mrs. Robert A. Whitten and Clayton A. Pugh will be happy to know of their marriage March 21 in Congregational United Church of Christ, Winchester, Virginia.

EASTER MORN' AT THE JONES'

8:00 A. M.

DAD: "Martha, we are going to be late for Church School if you don't hurry!"

MOM: "We aren't going to Church School."

DAD: "Why, Mom?"

MOM: "Because I am not going to let James and John get their Easter clothes dirty before church. Those suits cost \$21.00 each."

DAD: "Well, I'll take the Ford and go on to Church School. You can drive the Chrysler to church."

SUE: "Let me drive, Mom."

MOM: "Don't be ridiculous; do you want to scuff up a \$15.00 pair of shoes just to show off driving to church?"

9:25 A. M.

DAD: "I'll just have time to make it, Martha. Give the twins a dime each for the offering."

MOM: "Goodbye, dear...; and Paul, let's put two dollars in the offering today...we didn't go last Sunday."

11:15 A. M.

PASTOR HARRIED: "...Father, if thou art willing, let this cup..."

—Robert C. Hultman

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor

840 Sunset Avenue

Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

March 31, 1964

Three Young Ministers Give Their Opinions

FORWARD, NEUTRAL, OR REVERSE: WHICH WAY THE SOUTHERN CONVENTION?

William T. Joyner

As the crucial biennial session of the Southern Convention in April draws near, a paraphrase of the prophet, Joel, seems appropriate:

"Delegates, delegates,
in the valley of decision!
For the day of the Lord is near
in the Southern Convention."

The decision which the ministers and delegates to this session in Greensboro on April 28-30 will have to make is whether the churches of the Southern Convention will move forward, backward, or remain in neutral. The steering committee on realignment has released a forward looking report calling for the consolidation of the churches which have already expressed their desire to belong to the United Church of Christ. This is no time to look back longingly to the safety and the comfort of our traditional divisions. God is not behind us, calling us to move in reverse. He is before us! This is no time to stand still and struggle to "keep things as they are." Neutrality will not do. This is a time when the people of this convention should rise up with the courage and the faith which they are capable of and move boldly into the future with our brothers in Christ.

Selection of leaders for the new conference is crucial in connection with our concern for direction. If we elect leaders who are looking backward then we will move backward and we will deserve the emptiness of our retardation. If we elect leaders who dodge their responsibility by following the followers, we will remain in neutral and slowly stagnate. If we elect leaders who are looking forward to and earnestly seeking the unity which God desires for us, we will move forward. The choice is ours — backward, neutral, or forward.

Most Americans are vitally interested in the solution of space problems, especially parking and closet.

* * * *

Many a child who watches television for hours will go down in history—not to mention, arithmetic, English and Geography.

* * * *

Let us endeavor so to live that, when we come to die, even the undertaker will be sorry.

—Mark Twain

WE'VE LOST OUR HEADS!!

L. Bill Simmons

Have you ever felt like knocking your brains out against a brick wall? Well, this is the way many of us felt recently at the Convention Executive Board meeting when the report of our Eastern Virginia Conference mission giving (apportionments) for 1963 was read. It was enough to make us hide our face in shame.

Last year our Conference gave \$8,000.00 LESS to missions (apportionments) than in 1962. Only 23 of our 48 churches reached their goals in full. WHY? WHAT HAPPENED? DON'T WE BELIEVE IN MISSIONS ANYMORE? Apparently more than half our churches are more concerned in beautifying their building, building new and larger churches, purchasing new hymnals, new organs, carpets, etc., than in their real purpose as a church — to take the gospel to the world. I have faith in our people of Virginia. I believe we can and will do better in 1964. I believe that

this year we will show our real faith and give until we have done our Christian duty.

LET ME SUGGEST TWO THINGS TO FOLLOW:

- (1) Divide your mission goal (apportionments) into 11 parts, and make your giving in 11 payments.
- (2) Make the **FIRST** check each month for missions. Before you pay light bill, fuel bill, insurance, etc., write your check for missions. You'll be surprised how easy it will work.

IT'S A FACT!! The churches that fail to give their mission goal (apportionments) in full are the churches that have the most difficulty in paying their home expense.

—Virginia Newsletter

Roy Dickens of Christian Chapel and L. C. Wicker of Northview, teachers of adult classes in their churches, exchanged places on a recent Sunday. Leslie Wicker, son of the Northview teacher, is acting as pastor of Christian Chapel.

What Should We Do "At The Church?"

John R. Lackey

We have recently been discussing, in the life of our church, the kind of activities that are permissible "at the Church." For example, should we have a square dance or a bridge party in the fellowship hall? Someone was complaining in the **Christian Sun** the other day about a church that had a "hootenanny."

What about these things? Does the Christian faith offer any guidance? The pastor offers the following suggestions as guidance:

(1) The Christian faith insists that the church is **people**, not a place or a building. Whether we have an activity in the social hall or in the school gym, it is still being done "in the church" — for the church is the people of God, whether gathered or scattered.

(2) The Christian faith insists that life must not be compartmentalized. We must not separate religion from life, the sacred from the secular. We don't have a pigeon hole for religion, one for work, one for recreation, one for politics, etc. The Christian Gospel ought to permeate life, influence all our experiences. It is dangerous to create the impression that religion is something we do in church buildings. We must not imply that what goes on in church buildings and what goes

on outside them are two different things.

(3) The Christian faith insists that God doesn't reside in a building at Bayside Blvd., and Wayland Street. We must not imply that there should be more reverence in church buildings than elsewhere in life or that the ground occupied by the church building is more holy than other ground. The Christian faith insists that the whole universe is God's sanctuary and that therefore we should regard all of life with reverence.

(4) All of life, insists the Christian faith, must be regarded sacramentally. It isn't that the Lord's Supper, alone, is a sacrament conveying the grace of God, so that the building in which this is observed is especially holy. Homes, golf courses, polls, parks, offices, factories, parties, games — all of these should be places of sacrament — places in which God's Grace is mediated.

I am suggesting here that it is dangerous to draw too sharp a line between what we do in church buildings and what we do outside them. This encourages people to forget their religion after twelve o'clock Sunday morning. Religion is a seven-day-a-week affair. Indeed, whether we can do a thing in the church buildings just may be the best test of whether Christians should do that thing anywhere at all.

—Bay View Views

A DISABLED MINISTER GIVES

Good Advice To Fellow Ministers

Tucker G. Humphries

I have been in God's service for about thirty-five years, an ordained man since 1937. I have seen many retired ministers. And I have vowed more than once across the years never to offer any advice to my younger brethren. But now the years have passed. Life has taught me many lessons. Lessons that only the years can teach. I have on my mind and my heart three things which I feel compelled to share. I have learned from bitter experience what might be tragedy from ignoring them.

First — Let nothing prevent you from joining the Annuity Fund. I was young; the sun was shining; I was well; the future was rosy. I didn't need any protection. That's what I thought! But the years passed quickly and I was older than I thought. Two years and two months ago I suffered a stroke and no Annuity.

I applied for a grant but was told "no Annuity, no grant." And then the National office added that if I would pay nearly \$5,000.00 and become a member of the Annuity Fund they would consider a grant. \$5,000.00 seemed like a million!

Thank God for the good people of Franklin. They came to my rescue; took up an offering; raised the nearly \$5,000.00 and made me a member of the Annuity fund. Now I receive a quarterly check from the Annuity fund and a grant.

Can we afford to gamble on all churches being so generous? I think not. My very humble advice to all, young and old, join the Annuity Fund regardless of the cost. Unless you are a wealthy man you can not afford to do otherwise.

Second — Take care of your Social Security. See to it now that you have absolute proof of your birthday. I was not eligible for Social Security but I was eligible for disability. When I applied I was asked for proof of my birthday. Our family Bible had been burned. So I sent a photostatic copy of an application for insurance made 35 years ago. I sent them a copy of my drivers permit and I sent some other "proof." The government would accept none of them. Finally I sent them a copy of record at Washington & Lee University. This showed my birthday. This was acceptable. Now I receive a check every month from Social Security for disability.

No man can afford to put this very important detail off. Take care of it now!

Thirdly — See to it that you belong to the Insurance Plan offered you by the Conference.

I was in the hospital for ten weeks — cost \$2,000.00. The Ministers Life and

Casualty Company paid it all. For 24 months I have received a check for \$150.00 a month. This is certainly something to think about. Take care of this insurance.

I only want to be helpful. I write this from the fullness of my heart. Please accept it in the same spirit of love and understanding.

Let me take this opportunity to thank the many friends for their many calls and

letters and good wishes. Continue to pray for me.

Work hard! The job you save may be your own!

* * * *

There's nothing wrong with the younger generation that becoming taxpayers won't cure.

* * * *

Another way of expressing the theory of relativity is that the older a man gets, the better things were when he was a boy.

Unusual Opportunities for Lay People and Ministers

La Foret Pastors' School

**Colorado Springs, Colorado
July 6 to 26, 1964**

An important opportunity for continuing education provided for men and women in the parish ministry, the School offers courses in Biblical, systematic and pastoral theology, designed to stimulate reading, study, and engagement with the movements of thought and life in our world today.

The capacity is limited to 50 ministers, ten wives.

Those whose applications are accepted will receive scholarship aid which covers all tuition, board and room for ministers, plus limited travel expense beyond the first \$20, subject to certain conditions. Expenses of wives, if enrolled, are not covered by such aid. Details are available in a brochure describing the School.

Please secure the approval of your Conference Executive for your application.

Address correspondence concerning La Foret to:

The Rev. Purd E. Deitz, Dean
Board for Homeland Ministries
287 Park Avenue South
New York, New York 10010

The Deering Theme Conferences For 1964

**Deering Conference Center
Hillsboro, New Hampshire**

**July 7-18 — The Arts, the Gospel and the Freedom Revolution
Dean: The Rev. Robert W. Spike**

This conference will focus on the meaning of these revolutionary times, reflected both in events and artistic expression, in the light of the Christian faith. There will be ample opportunity for actual experience in the music, writing, drama and art.

**July 20-30 — Church Education In a Time of Revolution
Dean: The Rev. Edward A. Powers**

This conference, which is open to both ministers and laymen, will seek to explore the nature of the Gospel, the contemporary revolution, and their implications for parish education. Attention will be given to the search for racial justice, urbanization, the knowledge revolution, changes in patterns of leisure and occupation, and the resources of the parish for Christian education.

Participants will be asked to analyze their own church situation in order to help shape the outcome of the conference and determine new forms of educational ministry relevant to their situations.

Capacity: 50 participants (men and women) in each conference — open to ministers and laymen.

Cost: The United Church Board for Homeland Ministries will provide complete scholarships — tuition, board and room — for all participants. (Each participant will pay his own travel.)

Address correspondence to: Board for Homeland Ministries (Room 822), 287 Park Avenue South, New York, N. Y. 10010.

Do You Remember?

Leon Edgar Smith

I happen to be at Elon College. Mrs. Smith is in Memorial Hospital for examination and observation.

Mrs. Oma U. Johnson of the Church History Room urged that I accompany her to O'Kelly's Chapel in Durham County, North Carolina, to fulfill the request of Reverend Joe A. French, president of the Southern Convention of Congregational Christian Churches. President French wanted her to secure from O'Kelly's Chapel Church a board 9" wide x 38" long to be used together with a like board from the oldest churches of the Convention of the South and the North Carolina Synod of the E & R Church. These three boards were to be used in building a chest of some kind.

This morning, March 24, 1964, Reverend Guy H. Veazey and I accompanied Mrs. Johnson to O'Kelly's Chapel. It will be remembered by some that I was pastor of this church from 1906 to 1910. This visit brought back many memories of the past, some of which I think worthwhile repeating.

In the fall of 1907 the Laymen's Inter-church Movement was holding its meeting in West Market Street Church, Greensboro, North Carolina. There were banners of every kind and description hanging on walls around the church. A big banner hung behind the pulpit on which was listed all the cooperating denominations in North Carolina. Listed there was the apportionment members of each denomination had given for missions the former year. To my amazement and chagrin the Christian Church — my denomination — was far on the bottom. I was to preach at O'Kelly's Chapel the next Sunday at 11 o'clock. I told the story of the Convention and the relationship of this Convention to the Church of God and of the spread of the gospel. At the conclusion of my story at O'Kelly's Chapel that morning, at the bottom of the pulpit I pulled out a piece of brown paper, the wrapping of Sunday school literature. I should remind you that this church did not pay the Conference apportionment to missions. They didn't give anything to missions. I tore this piece of brown paper into strips and had it distributed to everybody in the congregation, and I asked that the congregation of that rural church lift our denomination from the bottom in the matter of missions, and if they would contribute monthly, please put the amount they would contribute on this piece of paper and sign their names and I would receive the contributions each Sunday I came. I didn't have but three more trips before

the Conference, but the total amount given by that congregation in the country for missions amounted to \$32.80, and after this experience the church always paid its apportionment for missions. I think that any Christian group under the proper leadership and with the proper instruction will give generously to carry the Gospel to the ends of the earth.

Another experience that meant much to me was one Sunday when a stranger came to the 11 o'clock service at O'Kelly's Chapel. At the close of the service Mrs. John Massey introduced the stranger to me as Dr. James O'Kelly, the great-great-grandson of the founder of our Church for whom the Chapel is named. Dr. O'Kelly confided in me that he had never made a profession of faith. He had never united with any church but that now he wanted to accept Christ and join O'Kelly's Chapel Church. The next second Sunday, which was my service Sunday, he united with the church on profession of faith at which time he requested baptism by immersion. The next Sunday previous to the hour for the preaching service, I took Mr. O'Kelly and some friends to a creek and baptized him. A nearby farmhouse gave us rooms in which to change our clothes for the service at the church. As we were changing clothes, I looked at Dr. O'Kelly. Tears were streaming down his cheeks. He said to me, "Mr. Smith, if I ever get to heaven, it will be by the mercy of God." I replied, "That's the only way any of us will ever get there. It will be by the grace and mercy of God our Father."

There were other experiences I had while at O'Kelly's Chapel that I will not repeat now. They mean a lot to me.

I found only one person in the community living now that lived in that community and belonged to the church at that time, and that was Miss Valley Massey, Mr. and Mrs. John Massey's daughter. She later married a Mr. Byrd who has long since gone to his reward. "Miss Valley" is still living and looking well.

MY CHURCH MEMBERSHIP

Church Membership is more than a name on a piece of paper. It is a life thoroughly dedicated to Almighty God. Church membership means deep convictions, a sense of supreme loyalty and a feeling that all we are and have belongs to our Heavenly Father.

To be a member of the Church is a high and holy privilege. In many sections of the world Christians have been locked out of their place of worship, thrown into dungeons or put to the sword because of their beliefs, yet they had rather have God and suffer than not to have Him and deprive their souls of this priceless possession. Church membership to them means blood, sweat, and tears, but it means also Christ, immortality, and an everlasting hope.

Let us make our Church membership mean more by realizing that belonging to the Church means a giving of ourselves completely to Him. In this spirit let us come to the house of God.

Homer T. Fort in
Harwich Port,
"Pilgrim's Press"

There Are Two Seas

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it and stretch out their roots to sip of its healing water. Along its shores the children play.

The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, and birds make their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea. There is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy about its waters and neither man nor beast nor fowl will drink. What makes this difference in these neighbor seas? Not the River Jordan. Not the soil in which they lie; nor the country round about.

This is the difference. The sea of Galilee receives but does not keep the Jordan. For every drop that flows into it, another flows out. The giving and receiving go in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The sea of Galilee gives and lives. The other sea gives nothing. It is named the Dead Sea.

There are two kinds of people in the world.

There are two seas in Palestine.

—Bruce Barton

Housekeeping In Japan

Carol Nethercut and I are enjoying a new "home" here on the Kobe College campus. About a month ago we moved into "Pinewood," a Japanese-style house which had previously been used by the college chaplain and his wife.

What do I mean by "Japanese-style"? First, the floors (except for the bathroom, kitchen and entrance hall) are covered with *tatami*, or straw matting. No shoes are worn on the *tatami* and slippers are worn in the other parts of the house. Shoes are for outdoor use only!

Another difference that I particularly notice is the height of the doors: since the average Japanese person is quite a bit shorter than I, I am continually bumping my head when I walk from one room to another! The doors, of course, are sliding ones.

The living room has a large *tokonoma*, or alcove. Traditionally a painting and a flower arrangement or some other beautiful object are put here. At present ours contains a painting given us by Dr. Namba, the president of Kobe College, when we moved in, and a kimono-clad doll, a Christmas present from the senior high English Speaking Society.

We've been having a lot of fun trying our Japanese at the markets and experimenting with new kinds of food. Sometimes we shop at supermarkets much like those in the United States. At other times we go to a near-by neighborhood "market" — a narrow, roofed street lined with small shops, each specializing in a different thing — bread, vegetables, fruit, meat, rice or tea. There are many "instant" foods for sale — puddings, noodle dishes, etc. These are especially fun because we can't read the instructions and have to guess at how to make them!

Besides the usual cooking, clothes-washing and housecleaning, there's one aspect of our life in "Pinewood" that's quite a new experience for us: heating the bath. The tub is a deep iron one with a wooden bottom. First we fill it with water and then build a fire underneath. After an hour or so the water is piping hot. As this is a Japanese-style bath, one washes first, then gets in the tub and soaks. If the water is really hot one does not feel the cold air for quite a while afterward — a good substitute for central heating!

We're very pleased with our new home. It's a bit large for two girls, but the living room (used very little so far) will be useful for entertaining large groups.

We're very grateful for this opportunity to live more in the style of our Japanese

neighbors and for the feeling of creativity and wholeness which we get from doing our own cooking, laundry and housework.

JOINT STUDY OF NEW MATERIALS

Did you know that 5,373 of our churches have ordered the United Church Curriculum; also 378 churches of other denominations are considering this modern approach to religious education? We in Eastern Virginia are slow in accepting this change but the United Church has reason to be proud of its new curriculum.

The Warwick teachers and our teachers (First, Newport News) are meeting jointly once a month to exchange teaching ideas and study the teaching materials. We think this is good. Six of our teachers are attending; we hope others will. The Rev. Victor Hayes, pastor of the Warwick Church is our teacher. The next meeting date is April 6 at 7:30 p.m. at the Warwick Church.

Members of the 14 churches of the United Church of Christ in the area of Flint, Michigan, joined in a Festival of Faith Sunday evening, February 9. Laymen from four churches gave brief messages on various aspects of lay life and work in our denomination; 65 officers from the participating churches joined in processions to and from the sanctuary; a combined choir of 110 voices sang; a "motion choir" from one church gave an interpretation of Racial Justice Now during the singing of "He's Got the Whole World in His Hands"; and the moderator of the Michigan Conference, Rev. H. B. Oliver, told of the background and traditions of the United Church of Christ. Three other ministers participated in the service, which is reported in the Michigan Conference News, of which Rev. Duane N. Vore is editor.

If you do not want to bear the light burden of education, you will have to bear the heavy burden of ignorance.

—Moses Ibn Ezra

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

IZMIR

Important commercial center; the Smyrna of the New Testament; Population 396,000; related institution, American Collegiate Institute.

April

- 5—**Mrs. Mildred Elizabeth Holland Shott** was appointed for a five-year term and assigned to teach commercial subjects at the American College, Izmir.
- 6—**Miss Rebekah Jean Somes** is an associate missionary for a three year term as a teacher of home economics at American Collegiate Institute, Izmir. Her previous teaching experience was in Massachusetts where she was also director of a YWCA day camp.
- 7—**Mr. and Mrs. Vincent Robert Totero** were appointed in 1963 for five years to teach at the American Collegiate Institute, Izmir. Mr. Totero teaches science and Mrs. Totero teaches English.
- 8—**Mrs. Lois E. Winegarner** was appointed in 1961 for a three-year term as teacher of home economics at the American Collegiate Institute, Izmir. She has previously been a Home Service Director and Home Demonstration Agent.
- 9—**Mrs. Glen P. Wishard (Leonette Warburton)** was reappointed in 1962 as a missionary to serve in the Near East Mission as dormitory supervisor at the American Collegiate Institute, Izmir. Previously she has served as missionary in Athens, Greece and for 13 years in the Philippines.
- 10—**Miss Harriet Yarrow** is a teacher of English at the American Collegiate Institute in Izmir. Her chief extra-curricular interest here is liaison work with the Alumnae Association, whose service program includes the giving of scholarships, special gifts, and emergency relief. Previously Miss Yarrow served in Istanbul and at our boys' school in Tarsus.

TALAS-KAYSERI

Thriving commercial city of 102,795; large manufacturing center of Turkish carpets; related institutions: American School for Boys and Talas-Nute Medical Clinic.

- 11—**Mr. William Charles Amidon** was appointed in 1963 for a three-year term as a teacher of English in the American School for Boys in Talas, a junior high school with an enrollment of about 180 students. There students find an intense academic program including English seminars with intelligent discussions.

The Beau Brummel Of 34th Street

By Georgia Harmon

The young man wore a Prince Albert coat with a high silk hat and carried a gold-headed cane.

His boiled shirts were always freshly laundered and the cuffs were detachable with gold cuff links.

He always wore patent leather shoes which were the rage at the turn of the century and gray spats. His ties were the spreading four-in-hand.

As he stepped from the house at 125-34th Street in Newport News he was a focal point for all eyes, especially those of a young man living across the street at 128-34th.

The second young man, who had just moved to Newport News from what he called "the country side of North Carolina and knew nothing of the ways of the city," reported that he would follow the Prince Albert coat and the high silk hat with his eyes as far as he could see and then would follow on foot at a safe distance down the street.

The young man from North Carolina later became mayor of Newport News, was a member of the House of Delegates in the General Assembly of Virginia and was city attorney for a number of years. But after 50 years Samuel R. Buxton still remembered Caleb Dwight West as the Beau Brummel of his day.

In a letter written in 1951 on the occasion of Caleb West's 75th birthday, Buxton said that his ideal was found in the gentleman about whom he wrote.

"I found myself looking up to him in all matters pertaining to dress and good taste," Buxton said.

When Caleb West lived on 34th St., at the home of the late Judge T. J. Barham, Buxton was living with his uncle, J. A. Buxton.

In the tribute to West, Buxton also recalled the open red Ford his ideal drove and jokingly said he thought West had the car "to make me jealous because I had no car of my own."

Caleb West came to Newport News in 1897 from Waverly in Sussex County only a year after this community was incorporated as a city and still boasted a population of only 9,000.

West, who with his son, Caleb D. West, Jr., now owns C. D. West & Co., real estate and insurance firm, first went into the real estate and insurance business with W. E. Barrett, Smithfield lawyer.

His first automobile, an Oldsmobile, which was advertised as "The Best Thing on Wheels," was bought in partnership with Barrett and West still remembers



Mr. and Mrs. Caleb D. West
Long-time members of First Congregational
Christian Church, Newport News, Virginia.

that he paid \$325 for his interest in the car.

The advantages of owning an automobile at the turn of the century included freedom from the worry of "runaways."

Caleb West well remembers his experiences with runaway horses since one horse owned by the Barrett-West partnership, frightened by a street car, rammed his head through a window of a saloon near 25th and Huntington Ave. West recalls that one patron of that establishment was so startled at seeing a horse's head above the bar that he took off running.

While young Caleb West was chasing down runaway horses in the raw new city of Newport News, the good people of Gloucester were wringing their hands over the departure of a native daughter.

Mary Byrd Seldon of Sherwood Farm on the Ware River and her Cape Cod-born and Richmond-reared husband, William C. Dimmock, had decided to take their four young daughters to the city.

One aunt expected them all to die of typhoid fever and everyone in Gloucester County had heard that lower Washington Ave. was built up practically solid with bar-rooms. The idea of a daughter of the Robert Colgate Seldons associating with the rough elements of an industrial town was almost unthinkable, but leave the Dimmocks did and with no dire consequences as William Dimmock went into the hardware business on 29th St. only a

short distance from the Ivy Ave. section known as Bloodfield in Bloom.

Dimmock died two years later, but his widow held her fort in Newport News with a boarding house at 4801 Huntington Ave., where there were no street cars or saloons.

One daughter, Elizabeth, married young Sam Buxton and Caleb West was a groomsman at the wedding. Maid-of-honor was the future Mrs. West, the bride's sister, Cora.

The Caleb Wests were married in 1911 the year Mrs. Dimmock built a new house at 5308 Huntington Ave. and lived at that address until 1936 when they built a home in the Rivermont section of Warwick County.

Caleb West had started his own business after a short association with Barrett and still is executive secretary of the Newport News Building and Loan Association, oldest institution of its kind in the city and now known as the Newport News Savings and Loan Association.

West was one of 10 children born to Mr. and Mrs. Henry T. West of Sussex County. One brother, Junius E., was lieutenant governor of Virginia in the 1920's, and another brother, Jesse, was a member of the Supreme Court of Virginia. At 88, Caleb West is the last surviving member of his family.

The West home in Rivermont is located at 11 Hilton Terrace and was the first house to be built in that section with riparian rights to the river.

When the house was built the West children were almost as upset over the move as the people of Gloucester when their Grandmother Dimmock decided to settle in Newport News.

Hilton Village had sprung up during World War I, but the City of Newport News extended only to 64th St. and there was nothing much in between.

The idea of living in an area with no streets or sidewalks — and no close playmates — prompted young Spotiswoode, who died in World War II, to come up with an exclamation still remembered by the family as a classic in childhood frustration:

"But, Mother, we'll be 'macarooned' up there," the young man exclaimed in dismay.

The Caleb Wests are anything but "macarooned" in Rivermont today since the whole area around Hilton Village has built up and their three surviving children all live within three blocks of the West homeplace. Caleb Jr. lives at 9607 River Road in South Rivermont and the two West daughters, Mrs. E. P. Montgomery and Mrs. E. J. King Meehan live next door to each other on Woodfin Road.

—Daily Press New Dominion
Magazine Section

Our Churches Make News; We Print It

LAY EVANGELISM WORKS!

Eugene Tull, Chairman
Board of Deacons, South Norfolk
Congregational Christian Church

The Spring Visitation Program of the South Norfolk Congregational Christian Church began with a fellowship dinner at the church at 6:00 p.m. on Wednesday evening, February 12, with the Rev. L. Bill Simmons as the speaker.

In the weeks preceding the dinner, twenty-two teams of lay visitors were recruited to visit 192 families who had not been actively related to Christ and the church for a number of years and to win new members for Christ.

The visitation took place on February 19 and 26 and on March 4 and 11. Beginning with a half hour devotional meeting which opened promptly at 7:00 p.m., the visitors left immediately afterward to make whatever calls they were able to by 9:00 p.m. each evening. Thus each visitor gave only eight hours of time to the Lord and the church, and although many people gave additional hours, no more time was asked of each visitor.

At the end of the fourth Wednesday evening the results began to be apparent—206 inactive families were called upon and, as of March 15, 44 new members indicated a desire to join the church and were received into fellowship and six additional members remain to be received.

On four successive Wednesday evenings, the final report revealed that 44 team members were recruited, an average of 38 team members reported for assignments each Wednesday evening, 258 calls were made, 50 new members were won for Christ and the church, 38 people desired baptism, and attendance at the worship services substantially increased.

The success of the program was due to the fact that a number of laymen grasped the idea that evangelism does not necessarily belong to great mass meetings and that it is not exclusively the duty of the ministry to evangelize, but that it is everyone's Christian duty to testify to the grace and power of God on street corners, at work and inside private homes.

Clyde Meredith, who was chosen "Patrolman of the Year," is a member of St. Peter's, Greensboro, and was recognized on a recent church bulletin.

The Holy Neck Women's Fellowship sponsored Bible study for the entire church recently. Each of the three circles met on four successive evenings in homes of members.

PERFECT ATTENDANCE AT FULLER'S CHAPEL

Perfect attendance pins were presented to 28 at Fuller's Chapel United Church of Christ in Henderson February 23. The following received pins:

First Year — Ethel Crews, C. L. Edwards, Sherwood Harp, Wayne Harp, Frankie Hobgood, Nash King, Larry King, Dale Pernel, Mike Pernel, Deborah Pully, Christie Pully, Billy Joe Stanton, Danny Stanton.

Second Year — Bobby King, James Pully, Jeff Watkins, Ruby Lee Woods.

Third Year — Gail Harp, Nancy King, Randy Watkins.

Fourth Year — Eddie Pully, Sandy Roberson.

Tenth Year — J. E. Briggs, who received a Bible.

Eleventh Year — Faye Beckham, Mrs. C. L. Edwards, Robert Thompson.

Twelfth Year — Duffie Beckham.

Thirteenth Year — Larry Beckham. (Faye, Duffie and Larry Beckham are brothers and sister. Larry is now a senior at the University of North Carolina at Raleigh.)

Fuller's Chapel has an average attendance of 100 and all were proud of the 28 who received perfect attendance awards for Sunday school.

ACTIVITIES AT HANKS CHAPEL

Mrs. P. C. Farrell and Mrs. Lewis Smith
Publicity Committee

The Women's Fellowship of Hanks Chapel, Pittsboro, sponsored a chicken stew supper Saturday night February 15, proceeds to go to buy a 16MM movie projector for the youth of our church. We purchased a projector and a public address system.

The Rev. Sterling Whitener, a missionary from China, was guest of honor at a covered dish supper Saturday evening, March 14, at Hanks Chapel. The event was sponsored by the Women's Fellowship in connection with our mission program. Rev. Whitener is an ordained minister and missionary of the United Church of Christ and holds AB, BD, MA, and STM degrees. He has served as a missionary for sixteen years, five of which were spent in China and ten in Hong Kong. Mr. Whitener said, we have a lot of mission work to do here as well as abroad. We all need to realize that the mission work we do here is very meaningful to the missionaries in other countries. Their success depends on all of us here.

The Junior Youth group presented skits "The Womanless Wedding" and "A Mountain Missionary Meeting" March 1 to a large congregation in the Fellowship Hall.

The proceeds are to go as a payment on the bus they have purchased for the Christian Education program of Hanks Chapel. They took their first trip on the bus, Saturday, March 7. They visited Camp Moonelon, had a picnic lunch, and everyone had a most enjoyable day. We say "thanks" to our pastor, Rev. B. J. Willett, the youth directors, and our youth choir director, Mr. Clarence Clark, for the wonderful work they are doing. The young people are not the church of tomorrow, they are part of the church today.

BIBLE CLASS HELPS CHILDREN'S HOME BOY

Mrs. Beulah Kinie

The members of the Women's Bible Class of Smithwood Christian Church near Liberty have been reading in The Christian Sun about the good works being done at the Elon Children's Home, so we decided to do something too. We decided to help one of the children so we picked one of the little boys — Elton Medlin. We take a collection the third Sunday of each month for him.

Last fall three of the classmembers carried him shopping and brought him new clothes. He was very happy and told them of his longing to have a bicycle for Christmas. We brought this matter before the class, discussed it, and decided to buy him a bicycle. Due to the bad weather, we were unable to get it to him for Christmas, but on January 11 four of us carried it to him and he was very happy. The next day was his birthday and he wrote us saying that was one of the happiest days of his life. It makes us happy when we can make someone else happy. We hope we can help in the future!

WINDSOR FAMILY SCHOOL OF MISSIONS

Mrs. P. H. Lilly, Reporter

The Windsor Congregational Christian Church held its Family School of Missions each Sunday evening from 7:00-8:30 for six weeks. Classes were given for the "family" from nursery to adults. The programs were varied and interesting and attracted a good attendance.

Refreshments were served in the Grissom Fellowship Hall at the close of the classes each Sunday, with the ladies of each circle participating. This social hour was enjoyed by all ages enrolled.

For two years this program has been a success in our church, and we are looking forward to the third year.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

JOINT YOUTH FELLOWSHIP ORGANIZED

The combined Youth Fellowship of First Church and Shelton Memorial in Portsmouth formally organized on March 1 and the following officers were elected: President, Tami Hultman; Vice President, Gary Johnson; Secretary, Linda Mountcastle; Treasurer, Debbie Green.

One of our members, Gary Johnson, will be participating in the Christian Vacations Retreat at the Moonelon Center, April 10-12.

YOUNG PEOPLE RECOGNIZED

The *Northview Star* for March "Shines on Young People" of the church and mentions the following:

ROGER MILLIKEN, for the fine job he is doing as our Sunday School Superintendent.

AVA ROGERS, for being such a capable song leader for the Sunday School.

CAROLYN CAMERON, for furnishing our piano music for Sunday School each Sunday.

JUNIOR CHOIR, and their director, MRS. W. A. ROGERS, for the fine job they did last Sunday. Better get busy, Senior Choir, those children can really sing!!

BEGINNERS CLASS and their teacher, MRS. NOLAN PERKINSON, for the fine opening program they gave for Sunday School recently.

WHAT'S PROPER IN CHURCH?

(Discussion Topic for the Senior Youth Meeting at Zion, South Bend, Indiana.)

The discussion addressed itself specifically to four concerns:

1. **What is proper in a worship situation?** (Proper respect for the altar, taking pictures at a wedding, women wearing hats, not removing gloves for communion, etc.)

2. **What's proper in a social situation?** (Proper dress — shorts, slacks, etc. manners, decorum, group participation.)

3. **Responsible use and care of property?** (Kitchen equipment, chairs, desks, gym floor, windows, coke bottles, care of books.)

4. **Christian personality traits?** (Reverence for God, respect for other people, kindness, understanding, avoid boasting and giving a line, eliminate gossip.)

By Paulette Breen of Rossford, Ohio

"MISS AMERICAN TEEN-AGER"

Since I was elected Miss American Teen-Ager at Palisades Amusement Park, N. J., last September, I have been asked more questions than I can answer about what American teens think, do and hope for. Sometimes people say, "Just what are teens doing for others? How do they show their concern for people who are not so lucky as they are, who haven't enough food, who lack medical care and education?"

The list of teen-agers' charitable activities would be too long to publish here, but one really stands out. It shows a new trend in a nation-wide program which, for many years, had been for very young participants, and at the same time it is typical of our interest in needy children and mothers wherever they may be.

Through my participation in the Miss American Teen-Ager Contest, I have been privileged to meet many young people from all parts of the United States and to make long-lasting friendships with them. I have found that teen-agers like myself are deeply concerned with the problems that confront the people of our nation and the people of other lands, and that we all aspire to do our part in ensuring a better future through our efforts. I would like to point out that the crown that I won was not merely a symbol of achievement in a beauty or talent contest. Founded some five years ago at Palisades Amusement Park, N. J., the Miss American Teen-Ager pageant honors the young American girl in her role as a daughter, sister and friend, and emphasizes her influence in our American way of life and the part she takes in community activities, including those of her school, her church, and civic and humanitarian organizations.

Among these, the United Nations Children's Fund has enlisted the enthusiastic cooperation of youthful Trick or Treaters on October 31st ever since 1950. As they grew into teen-agers many of them continued to be interested in the project. They spread the good word, and last fall thousands of teens put UNICEF into their Halloween. From coast to coast, they rang

doorbells, supervised the small fry, and in some cases started and carried out the whole Trick or Treat for UNICEF program.

In Ouzinkie, Alaska, the snow-covered members of the Pep Club of the Baptist Mission divided the village into three sections and traveled by boat to outlying districts, since there are no automobiles in this small fishing village. At the same time, Hawaiian teens gave up their surf-boarding to plan their UNICEF Halloween at Maui, gathering together the 15 Y Clubs and other village youth for their program.

Elsewhere in the United States, teen groups worked with local Departments of Recreation, church leaders, school advisors, men's and women's service clubs to begin preparations for October 31. Two teens in Miles Township, Pa., learned about the work of UNICEF for the first time and started to do something about it. They placed ads on the two local radio stations, informed the parents by means of permission slips (which they designed and mimeographed) sent home from school, and promoted interest throughout the community. The United Christian Youth Movement assumed the sponsorship of Trick or Treat for UNICEF in Abilene, Kansas. Working through the churches, they distributed cartons. They gained the cooperation of Junior Rotarian and Junior Lions Clubs and even had a visiting delegate from Africa speak on UNICEF's vital role in his country.

Students at East Carolina College, in Greenville, N. C., cooperated with radio station WWWS in a 51-hour long marathon on Halloween. The station was used as collection headquarters with the UNICEF boxes being placed outside the announcer's window while the program was in progress.

A list of college participation would be too long to give, but some names are significant. In Massachusetts, the program involved students from Boston's Fisher Junior College and the Wellesley College Service Organization. In Michigan, West Wilson Hall members of the State University in East Lansing joined in the fun. In New York, the list included Delta Phi Epsilon participation at N. Y. U. and Tau Epsilon Phi and Gamma Sigma Sigma,

Rho Chapter participation at Hunter College. Also in New York, students from Harrington Hall at the State University in Plattsburgh pitched in, along with others at Vassar in Poughkeepsie, Syracuse University, Wagner College in Staten Island, St. John's University in Jamaica.

Other UNICEF Trick or Treaters were found at Chico State College, the Long Beach City College Club, Oakland's Mill College, Orange's Chapman, and San Francisco State, all of course in California, and the Grace New Haven School of Nursing in Connecticut, Rome's Shorter College in Georgia, the Galesburg College in Illinois, Hanover College in Indiana, Murray State College in Kentucky, East Carolina College in Greenville, N. C., Muskingum College in New Concord, Ohio, Farmington State Teachers College in Maine and Sates College in Lewiston, Me.

United Nations Club members at Sherman E. Burroughs High School in Ridgecrest, California, coordinate all UN events in their town as an annual project. Last year an International Dinner was the kick-off for Halloween celebrations, with displays of UNICEF work around the world and announcements of the plans for October 31st. Notices in the newspaper, distribution of posters and the "grapevine" means of communication gave a wide promotion for the program.

An interdenominational Youth group joined together in Statesboro, Georgia, to work out a UNICEF Halloween. Teens from six different religions worked under the leadership of the Chamber of Commerce. A horror movie, shown at a local drive-in at 25¢ per car (for the benefit of UNICEF) was followed by a dance at the local high school, with refreshments and music provided by the local radio station.

The Freshman Class of the Department of Nursing, Columbia University, New York, held a UNICEF dance on Halloween, and are enthusiastically planning this as a permanent part of Halloween festivities.

Martha King, a Lander, Wyoming, teenager, Trick or Treated for UNICEF all by herself in 1962, but last fall gained the cooperation of several teens in her home town. The result — a new Halloween kind of fun for the Arapaho Indians on her reservation!

As Mary Kozy of Franklin Park, Illinois, put it in a letter to UN Headquarters: "Thank you for a chance to prove that teen-agers are not all juvenile delinquents, and that they can be helpful to their community and country."

Kathy Wonson of Beverly, Massachusetts, wrote: "It was fun to be able to go about on Halloween and still be doing something so worthwhile for other children."

I certainly agree with Kathy. If you do too, and you want to learn more about the whole idea, why don't you write to me, Paulette Breen, Miss American Teen-Ager, Palisades Amusement Park, Palisade, New Jersey. The answer you will get can lead to lots of fun next fall — fun that won't only be enjoyable but that will help you to have young lives.

TRY THIS!

Said one man to his neighbor, "Come and have a round of golf with me Sunday morning." "Oh, no, I have to attend church," said the other. "Well," said the first, "I don't know what your religion is but you keep it to yourself. I have asked you to play golf with me a dozen times, but you have never invited me to your church!"

How Can I?

How can I, a teen-ager, be a Christian in my everyday environment?

Let me think. . .

. . . by respecting my parents, obeying their better judgment . . . by forming fair, unbiased opinions . . . by maintaining a clean mind and clean speech . . . by cooperating with my school's administration . . . by building faithful friendships . . . by being a good sport . . . by **not** joining in idle gossip . . . by keeping my eyes on my own test paper . . . by refusing to drink with the gang . . . by offering my talents or assistance, without necessarily receiving credit . . . by keeping out of fights . . . by respecting my teachers, for their seniority if for no other reason . . . by smiling . . . by helping to keep the campus clean . . . by befriending the new student . . . by admitting I make mistakes . . . by sticking up for someone else . . . by controlling that good night kiss . . . by discouraging prejudices . . . by lending a quarter to someone who has forgotten his lunch money . . . by daring to do what I know is right . . . by waiting my turn . . . by practicing high moral standards . . . by letting God come to school as well as to church . . . by living the "Golden Rule."

un-huh, I think I'm learning how!

—So. Calif. & Southwest News

VACATION SCHOOL WORKSHOPS

Vacation Church School Workshops will be held in North Carolina at the following places:

May 3 — 2:30-5:30 — St. John's United Church, 901 N. Main St., Kannapolis.

May 3 — 2:30-5:30 — Corinth United Church, 150 16th Ave., N. W., Hickory.

May 5 — 7:00-9:00 — First United Church, East Center St., Lexington.

May 6 — 2:30-5:30 — United Church, Hillsboro and Dawson Sts., Raleigh.

May 9 — 10:00-2:30 — Moonelon Center, Elon College.

A registration fee of 50¢ per person will be charged. The Cooperative Texts for 1964 on the theme "Jesus" will be presented. Sections will be provided for workers in the kindergarten, primary, junior, junior high age groups and for VCS directors. Those coming to the Moonelon Workshop will need a box lunch; a beverage will be furnished.

—Richard N. Rinker

NEW "BIBLE" FOR PUBLIC SCHOOL USE

A new resource book, the Citizen's Bible, will be published shortly by Harper & Row "for use by the general public and in American classrooms in harmony with Supreme Court rulings." The announcement was made at the annual meeting in Cincinnati for the Division of Christian Education of the National Council of Churches.

Describing the new publication, the Rev. Eli F. Wismer, general director of the Division's Commission on General Christian Education, pointed out that it will not be a new translation but will use the Revised Standard Version and other translations of the Old and New Testaments and Apocrypha, "deliberately pointing out the differences between traditional readings of specific passages by Protestants, Catholics and Jews."

Editors of the new book are Father Walter M. Abbott, S. J., of the Roman Catholic weekly "America," Rabbi Arthur Gilbert, National Conference of Christians and Jews, Dr. Rolfe Lanier Hunt, associate director of the NCC Commission's Department of Church and Public School Relations; and the Rev. J. Carter Swaim, executive director of the Division's Department of the English Bible.

New Junior Choir robes are being used at United, Portsmouth. Rev. and Mrs. John Schofield gave the material, and Mrs. Schofield and other ladies of the church made the 16 robes.

The Diamond Anniversary Campaign

("The Why, What, and How Of It.") What is the Diamond Anniversary Campaign?

It is a financial campaign being conducted by Elon College in observance of the SEVENTY-FIFTH ANNIVERSARY of the College. It is a campaign to raise \$600,000 to help to undergird this institution which has been the heart and inspiration of the life of our churches during the past seventy-five years.

What are the objects of the Campaign?

Of the \$600,000 total goal — \$200,000 will be used for the badly needed renovation of the buildings erected in the 1920's, which are structurally sound but the interior badly needs refurbishing; \$200,000 will be invested in permanent endowment funds for the purpose of increasing faculty salaries. The salaries of our faculty are far below what they should be, and except for devoted commitment we would lose many faculty members who are constantly being offered larger salaries elsewhere. \$200,000 will be invested in endowment funds, the income from which will go to students in scholarship grants, making it possible for worthy students to go to college who would otherwise be unable to do so.

Who will raise the Diamond Anniversary Fund?

The churches; Elon College alumni, faculty members, students; foundations and industry; interested and concerned individuals.

What are the churches asked to do?

The churches are asked to raise \$225,000 over a three-year period. They are asked to take the following steps:

1. **Accept a goal** as suggested by the Conference to be paid from the church budget, or otherwise, in annual, semi-annual, quarterly, or monthly payments beginning in 1965, or sooner if possible.

While we suggest that the quota be paid in three years, if possible, we recognize that the local situation would determine the time element. Some churches will take four years or five years, but we strongly urge the churches not to extend payments over a longer period than five years.

2. Fill out a Letter of Intent and mail it to the Campaign Office, Elon College, North Carolina. (Please do this soon.)

The Letter of Intent says:

Elon College was one of 692 colleges and universities in the United States which received cash grants recently from the Gulf Oil Corporation. The grant is a part of Gulf's Aid-to-Education Program, was unrestricted as to use.

"It is the intention of the _____ church to include in its budget (or otherwise provide) the suggested quota of \$_____ to be paid to the Elon College Diamond Anniversary Fund as follows: (quarterly____; monthly____; semi-annually____; annually____). Payment to begin on or about _____. Signed by the Secretary of the Church and Pastor."

Your personal support, and your church's support of Elon College can provide the road to happy, successful living, and the eternal life to countless number of youth. Let no one fail to do his rightful share in this worthy Christian Mission through Christian Higher Education.

NOTED HISTORIAN AT ELON

Professor Arthur S. Link of Princeton, recognized internationally for his authoritative writings on Woodrow Wilson and the recent period in American history, was on the Elon College campus Friday morning, March 13, as the third distinguished scholar to visit the college this year as a part of the Visiting Scholars program of the Piedmont University Center of North Carolina, with which Elon and fifteen other institutions of higher education are affiliated. Professor Link is a native of Virginia and a graduate of the University of North Carolina.

The subject of his lecture was "On Writing Contemporary History." He met later in the day in Mooney Theater with students and faculty members on a more informal basis.

Professor Link served as Harmsworth Professor of American History, Oxford University, 1958-59. Among his published works are the following: "Wilson: The Road to the White House"; "Wilson: The New Freedom"; "Wilson: The Struggle for Neutrality"; "Woodrow Wilson and the Progressive Era, 1910-1917"; "Wilson the Diplomatist, and American Epoch." He is also editing the Wilson papers.

ELON COLLEGE NEWS NOTES

The Elon College Drama Department, Professor Sandy Moffett, Director, on March 6 opened the season's second series of presentations by the Elon Players. The program entitled "New Directions for Drama, 1964" included two plays — "The Bald Soprano," by Eugene Ionesco, and "Christ In The Concrete City," by P. W. Turner. The presentations are all held in the Mooney Theater, and are open to the college community and visitors.

ELON COLLEGE ORCHESTRA TO PLAY AT WORLD'S FAIR

The Emanons of Elon, popular Elon College orchestra, will see the bright lights of the Big City this spring under plans that are in the making now for the 16-member group to appear in a series of weekend programs at the New York World's Fair.

The Elon orchestra has been invited to appear at the World's Fair for a three-day visit on May 1st, 2nd, and 3rd, being one of a group of college musical organizations chosen to offer entertainment at the event. The Emanons would present a series of five programs during the three-day period, all under the direction of Professor Jack White, who heads up the instrumental music at the college.

OPERA STARS ELON SINGERS

The opera "Carmen," which was presented at Aycock Auditorium at the University of North Carolina at Greensboro on February 21st and 22nd, presented a distinct Elon College flavor. Two of the leading roles were sung by Elon College alumni, and nine members of the men's chorus were from the present Elon student body.

Jerry Smyre, a graduate of Elon College who is now professor of music at Guilford College, sang the lead role of Don Jose, corporal of the dragons, in the first of two shows; and Charles Lynam, also an Elon graduate and a former member of the Elon music faculty, sang the role of Escamillo, the toreodor, in both performances.

The Elon students who sang in the men's chorus for both performances include Harold Bodenhamer, Winston-Salem; Allen Bush, Eclipse, Va.; Oscar Fowler, Whaleyville, Va.; Bob Gwaltney, Durham; John Fleming, Chesapeake, Va.; Wayne Kanoy, Hampton, Va.; Hinson Mikell, Charleston, S. C.; Wayne Seymour, Gibsonville; and Terry Sink, Winston-Salem.

SPORTS OF SORTS

The college basketball season is over, but the campus is still talking about the seven new all-time Elon College records made by Jesse Branson, star athlete. The "Fighting Christians" finished third in the conference in a strong Carolina Conference.

The Elon College football squad closed out an excellent winter practice season by meeting the Catawba College team in a scrimmage at Elon on Saturday afternoon, March 7. The baseball season is now getting under way. Athletics under competent coaches at Elon is a part of a well-balanced scholastic program.

Elon is participating in a "college bowl" rivalry with Guilford, Lenoir Rhyne, Western North Carolina, Catawba, Atlantic Christian, High Point, and St. Andrews.

Man's Place In God's Universe

Background Scripture: Genesis 1:26-30; Psalm 8; Luke 12:4-7.

Devotional Reading: Psalm 1.

Memory Selection: **Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet.** Psalm 8:6.

THE BIGNESS OF THE UNIVERSE

A man was standing in the open under the stars many years ago looking at the heavens in all their glory. He was deeply moved at what he saw. "O Lord, our Lord, how excellent is thy name in all the earth!" The translator was right in putting an exclamation point at the end of that sentence, for the man was filled with awe and amazement and wonder.

Was he thinking about **the number** of the stars? Even though he could see only about three thousand with his naked eye, that was wonderful. (With our powerful telescopes scientists can see millions upon millions and guess at millions more.) Was he thinking about their **beauty** twinkling like jewels against the velvety background of the sky? Was he thinking about **the immensity** of the heavens? He knew nothing about "light years" but he did know that it was a "fur piece" to the stars, even the nearest one, and even farther to the most distant one. Was he thinking about **the orderliness** of the stars? If he were observant he knew that certain stars always appeared at a certain place at times in the year, that the moon made its monthly rounds, that there was evidence of order and law. Was he thinking about **the infinite power** that held them in their courses, or even created them? Was he thinking about **the majestic silence** of the heavens — their voice was not heard, but they bore witness that the hand that made them was divine. Was he thinking about **their agelessness**? They seemed to him to be eternal. We do not know what he was thinking about, perhaps some or all of what has been listed. But he felt and declared that God had created them and he was sure that God was ordering and sustaining them. They were "the works of his fingers." And in awe and wonder he cried out "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens," and he could have added revealed it in the heavens.

THE SEEMING LITTLENES OF MAN

And then the man thought about man. How **fragile** he was! A small blood clot could kill him, a tiny microscopic germ could snuff out his life. (He did not know about germs of course.) How **finite** he was! How little he really knew when you come to think about it. How **mortal** he was. Suppose a man lived to be a hundred years old, and we think that is really a ripe old age. What is one hundred years compared with the age of the earth and

the heavens. How frail and foolish he was, to what depths could he sink, what mistakes he could make, what sins he could commit. As the Psalmist thinks of these and other things he asks in equal wonder and amazement "What is man that thou are mindful of him, or the son of man that thou visitest him?" Talk about contrasts, here is one! The immensity of the universe and the littleness of man.

WHAT IS MAN?

There are many answers to the question of the Psalmist. Some say man is an animal, to be sure an animal high in the scale of life, but still an animal. Others say he is a machine, a combination of chemicals worth perhaps a couple of dollars on the market. Others say he is either a devil or an angel, or with a mixture of both in him. There are some, of course, who think of him not as a person but as a thing. There are many answers to the question "What is man?"

THE SIGNIFICANCE OF MAN

As he was thinking about the bigness of the universe and the littleness of man, the Psalmist at first thought that man did not amount to much. What indeed was man? But he had a second thought, and as is so often the case his second thought was better and more sound than the first thought. "Thou hast made him a little lower than the angels" — than God, is one acceptable translation. God made man. God crowned him with glory and honor. Man is the crown of creation, the climax of creation. God honored man in that he made man in his own image. He gave him glory in that he is the son of God. Man bears the stamp of God. He is the son of God. He has the capacity for fellow-

ship with God. He is to be a worker together with God. **Man is of more value than the whole material universe.** And man, every man, is precious in the sight of God. "What shall it profit a man if he gain the whole world and lose his own soul?" asked Jesus.

And man was made to have dominion over the works of God. God has put all things under his feet. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." And history in one sense is the story of man's increasing mastery over the material and animal world. He has domesticated animals and made them his servants. He has harnessed water power. He has discovered or developed electric power, nuclear energy, what have you. He now flies through the air like a bird and goes under the water like a fish. In recent years he has entered space and is at the threshold of new adventures and new conquests of this limitless area. He is slowly conquering disease, developing new techniques, increasing his knowledge, enlarging his power, exercising dominion.

The fact that man is made in God's image does not mean that he can assume that he is God on earth. He is still man. He still lies and steals and cheats and covets and blasphemes and even kills. But he has divinity within him and by Christ's grace and help he can grow increasingly unto the measure of the stature of the fulness of Christ. Christ and Christ alone is his help and his hope.

"JERRY" McCauley CELEBRATES BIRTHDAY

William T. Scott

Congratulations to Reverend James E. McCauley, Waverly, Virginia, upon his 70th birthday which he observed on March 14. Mr. McCauley was for many years pastor of the Waverly Church until he retired last year, due to ill health. Mrs. McCauley, who has returned to her home from a Richmond hospital is recuperating at her home. The McCauleys have long been faithful, efficient leaders in our churches.

It was our pleasure to visit the McCauleys in their home in Waverly on Sunday, March 15.

Dr. J. Earl Danieley, President of Elon College, was guest speaker at the Men's Baraca Class, Suffolk Christian Church, on March 15, and he also shared in the morning church service. Reverend Wm. T. Scott was the guest speaker of the morning worship at Damascus Church, Sunbury. He and Dr. Danieley were speakers at a special evening service of the Waverly Congregational Christian Church on Sunday night, where they presented the story of Elon College and the Diamond Anniversary Fund Campaign.

SUNDAY SCHOOL LESSON

APRIL 12, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Many Things Secured With Coupons

Dear Friends:

Through the pages of our church paper we have made any number of requests to you to send us coupons in order that we might buy needed articles for use here at our Home. We have not made it a habit to report to you what we use your coupons for, except in a general way. This week I have decided to report to you what we have done with coupons recently sent to us.

Within the next week or two we will be going into the Wisseman Cottage. We needed various items, that could be obtained with coupons, to furnish the kitchen and dining room with dishes, cooking utensils, etc.

While we were ordering for the Wisseman Cottage we decided to check cooking utensils and such in our other facilities and replace those that needed replacing.

Following is a list of the items which we have ordered and received with the help you gave us by sending coupons:

- 90 Cups
- 90 Saucers
- 90 Plates
- 90 Cereal Bowls
- 90 Soup Bowls
- 50 Serving Bowls (vegetable dishes)
- 15 Creamers
- 15 Sugar Bowls
- 4 Stainless Steel Double Boilers
- 2 3-Piece Kitchen Utensil Sets
- 2 Roasting Ovens
- 4 Serving Trays
- 2 Food Blanchers
- 2 3-Piece Mixing Bowls
- 2 3-Quart Combination Cookers
- 1 Percolator Urn
- 1 10-cup Percolator
- 2 Meat Forks
- 2 Basting Spoons
- 2 Slotted Spoons
- 2 Spatulas
- 2 Peelers
- 2 Ham Slicers
- 4 Utility Knives
- 2 Pork Knives
- 11 Dinner Forks
- 15 Dinner Knives
- 14 Teaspoons

If you stop to count up the many items listed above, you can see how much you help us to save when we can secure such things as these with Betty Crocker Coupons. It is with the Betty Crocker Coupons we get such items, and many others needed for our daily use. As you of course know, we receive **cash** for the Red Scissors and Pillsbury Coupons.

Thus you see why we are so often saying something about coupons and telling you how anxious we are to receive them, whether the quantity is large or small.

Please keep coupons coming to us, because they are of much help in meeting the needs of the boys and girls we have here in our care.

REPORT FOR MARCH 23, 1964

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 45.00
Eastern Virginia Conference	281.67
Eastern North Carolina Conference	12.00
Western North Carolina Conference	210.33
North Carolina and Virginia Conference	26.00
Total	\$ 575.00

SPECIAL OFFERINGS

Ladies Circle, Bethlehem Congregational Christian Church, Altamahaw, N. C.	10.00
Rev. R. L. Hendrickson, Lincoln, Kansas	40.00
The Night Shift, First Congregational Church, Wellesley Hills, Mass.	20.00
Evening Unit, Women's Fellowship, Church of Christ Congregational, Milford, Conn.	10.00
Women's Fellowship, Congregational United Church of Christ, Greensboro, N. C.	5.00
Mrs. R. B. Baker, Greensboro, N. C.	30.00
Memorial Gifts:	
In Memory of Mrs. Edith Carroll Brown	
In Memory of Mr. Archie Maness	
In Memory of James W. Artman	
In Memory of Mrs. W. L. Burke, Sr.	
Total Memorial Gifts	30.00
Special Gifts	140.83
Total	\$ 285.83
Total For The Week	\$ 860.83

STUDY THE CITY ON TV

The University of North Carolina is participating in the program "Metropolis: Values in Conflict," which is being sponsored by the University Council on Education for Public Responsibility. Beginning April 8 over WUNC-TV there will be eight weekly one-half hour programs entitled "Metropolis: Creator or Destroyer." A book of readings, which can be used for study in conjunction with the series may be purchased for \$3.95 from Wadsworth Publishing Company, Box SS-2, Belmont, California.

This fits in with the home mission study recommended by Protestant denominations for this year and would be excellent "viewing" for lay groups in our churches. The series is recommended by the Council for Lay Life and Work.

Congratulations to Mrs. W. P. Lawrence of Elon College who celebrated her 92nd birthday March 11!

Rev. and Mrs. Van Grimes of Shiloh United Church, Faith, were speakers at a family night service and the Women's Fellowship respectively, on succeeding days at our Tryon church in February. "Mission — By Royal Authority" was the study.

Congratulations to Mr. and Mrs. Harold Dean Moser, who were married in the Congregational Christian Church, Henderson, March 28. Mrs. Moser is the former Carolyn French, daughter of Rev. and Mrs. Joe A. French.

Churchmen's Fellowship at Bayside United Church of Christ is sponsoring a Father-Son dinner April 7 in the church social hall.

Two young people, Kathy Miller and Virginia Carlsen, shared in the Palm Sunday service of worship at United, Portsmouth, where Rev. John Schofield is pastor.

FINANCIAL REPORT NORTH CAROLINA WOMEN'S FELLOWSHIP

Second Quarter, 1963-64

Ending February 28, 1964

Women's Fellowships

Asheville	\$ 10.00
Albemarle	20.00
Amelia	11.00
Antioch (R)	5.50
Asheboro	45.00
Auburn	5.00
Bethel	30.00
Bethlehem (A)	10.00
Burlington, Beverly Hills	30.00
Burlington, First	322.55
Burlington, Lakeview	8.75
Carolina	9.00
Chapel Hill	35.00
Concord	10.00
Damascus	5.50
Danville	10.00
Durham	76.20
Elon College	109.70
Flint Hill (R)	5.00
Fuller Chapel	12.50
Greensboro, Calvary	8.00
Greensboro, First	187.50
Greensboro, Palm St.	26.25
Hank's Chapel	27.50
Happy Home	25.00
Haw River	13.75
Hayes' Chapel	5.00
Hendersonville	40.00
Hines' Chapel	50.00
Ingram	13.75
Lebanon	13.50
Liberty (N.C.)	25.00
Liberty, Vance	65.00
Long's Chapel	18.75
Monticello	16.00
Moore Union	4.25
Mount Auburn	17.25
New Hope	20.00
Mount Gilead	10.00
New Lebanon	25.00
Pfafftown	10.00
Piney Plain	30.00
Pleasant Grove (N.C.)	7.50
Pleasant Grove (Va.)	7.50
Pleasant Hill	65.00
Pleasant Ridge (R)	22.00
Providence	20.00
Raleigh	66.00
Ramseur	12.00
Randleman	9.00
Reidsville	180.00
Salem Chapel	22.50
Sanford, Northview	16.25
Sanford, United	56.25
Seagrove	4.00
Shallow Ford	13.75
Shallow Well	36.00
South Boston	13.75
Southern Pines	200.00

Spoon's Chapel	6.25
Tryon	275.00
Turner's Chapel	13.75
Union Ridge	33.00
Wake Chapel	82.50
Winston-Salem	17.00
Zion (N.C.-Va.)	4.00

\$2,605.70

Children's Groups

Durham	\$ 32.06
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Cradle Roll

Durham	\$ 2.94
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TOTAL RECEIPTS \$2,640.70

Disbursements

Expense of	
President (includes meeting of NC	
Council of Church Women in Hickory	
and fees for four officers at the	
Atlanta workshop)	\$ 129.61
District Chairman	25.78
Contribution to NC Council of Women's	
Organizations	15.00

\$ 170.39

Mrs. W. B. Williams, Treasurer	
Women's Fellowship of the	
Southern Convention, for:	
Missions — General Fund	\$2,450.31
Life Membership	10.00
Memorial	10.00

\$2,470.31

TOTAL DISBURSEMENTS \$2,640.70

Note: During this quarter the following Women's Fellowships have notified the treasurer that they have increased their apportionment goals: Mount Gilead, Raleigh, Haw River, Union Ridge, Randleman, and Shallow Well. This makes a total of 31 Women's Fellowships in North Carolina to increase their goals.

Respectfully submitted,
Mrs. J. E. Danieleley, Treasurer

LONG'S CHAPEL WOMEN

Mrs. H. L. Chandler

The year of 1963 was successful and profitable for the Women's Fellowship at Long's Chapel. Mrs. Sarah Faulkner, president, has been and is, a capable, efficient, and diplomatic leader.

All requirements were met. The apportionment of \$75.00 was paid. The Friendly Service sent to the orphans of Italy, \$18.10; migrant ministries, \$5.00. They sent three bedsheets to Ghana. In December donations and gifts were sent to Home Missions. In November, a Thankoffering of \$41.37 was given, \$5.00 was donated to the Cancer Fund and \$10.00 to the Damascus Home. The Burlington District Spring Rally was held at Long's Chapel April 10, 1963 when the Women's Fellowship served luncheon.

In March, 1963, a young matron's circle

was organized. The pastor's wife, Mrs. Janet Sledge, was elected president. Other officers are vice president, Mrs. Donna Wyatte, secretary and treasurer, Mrs. Gena Faucette, assistant secretary & treasurer, Mrs. Nina Anderson, cheer committee, Mrs. Sally Fonville, social committee, Mrs. Jane Hanford and Mrs. Becky Wyatte.

This circle is active and cooperative in every way, furnishing their part when suppers and luncheons are served at the church, and when brunswick stew is made to raise money for the building fund. They made the pulpit lectern scarves. They placed family devotional books in the foyer of the church. On Mother's Day they presented lovely corsages to the oldest mother and the youngest mother present at the morning service. They made terry cloth bedroom shoes for the shut-ins of the church.

In November, Women's Fellowship day was observed when both circles had charge of the morning worship hour.

Long's Chapel had the honor and pleasure of having the Fall Conference meet with them.

The October program of the Fellowship was devoted to Mrs. Marcia Shepherd, who was presented a life membership in the Southern Convention of Women's Fellowship. Mrs. Shepherd has devoted years of unselfish service and time to her church, contributing in many ways to its growth.

Last, but not least, the Women's Fellowship paid \$2,457.75 on the church debt during 1963. This money was raised by various projects, mostly by selling brunswick stew.

In Memoriam

LILLEY

God, in his infinite wisdom, saw fit to call James Henry Lilley to his eternal rest, February 18, 1964.

Those who knew him will remember him as a loyal and faithful member of our church. He served as secretary of Eure Congregational Christian Church for a period of twenty-three years (1929-1952).

We feel deeply our loss, yet we realize his life was a benediction and we shall strive to emulate his Christian spirit as we honor, and cherish his memory. We are grateful for his devotion to his church.

He will long be remembered by all who knew him as a good neighbor and friend.

Therefore, be it resolved:

1. That in this loss we bow in humble submission to the will of the Lord.

2. That we extend our heartfelt sympathy to his family.

3. That a copy of these resolutions be sent to his family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

Mr. and Mrs. Luther Eure, Secy.
Mr. and Mrs. Dalton Felton, Treas.
Eure Christian Church

Mary's Musings

Mary H. Booth

"GIVE ME A BREAK"

How often have you heard someone say, "If I could just get a break things would be different."

I have had my second "break" now — and things are different! I find myself missing out on so many fine church related meetings — local — denominational — United Church Women, etc.

As I lay awake one night during my recent stay in the hospital, the thought came to me that I would be much happier to live one day at the time and to be glad for the blessings it would bring.

I mentioned this idea of living day by day to a friend whose pattern of living had been changed because of the physical health of her husband. She said, "I have learned to live hour by hour now." For example, when her husband had called her and said he was eating lunch with business associates and would not be home at noon, she immediately changed her plans. She telephoned me and said she was going to fry some chicken and bring it over with some other things and eat lunch with me. Wasn't that a lovely thing to do?

It is interesting to note other good days. The day the florist delivered a pretty dish garden from the faculty of my husband's school, the day a lovely basket of fruit was delivered from my Women's Fellowship, the days I was visited by my friends. Quite often the mailman brings cards and notes. Some of them say, "We have enjoyed Mary's Musings in The Christian Sun. Keep it up." How about that?

Another friend adds gladness to my day via the telephone. She told me there was the time she had to live "step by step." Arthritis was making life so painful for

her that she had to strive for the will and strength to do the immediate thing at hand that needed to be done — and this gradually led to other steps.

For those of us who have had to change our pace of living for one reason or another, let us not ask what have I missed out on today, but rather, what have been the blessings which have come my way.

"This is the day which the Lord has made. Let us rejoice and be glad in it."

"One day at a time, and the day is His day—

He has numbered its hours, though they haste or delay.

His grace is sufficient; we walk not alone;
As the day, so the strength that he giveth
His own."

"Many of us lose confidence in prayer because we do not realize the answer. We ask for strength and God gives us difficulties, which make us strong. We pray for wisdom and God sends us problems, the solution of which develops wisdom. We plead for prosperity, and God gives us brain and brawn to work. We plead for courage, and God gives us dangers and opportunities."

"Every shadow is caused by light. If you face the sun, the shadow will fall behind you."

"Discontent is the penalty we must pay for being ungrateful for what we have."

"The art of living is to possess the gladness of life as you go along. You can have many of the things you want, if you plan — few of them if you only dream. Some things which will give the most pleasure require but little money. There are many which cost nothing at all."

THE CHRISTIAN SUN

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APRIL 7, 1964

Virginia Beach

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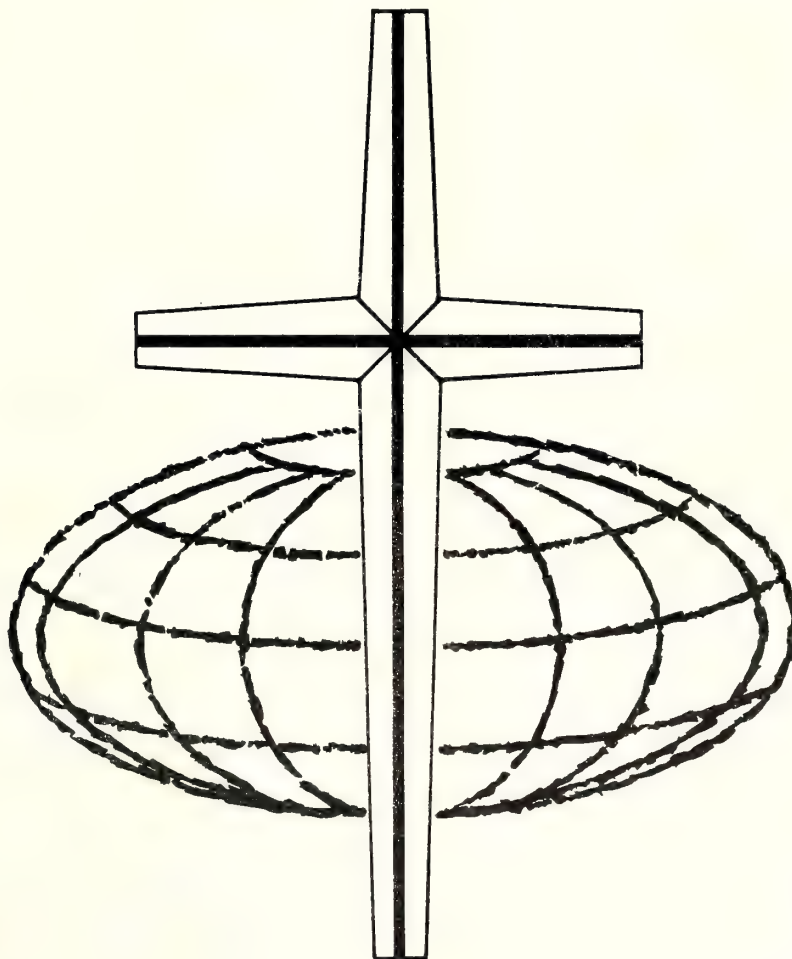
Dr. L. E. Smith
Jefferson Blvd.

Sylvan Beach, Route 1

23456

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Elon College Issue



ELON COLLEGE
DIAMOND ANNIVERSARY

The Cover

The symbol of the Diamond Anniversary Fund is the Cross placed at the center of the world, reaching the length and breadth of the world. The use of this symbol, with the Cross overshadowing the needs of man all over the world, is in keeping with the dream and faith of Elon's founding fathers. In 1889 they declared their high purpose to be to "establish . . . an institution . . . for the purpose of promoting education, morality, and religion . . . meeting the demands of the age . . . by meeting the enemies of the Cross, anywhere, with the truth as it is in Christ." Putting Christ at the center of the

world is fulfilling the mission to which Christ commissioned his disciples. . . . "Go ye into all the world . . . teaching all nations."

This is the center of all that we as Christians believe; the heart of all that we are endeavoring to do in the Diamond Anniversary Fund Campaign. To increase the effectiveness of our mission in Christian higher education through Elon College is our objective. The philosophy of Christian higher education has its beginning and end in the message of the Cross. This is the purpose, the message and the mission of Elon College.
W. T. S.

Elon College And The Christian Sun

The Christian Sun has supported Elon College since before the founding of the college, and is happy to share in the Diamond Anniversary. In order to get in all the fine material prepared by the college, under the leadership of Dr. William T. Scott, it was necessary to add four pages this week, which, of course, we were delighted to do. Both pictures and words will recall many happy experiences for those who attended the college as students, and will increase enthusiasm on the part of all readers for continued support of the college, we hope.

Elon College made possible a college education for this editor. Until President Harper told the country boy that he could attend Elon even though money was exceedingly scarce on the widowed mother's farm, there was little hope of a college and university education. Until then it was a shadowy dream. Before the days of grassy lawns surrounded by brick walls, it was necessary to rake leaves on a woody campus. That this writer could do — even if he could not keep up with Shelton Smith in reading Greek. The point of this paragraph is that Elon College has made it possible for a multitude of boys and girls to get an education who would have found it almost if not entirely impossible otherwise. And Elon made them want to invest their lives in worthy living. This is a contribution to the Church that has given the people of these days a rich heritage.

This heritage can best be preserved by keeping Elon College in the forefront of Christian colleges. It is not enough to say how great the college was years ago; we must plan for a future even more brilliant because of the service it contributes to the ever-new generation. Doctors Long, Staley, Newman, Atkinson, Brannock, and the long list of others who were the "giants" in their day must now depend on people living and yet unborn for the future of the institution they loved and served devotedly. Buildings that Long, Harper and Smith planned grow old and need refurbishing or rebuilding. Books that were new and up-to-date yester-year are old and out-moded in the atomic age.

All of which means that the college must continue to improve its plant, its facilities, its faculty,

and its program. It must constantly challenge the new crop of young people to enter its gates and find within its walls the knowledge and inspiration for life's work.

The successful accomplishment of this task cannot be done without the people of the churches. This is a cooperative work. Colleges are not just buildings and equipment where a learned faculty dwells. It is all that plus a constituency that continues to furnish money, pupils, ideas and enthusiasm for the work which the college can help parents and churches to accomplish. The gifts of yester-year will no more suffice for today and tomorrow than will the students of that passing time. The new generation must continue to support the college, or there can be no college worth the name.

This Diamond Anniversary can become a Jubilee, a time of rejoicing, and will if the church people really enter heartily the effort to make the future of the college better than its past. To keep it equal to the past means continuous support, and to make it better means an ever increasing support with words, students, and money.

Coming!

Successful Easter services in our churches contributed much news that must await more space before publication. Patience, please. We will try to print whatever you tell us. The Sun is especially interested in the number of people who united with our churches at the Easter season.

Next week we will give much information about the approaching session of the Convention. This week programs are being sent from the Convention Office to ministers and delegates. We will print the program for the benefit of those who cannot attend. This will be an exceedingly important meeting, and it is hoped that there will be a full delegation present to consider all matters of business, and especially the plans for uniting with two other groups in our area to make a Conference of the United Church of Christ.
F. C. L.

Elon College Launches Diamond Anniversary Fund Campaign

A capital funds campaign for \$600,000 — designated the Diamond Anniversary Fund, began in November 1963. The Diamond Anniversary Fund is the first phase of a \$2,000,000 long-range development program of the College.

The churches of the Southern Convention are asked to raise \$225,000 of the \$600,000 Diamond Anniversary Fund. As of March 27, 1964 **Letters of Intent** and Assurances received total \$80,000 on the Church goal. Other churches will take favorable action in early April.

Now completing seventy-five years of unselfish devotion to students, churches, and community, Elon College is looking to the future and its role in educating young men and young women to assume positions of responsibility in their respected chosen vocations.

The story of Elon College has been the story of the Christian Churches of the Southern Convention. Few educational institutions have been more closely or more meaningfully related to their sponsoring people than has Elon. The founding fathers seventy-five years ago set out to found an institution:

1. To promote general education.
2. To inspire and train young men for the Christian Ministry and the laity for church leadership and for responsible citizenship.
3. To promote denominational effectiveness and to make a good Christian witness.

Said Elon's founding fathers: "We establish upon a permanent basis an institution...for the purpose of promoting education, morality, and religion. This age demands men of such culture, both in the pulpit and in the pew, as can meet the enemies of the cross, anywhere, with the truth as it is in Christ."

These purposes have been fulfilled with dedication — limited only by financial resources. Those who have managed the affairs of Elon College have never lacked dedication, insight, and vision. Surrounded as we are with resources many fold greater than our people possessed seventy-five years ago — with challenge and dedication let us accept the past as prelude.

To fulfill its high purpose — develop the minds, talents, and souls of young people — Elon College needs and deserves the continued aid of its supporting churches, its alumni, and friends. The opportunity to make our money immortal presents

itself through the Diamond Anniversary Fund objectives.

The objectives of the Diamond Anniversary Fund may be divided into three categories: Building Renovation, Endowment for Student Aid, and Endowment for Faculty Salaries.

BUILDING RENOVATION

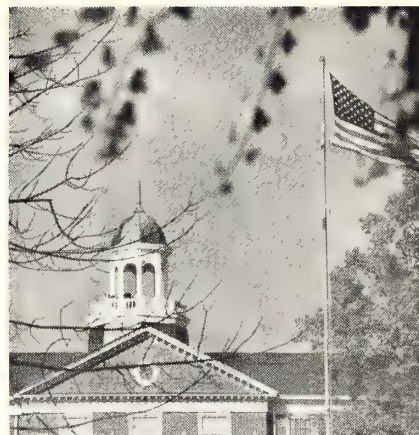
The five main buildings on the Elon campus are thirty years old. They are structurally sound and pleasant in appearance from the outside. However, these structures are in dire need of new electrical service; lighting for classrooms and laboratories; new laboratory furniture and equipment; and a general refurbishing of classrooms and laboratories. Up-to-date facilities and equipment mean much to the quality of the total instructional program. Some renovation work has already been completed in Alamance Building and in Mooney Building.

STUDENT AID

Elon's reputation, just as any college's, is reflected in the caliber of its students. Elon College seeks and attracts gifted young men and women who have the intellectual potential to meet the College's academic standards. After a thorough screening process, those students who have the capacity for academic attainment are accepted. The College then endeavors to help in the process of preparing each student for his leadership and service responsibilities. The Diamond Anniversary Fund will provide funds for academic scholarships for deserving students.

FACULTY ENDOWMENT

In the initial phase of the over-all development program, special consideration is being given to the immediate need for increased faculty salaries. This is in keeping with the significant progress which has been made in increasing faculty salaries. In a liberal arts institution such as Elon the quality of the teaching faculty is of prime importance. Competition for the superior teacher is keen. To maintain a strong instructional program, Elon College must be able to offer its faculty members salaries, teaching loads, opportunities for research, and aid toward advanced study which are on a par with other colleges seeking highly qualified teaching personnel.



DIAMOND ANNIVERSARY FUND OBJECTIVES

Duke Science Building	\$ 100,000
New electrical service; lighting for classrooms and laboratories; new laboratory furniture and equipment; refurbishing classrooms and laboratories.	
Whitley Auditorium	35,000
New seating; redecoration and refurbishing.	
Mooney Building	5,000
Redecoration and refurbishing of classrooms.	
Carlton Building (Library)	50,000
Renovation to provide additional faculty offices, fine arts center, and seminar and conference rooms.	
Alamance Building	10,000
Refurbishing; classroom lighting; new audio-visual center.	
Endowment for faculty salaries	200,000
Endowed chairs. Minimum of \$25,000 to name chair.	
Endowment for scholarship purposes	200,000
Scholarships based on academic qualifications and need; Increased stipends for work jobs.	
\$ 600,000	

ADDITIONAL OBJECTIVES IN THE LONG-RANGE DEVELOPMENT PROGRAM ARE AS FOLLOWS:

Library	\$ 350,000
Men's Dormitory	275,000
Married Students' Housing	200,000
Physical Education Facilities	125,000
Additional Endowment	450,000
\$1,400,000	
Total, long-range development program	\$2,000,000

Founders Day -- March 11, 1964

Observance of the Seventy-Fifth Anniversary of Founders Day at Elon College March 11, 1964 (the exact date when seventy-five years ago the General Assembly of North Carolina chartered Elon College) centered in a challenge to the laity of the local church, the community, state, nation, and the world. It was declared that fulfilling the destiny of man is more than a response by the clergy. All men and women are involved.

Dr. Franklin H. Littell of Chicago Theological Seminary, convocation speaker for the occasion, declared we are all participants in dialogues which have shaped man's learning and destiny through the ages. Said he — man's present responsibilities are formed by honor of the past and hope for the future; and

that we are confronted by three dialogues of learning as involving men **in the world as citizens, in the college as scholars, and in the churches as Christians.** Dr. Littell told his listeners that they are obligated to listen to the opinions of others but they are not obligated to agree with them.

Dr. J. Earl Danieleley, President of Elon College, paid special tribute to three Elon faculty members — laymen all — who have borne the faithful witness of Christian higher education. Those honored were the late Professors N. F. Brannock and John W. Barney; and Professor A. L. Hook, who after more than fifty years, continues to serve the College as Dean of the Faculty and Professor of Physics.

Elon College the Image of Great Personalities

Seventy-five years ago today, the General Assembly of the State of North Carolina chartered Elon College. As one reads the history of the College, he is impressed with the vision and determination of the leaders of the church who established this institution of higher learning and who conceived the idea of a college which would be both church-related and Christian.

Throughout the history of Elon College there have been trustees who have given freely of their time, their energy, and their resources that the College might continue to grow and develop and to serve. Too many institutions make the mistake of taking these people for granted but their interest in the College, their loyalty, and their determination often meant the difference between giving up and going forward.

Many other groups have contributed to the success which has been achieved during these 75 years — the pastors and members of our churches; the citizens of Alamance County and surrounding area; the students who have been enrolled here; the alumni whose concern and participation have increased even as the number has increased ...but there is one other group I want to single out for special mention.

When you look at the literature which is being used in the Diamond Anniversary Fund campaign you will note our use of the motto: "Seventy-Five Years of Unselfish Devotion."

Obviously, this could apply to any of several different groups but it seems to me that it is most appropriately applied to the group which is most important in the life of the College — namely, the faculty.

President J. Earl Danieleley

In 1911 President Harper asked the question, "What then is the secret of the true greatness of a college?" and he answered his own question in these words, "It is the character of its teachers...the moral and religious atmosphere they create and with which they surround their pupils."

President David Starr Jordan of Leland Stanford referred to Garfield's conception of a college as a log with Mark Hopkins on one end of it and himself on the other. and then he said, "Even the log is not essential. The earnest teacher is all in all."

Throughout these 75 years Elon College has had her share of earnest teachers; of men and women who have given freely, unselfishly, of themselves in their efforts to be of assistance to the young learners who have come here seeking to find and to know the truth.

I have personally known each of the teachers during almost one-third of the history of the College — we have had many good teachers and some great teachers.

Today I want to pay tribute to all of these teachers, but as I do so permit me the personal privilege of saying a special word about some of the greatest who have been here during the history of the College and in whose classrooms I had the good fortune to be a student.

I refer to three men whose tenure here began when Ned Faucette Brannock became a member of the faculty in 1908; he was joined by one of his former students, Alonzo Lohr Hook, in 1914; and by another alumnus of the College, John Willis Barney, in 1924. Their combined service

on this faculty has already totaled 133 years.

During my formal educational experiences I had many teachers — some of them were good teachers, some of them were very good teachers, a few of them were great teachers. But when I look back, when I try to recount the most meaningful experiences which I had, I always return to these three. There was Professor Barney — whether he was diagramming sentences, leading his students in the study of the Canterbury Tales, teaching the adult Sunday School class in the local Church, or on the golf course, he was always the Christian gentleman — thorough in instruction, demanding always that a student do his work and do it well; and never too busy to lend an understanding ear and a helping hand. He earned the reputation of being a great teacher.

There was Dr. Brannock — known affectionately in earlier years as Uncle Ned, he served here for 50 years. He was a student, he was never unprepared. Although he could have taught his classes without as much as "cracking a book," he would never have done so — even for one day! He not only read the text and supplementary material he even worked the problems before going to class. During my student days he was the only teacher in the chemistry department here. When I went to be interviewed for admission to graduate school, the chairman of the chemistry department remarked that "if Dr. Brannock says you're ready for graduate school, that is good enough for us" — such was his reputation for standards. He was a good workman and he expected his students to work. He was a dedicated Christian man. I am indebted

to him for much of my own conception of the harmony between science and religion. He earned the reputation of being a great teacher.

And then there is Professor Hook — known to more alumni as Dean Hook because of the many years he served as dean of the College. It is no fault of his that I could not solve a problem in integral calculus today; or that my knowledge of navigation, or civil air regulations is less than it once was — these subjects he covered adequately in the classroom where I sat years ago. But these were not the important things I learned from him; here was a man of patience, understanding, sincere interest and concern for each student...not just for his learning but for his life! Here is a man whose activities have always been focused on others. Here is the example par excellence of what we mean by unselfish devotion. He has earned the reputation of being a great teacher.

These men, all of whom were my teachers and all of whom were later my colleagues on this faculty and all of whom taught while I served here as dean of the college and with all of whom I served as a member of the Board of Deacons of my church, these men have made a great and an important difference in Elon College. It is appropriate as we pay a tribute to great teachers to honor the memory of Professor Barney and Professor Brannock and to pay tribute to Professor Hook. Their contributions to Elon College have been invaluable and their influence on their students will last into eternity.

When Willis Sutton was superintendent of schools in Atlanta, Georgia, he wrote

the following paragraph entitled "Why I Became A Teacher."

"I shall never forget the difficult time I had in deciding what I was going to do in life. My father was a peculiar old man. He felt that everybody ought to know when he was fifteen years old. When I saw him picking the lovely blades of corn, I would say, 'I must be a farmer.' When I rode to town and saw the bridges, I would say, 'I have to be an architect or builder.' My uncle was a Baptist preacher and when I saw how much his congregation liked him, I said, 'I have just got to be a preacher.' I had another uncle for whom I was named, who was a country doctor. When I would ride around with him and see how he was adored, I would say, 'I just must be a doctor.'

Then I wanted above everything else to write a book. Oh, I had a thousand things I wanted to do; I couldn't decide. Before my graduation in June, father wrote me in April, 'You must decide before June.' He wrote me a letter 103 pages long. I have it yet. Then I took all the arguments for the seven things he said he thought I might be and wrote them down on a piece of cardboard, and tried to put them in parallel columns.

Then, being religious, I knelt down, with the shades drawn, and I tried to decide what I was going to be. I wanted to be a lawyer; I wanted to be a doctor; I wanted to be a preacher; I wanted to be a farmer; I wanted to be an architect; I wanted to write my book.

About that time the shade fluttered and the light came in and there seemed to

be a voice that said, 'Would you like to do them all?' I said, 'I would.' 'I can tell you how to do every one of them.' I said, 'How?'

'Just be a teacher. Some boy will write your book. It will be better than any book you ever thought of. Some girl will paint your picture, and another will give it veracity. Somebody else will be the doctor, and somebody else will be the lawyer. Just be a teacher.'

NATIONAL COLLEGE DAY

National College Day is Sunday, April 12th. On that day the Church Colleges of America will be remembered. We of the Southern Convention will remember Elon especially. Our College founded and maintained by and for the Church offers us a channel for relating knowledge to life on a campus where Christian character is emphasized, and where students and faculty are on a quest for truth. Remember Elon and all our Church Colleges as you worship and give.

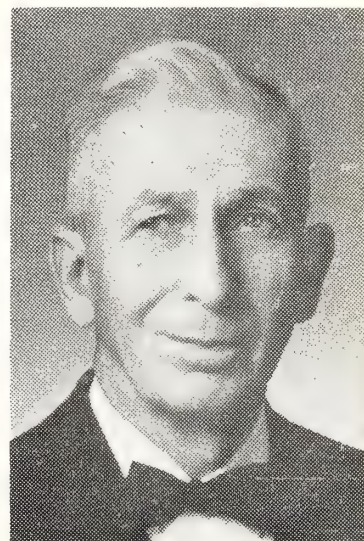
The new Church of the Oaks, Thousand Oaks, California, where Rev. Julius Rice is the pastor, moved into its building March 8. His newsletter says, "The call to worship was followed by the congregation joyfully singing "God of Grace and God of Glory," while processing into the Chapel led by the senior choir proudly wearing new robes. I don't believe I have ever heard a congregation sing more fervently and choirs render such inspiring music."



N. F. Brannock



J. W. Barney



A. L. Hook

Elon College In 1890



Elon's First Building

A description of the "Main Building," better known as the "Administration Building," was given by President Long in a report to the Convention in 1891, and his description is of interest:

"The building is three stories high, 129 feet long, and 57 feet from front to rear, with an octagonal front 25 feet in diameter, running up 104 feet. The outside is of pressed brick and presents an imposing appearance. On the first floor are 13 recitation and lecture rooms; and on the second floor a chapel 71 x 56 feet, which can be made 29 feet longer by means of folding doors when additional room is

needed; a reading room, an office and five music rooms; on the third floor are two society halls, a library, a museum and six dormitories (for male students); on the top of the tower is an observatory commanding an extensive view.

"The hallways are 12 feet wide, affording ample room to pass through the building. The chapel is entered by two broad stairways, making it of easy access, and affording ample means of escape in case of danger. Every room has a fireplace and a separate flue for a stove, should it be at any time desirable to use stoves. The chapel and society halls are provided with stoves. In the basement are two

rooms for furnaces in case it should be hereafter determined to heat the building by hot air or steam; and one room under the tower for flowers and evergreens

"Some of the rooms are 16 feet high; others 14 feet high; all well lighted and ventilated. The windows are large and provided with weights so they can be raised and lowered with ease. Transoms are over inside doors. It is hoped that other advantages and conveniences may be added soon in the way of electric lights, etc., thus making Elon College the joy and pride of our people, a great center of influence, a blessing to humanity and a glory to God."



The Chapel And Its Chandelier

The Chapel in the first building was the place for all general assemblies of the College. The Elon College Community Church organized in 1889 held its worship services there until 1924.

From THE CHRISTIAN SUN, March 26, 1891 appears the following interesting note

concerning the "first chandelier": (see it in the picture above).

"There was a collection taken one evening in the Chapel, six or eight dollars asked for, to buy some lamps. Instead of six dollars, upwards of eighty dollars have been raised, and besides eight wall lamps

and reflectors, we have two nice swinging lamps suspended on each of the speakers' desks and a beautiful chandelier that would grace any hall or a chapel, and from the chandelier hangs a plate on which is engraved these words: 'Presented by the students of Elon College '90 and '91'."

The Campus

When the first building was erected, the campus of Elon College was a forest. Those responsible for clearing the campus for the building in 1889 wrote:

"So far they have found thirty-three kinds of trees and vines growing. They are as follows: white, red, black, Spanish, pine, and post oaks, hickory, dogwood, pine (two kinds), cedar, holly, black and sweetgum, blackjack, Chinquepin, poplar, silver maple, elm, hackberry, wild grape, muscadine, persimmon, haw (two kinds), carvis, sassafras, mulberry, walnut, willow, ironwood, ash, and locust. We name these only to indicate to our readers the character of the forest, and to show its great variety."

April 7, 1964

"Just For Fun"

Rev. Bill Simmons

THINGS I LIKE ABOUT OUR CHURCHES: excellent sermons by our ministers, warmth and beauty in many of our churches, friendliness of our people, excellent choirs, large attendance at worship services, the many young people in the worship services, the large number of our churches using our United Church bulletins.

THINGS I WOULD LIKE TO CHANGE IN OUR CHURCHES: Ushers who will not smile and speak to visitors; choir members who whisper and chew gum during the worship service; ministers who begin their services late and do not let out on time; Sunday School teachers who have not prepared their lesson; people who stand outside and smoke and talk and come into the service after it has begun; women who wear large hats so those back of them cannot see the minister; deacons who do not know what to do while serving communion; people who will not greet a visitor; bulletins that are not neat; and church bulletin boards that are not up to date and attractive; ministers who pray too long and take too much time for announcements.

JUST FOR FUN I have mentioned just a few things I have observed working with our churches.

VIRGINIA MISSIONARIES URGE WITNESS HERE

Thirty-five Christian missionaries have addressed an appeal to other missionaries and to their churches, calling for a deeper involvement on their part in present developments in this country in the area of race relations.

The statement, which grew out of a recent all-day consultation of Christian missionaries which was convened in Richmond by Virginia Council on Human Relations, reads as follows:

Since the present-day missionary task of the church is world-wide and not limited to any geographical area, all missionaries are involved in making a Christian witness wherever they are. This is particularly true in the area of human relations. We are convinced that missionaries have an especial responsibility here for several reasons. First, many missionaries have lived in multi-racial societies or in the midst of people of other races, and as a result have insights to share with fellow Christians in the United States. Second, missionaries have wide contacts with churches in this country and usually travel extensively during furlough years. This gives them many opportunities for sharing their insights. Third, and perhaps most important, the effectiveness of our Christian witness abroad is curtailed by racial strife and discrimination in America.

We, the undersigned missionaries, therefore join in issuing the following call to our fellow missionaries across the church.

1. Let us renew our dedication in prayer that God will bless the efforts of all who are working for a society in which the Christian principles of human dignity and brotherhood are realized in every walk of life.

2. While we are on furlough let us keep informed of all developments in the area of race relations.

3. Let us find ways to encourage and participate in the social changes that are taking place.

4. As we travel in this country, let us be diligent in talking to others about the importance of good race relations to the world-wide evangelistic work of the church.

5. Let us urge our respective Boards to redouble their efforts to send out more Negro missionaries.

6. Let us express to our respective Boards our willingness to participate as a part of our work assignment in emergency measures that seek to deal with the present crisis.

Voluntary Service May Be For You

Did you know that the United Church of Christ has a program called "Voluntary Service"? And did you know that this program is open to anyone who is willing to give at least one year of voluntary Christian service, without financial remuneration? Many areas of need in the church, where help is greatly limited because of lack of funds to employ personnel, can be served by volunteers.

After a two-month training period at Pottstown, Pennsylvania, the volunteer is assigned for at least ten months to a project which seems to fit his personal talent, ability and interests. Homes for retarded persons — children's homes — homes for the aged — migrant work — inner city projects — and many more need the help that volunteers can give.

Persons who have graduated from high school, or are at least 18 years of age, are eligible. There is no upper age limit. There are service opportunities for mature persons in the middle age bracket as well as those that are more appealing to young people.

Applicants are expected to pay their own travel expenses to the Training Center. From then on, all expenses will be underwritten by the program budget. In addition, volunteers will be granted \$10 per month for incidentals. Interested persons may write for further information to Specialized Ministries, Division of Christian Education, United Church of Christ, Pottstown 2, Pennsylvania.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

TALAS-KAYSERI

Thriving commercial city of 102,795; large manufacturing center of Turkish carpets; related institutions: American School for Boys and Talas-Nute Medical Clinic.

April

- 12—**Mrs. Marion Hurlburt Brandon** was appointed to begin a five-year term in 1963 as a nurse at the Talas-Nute Clinic in Talas. She is the widow of Rev. Ralph A. Brandon and has previously done nursing work in Vermont.
- 13—**Miss Margaret Ann Burden** sailed in January 1963 for nursing service in the Near East Mission for a five-year term. After initial months spent in language study in Turkey, Miss Burden is working at the Talas-Nute Clinic. She has trained as obstetric nurse.
- 14—**Mr. and Mrs. Allan Lee Forsythe** were engaged in 1961 for a five-year term in Turkey. Mr. Forsythe teaches math in the American School for Boys at Talas where he is also in charge of the first year students' dormitory and conducts an adult English class in the nearby city of Kayseri. Mrs. Forsythe teaches English and music.
- 15—**Mr. Frederick Smith Jealous** was appointed in 1963 for a three year term as teacher of English in the American School for Boys at Talas.
- 16—**Mr. and Mrs. Robert Keller**, now under career appointment, are at Talas' Boys' School where Mr. Keller is principal and Mrs. Keller has devoted much of her teaching time to the preparatory English program and has helped in the library and with other extracurricular activities. Mr. Keller is particularly interested in counseling and guidance and hopes to put his training into practice by beginning a much needed counseling program for the students.
- 17—**Mr. Lawrence William Manglitz** has been teaching English at the Boys' School in Talas for three years. He was an English major and a speech minor in college and was also interested in drama, writing and literature.
- 18—**Mr. Alan Ritchie McCain** is an associate missionary serving for three years as a teacher of English at the Talas Boys' School. He is interested in newspaper writing and dramatics. He had one year at Chicago Theological Seminary before going to Turkey.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23583)

"Big Sky To Big City"

Four young people from Montana were asked by the **Herald** to describe the month they spent last summer working in the Chicago inner city. Their remarkable reports reveal the significance of the experience not only for them and the 14 other young people, but also for the children and parents they served. (1) "We Loved the Unloved." By Louise Gronhovd:

For a month last summer, 18 Montana young people, high school seniors to college seniors, and two ministers went from our "big sky country" to three church communities in the inner city of Chicago. There we taught vacation camps for another two weeks. In addition to this we called in homes, participated in study groups and youth meetings.

Our big sky country is appropriately named. Each of our group — whether from mountain area, rolling hills or prairie — lives where the sky is visible and the air is fresh and clear. We come from modest but physically comfortable homes where we have known the love of family and friends. In our nearness to natural beauty and in our association with neighbors and friends in our relatively small communities, we have felt close to God.

Picture the contrast for us to come from such surroundings to live in a building where the view from the window was of another building — and even that view was cross-hatched by fire escapes: Imagine, at 11:30 p.m., getting our first view of the room in which we were to live for a month. In my roommate's and my room there was one, and only one, piece of furniture — a bed. There was neither shade nor curtain on the window that looked directly into a neighboring apartment.

Some of the mothers whom we visited sewed and kept their children looking quite attractive. Other youngsters were very shabbily dressed. Some brought astoundingly large lunches to day camp, but we discovered that others had gone without food for a day or two.

Almost all of them were deprived of love. An hour before the time for vacation church school classes to begin, the

children pounded on the doors. Whenever any of the staff appeared, the youngsters would pounce on them hugging and clinging until told they must let go. When we got to know their backgrounds, we could understand.

Most of them were from fatherless homes. In some cases the mother wasn't married and the children had different fathers.

In other homes the father may have simply walked out on the family or he might be serving a jail sentence. But, in many instances, this did not prevent the family from increasing in size. Some children simply knew no father. Others made an effort to communicate with him, as shown by these portions from a letter one little boy typed to his father on the latter's birthday:

How are you Father will you come to see me How are you doing Father I like you very much Father I no you are a nice man Father where do you live Father I word like to see you Father can you come to see us Father I wont cry ... I have a nice Father and a good one I have not seen for a long time... you need help Father Yes Father come Father I like you I will help you Father ok Father yes or no

There was 5-year-old Susie of whom we were so fond. She had to sneak away from

home to come to the "forbidden" Bible school classes. One day she came with a black eye; she non-chalantly explained that her mother hit her with a shoe. In many instances, the youngsters were turned out-of-doors first thing in the morning to look after themselves all day. Nobody cared if they were clean or properly fed or got into mischief.

We like to feel that we made the sky a little bigger for these children with the love and attention we were able to provide.

We like to believe that we gave some meaning to the teaching of a loving God and Father, since we had to delete from our lesson materials all mention of home or earthly mother and father.

We like to think we made the sky a little larger for the 13-year-old boy who was a street-gang leader. He told us that he had never had as good a time in his life as he did at day camp.

How ever much or little influence we had on these children's lives, they broadened our big sky too. Meeting daily such totally different life situations, receiving love from and giving love to these love-starved children opened our hearts and minds as they had never been opened before. Never again can we be complacent in our comfortable lives under our big, blue, open sky.

From **United Church Herald**

Your Church And Its Curriculum

Richard N. Rinker

A great deal of personal testimony has been coming in to the Southern Convention Office from churches making use of the United Church Curriculum. In a large proportion of the cases it is good, excellent in fact. Those involved in its resources are finding new insights and discovering greater response than they have ever before experienced.

There remain churches unwilling to make use of these tools for one reason or another. And there have been a few churches who have made superficial attempts to try it without adequate preparation and under the influence of pre-judgments... their experiences have been very unfortunate.

Without sound preparation, willingness to work by teachers and leaders, fair appraisal of contents and purposes, and intelligent use of the resources provided, this new tool will not work effectively. Neither will an electric tool operate without power or in the hands of someone inadequately prepared for its use. In fact, harm can be done.

The vast majority of the churches across the country, more than 5000 of them using the United Church Curriculum in whole or in part, testify to the power and high potential of this tool. It is my sincere prayer that more of our churches will avail themselves of this tool, overcoming shallow objections with serious study of their own purposes and the purposes of the curriculum.



East Domitory

"The new dormitory (East, so called in later years) for the young ladies was thrown open for occupancy last week, and they are all now rejoicing in their new quarters. This is a large, elegant, three story brick building with dining room and cuisine apartment attached. Dr. Long (W. S.) and Mr. Holleman (S. A.) with their families live in this building. Professor and Mrs. Newman now occupy the Williamson Building and have six girls boarding with them." (from **The Christian Sun**, December 18, 1890)

The Faculty Of 1890

The immortal seven who made up Elon's first faculty had to be versatile, talented, and sacrificial. What they lacked in facilities, equipment, and finances, they made up for in resourcefulness, dedication, and in personal interest in their pupils. Here is the list:

REVEREND WILLIAM S. LONG, A.M., D.D., President; Professor Biblical Instruction and Natural Science; **REVEREND J. U. NEWMAN**, A.B., M.A., PH.D., D.D., Professor of Greek and Mathematics; **REVEREND J. O. ATKINSON**, A.B., A.M. (later D.D.), Professor Latin, Mental and Moral Science; **EMMETT L. MOFFITT**, A.B., A.M. (later L.L.D.), Professor of English, German, French, and Political Science; **S. A. HOLLEMAN**, Principal of the Academic Department; **MISS BERTA MORING** (later Mrs. J. M. Roberts), Principal of the Art Department; **MISS LENA BEALE** (later Mrs. W. G. Farrar), Head of the Music Department.



E. L. Moffitt



Lena Beale Farrar



J. O. Atkinson



Berta Moring Roberts



W. S. Long



J. U. Newman



S. A. Holleman

DR. WILLIAM SAMUEL LONG FOUNDER AND FIRST PRESIDENT OF ELON COLLEGE

(October 22, 1839-August 3, 1924)

On this 75th Anniversary of Elon College's charter — it seems most appropriate that special honor should go to Dr. William Samuel Long who, perhaps more than any other single individual, was responsible for the founding of Elon College. Let us allow Dr. William Allen Harper, the fourth president of Elon and the College's first alumnus to serve as president of the College, to speak for us:

"Dr. Long was the educational prophet of his native county and of his denomination. There were persons of educational vision and conviction in Alamance County, North Carolina, and in the Christian Church long before Dr. Long, and several attempts were made to found an educational institution of higher learning in Alamance County prior to his assuming the role of leadership in the dire days following the Civil War. These attempts were more or less temporary and sporadic. When William Samuel Long took charge of Graham Normal College, a new day dawned for higher education in his county and Church. Graham Normal College came to full flower when Elon opened her doors on September 2, 1890. The man who dreamed Elon College before there was an Elon and who made his dream a reality could be no ordinary man. Great soul qualities always signalize the spiritual outfit of such leaders. In these great qualities, Dr. Long was a marked man.

"Among these qualities that made Dr. Long an initiator of great enterprises, I would place first **faith**. With Dr. Long, **faith** was a trinity — **faith in God, faith in his**

fellowman, and faith in himself as the servant of both, to do what he conceived to be his duty. The fountain source of his life achieved was his unfaltering faith. It made him a creative genius.

"He was equally distinguished by unconditional consecration to any cause which he espoused... There was no compromise, no willingness to substitute or adopt half-way measures in his makeup... Those who had obstinately opposed his efforts applauded his achievement. He never undertook a mean or unworthy enterprise. Churches, schools, college, orphanages — these were the objectives of his quest, enterprises that challenged men's hearts and called for sacrifice.

"His energy, too, knew no abating. He never tired in a good cause. His spirit of **undaunted faith, of invincible consecration, of terrific energy** well spent, we veritably believe characterizes Elon and will continue to characterize it in the years that are to come. His spirit is stamped on the college he founded. His spirit is incarnate there.

"I recall three incidents, that will not die, of his devotion to Elon and of the faith and hope and love he cherished for the college he conceived and to which his sacrifice and devotion gave birth and being and assured success.

"On the day of the great fire — January 18, 1923 — when the Administration Building of Elon had gone up in smoke, the building he had in 1889 erected, with a cost to his soul and which no man can

compute, I called Dr. Long over long-distance and broke to him the sad news. My own heart ached as I talked with him. 'I am deeply grieved,' he said, 'to learn of this misfortune; but don't be discouraged. Elon has more friends today than in 1889. They will build our college back on a higher scale.' I hung up the receiver with a quickened hope.

"Six days later the trustees met in a small room of East Dormitory. The landscape was capped with snow and sleet, all save the smoldering ruins of the Administration Building, which yet slowly burned and which were in plain view of the room in which we were to meet. I called on Dr. Long for the opening prayer. He thanked God for the friends who had made the old building possible, for the men and women whom it had aided in their life preparation, and for the brighter day that lay ahead. He besought that God would raise up great hearts to make the College an even better servant of the spiritual life. He had hardly ceased praying when the telephone rang. It was a long distance call from a layman in a neighboring state who said: 'Tell the trustees to pitch their building program on a scale worthy of the College and of the cause of Christian education in our Church.'

"'I knew it would be so,' was Dr. Long's simple comment. He went home, and in a few days I received a letter from him that set the hearts of a host to examining themselves to know their duty in the hour of Elon's crisis. He wrote that he was

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"The Dream That Became Elon"

Wm. T. Scott

The dream that became Elon College goes back to a little log building with a brick floor located at what is now Providence Christian Church, Graham, Alamance County, North Carolina. This building provided a community meeting place, housing a literary society, a school, and a church, where many of the associates of James O'Kelly preached and taught. Here many of the pioneer citizens of Alamance County attended school. No one knows how old this little school house was, but Christian Church ministers were conducting services and a school there as early as 1794.

Nearby was Junto Academy, near Mt. Zion Christian Church, Orange County, North Carolina where a Christian Church Elder, Daniel W. Kerr, was conducting a classical academy as early as 1838, when Junto Academy was chartered by the General Assembly of North Carolina.

As early as 1840 Elder John R. Holt was conducting a school in Graham which, in 1851, was to become Graham Institute, sponsored by the North Carolina and Virginia and Eastern Virginia Christian Conferences. Chartered by the General Assembly of North Carolina in 1851, Graham Institute officially opened its doors to students on January 8, 1852, with Elder John R. Holt, Principal. In 1858 the Southern Christian Association — forerunner to the Southern Christian Convention—became the sponsor of Graham Institute, and in 1859 the Legislature of North Carolina amended the Institute's charter, and it became Graham College, a coeducational institution, whose first president was Professor W. H. Doherty, late of Antioch College, Yellow Springs, Ohio. Graham College continued to prosper until the Civil War, when it ran into financial difficulty. The property was sold in 1863 to Henry J. B. Clark of New Bern for \$4,200, who later sold it to Mrs. Mary Harden. The proceeds were used to pay creditors and the remaining money was invested in Confederate Bonds. From 1863 until 1869 this property was used as a tobacco warehouse or factory.

In 1865 Reverend William S. Long, a product of Graham Institute and Graham College, opened a school for girls in Graham, and in 1869 he purchased the old Graham College property. Here he moved his school to this property and named it "Graham High School." In 1871 a brother, the Reverend Daniel Albright Long, joined him in this venture, and the Legislature of North Carolina chartered "Graham High School" on March 3, 1875. On March 5, 1881, the Legislature amended the charter

by changing the name of "Graham High School" to "Graham Normal College." The Long brothers continued to operate the Graham Normal College, a coeducational institution, until 1883, when D. A. Long became President of Antioch College, Yellow Springs, Ohio. W. S. Long again became the head of Graham Normal College. This institution continued to operate under his leadership and was an approved institution of the Christian Church. The General Convention of the Christian Church, South (Southern Christian Convention) through its Committee on Schools and Colleges on June 10, 1887 leased the Graham Normal College property and in September of that year reopened Graham College, with W. S. Long, President; Professor J. U. Newman, Dean; and Professors S. A. Holleman, H. J. Stockard and others as faculty members. Thus, in 1887 "Graham College" again became a college of the Southern Christians.

The General Convention of the Christian Church, South, meeting in extra-ordinary session September 11-14, 1888 at Providence Church, Graham, North Carolina, approved the action of their Committee on Schools and Colleges and made provisions for establishing the college on a permanent basis. A Provisional Board was appointed and empowered to proceed with locating a site for the college, raise funds, and to erect necessary buildings. In the meantime they continued to operate Graham College in the leased Graham Normal College building, until September 1890. After receiving bids from Graham, Burlington, Greensboro, and other points, the Provisional Board located the new college on a twenty-five acre campus dominated by massive oak trees, at "Mill Point," North Carolina, a station on the North Carolina Railroad four miles west of Burlington. The College was named "Elon" from the Hebrew meaning oak, or strength. The post office and town were renamed "Elon College," and on September 2, 1890, Elon College opened its doors on its new campus, with the Reverend W. S. Long, President; Professor J. U. Newman, Dean; and six other faculty members—Professors J. O. Atkinson, E. L. Moffitt, S. A. Holleman, Misses Lena Beale, Alberta Moring, and Bessie Moring. Seventy-six students were enrolled the first day and one hundred and five during the first academic year.

Suffolk Collegiate Institute, established by the Eastern Virginia Christian Conference and largely under the leadership of Reverend William B. Wellons, was a co-educational institution that opened January

8, 1872 and continued to operate until about 1897. It enrolled many potential leaders of the Christian Church and contributed much to the climate that caused the founding of Elon College. In 1886 a theological department was added to the institute by the action of the Southern Convention, with Reverend W. W. Staley as teacher.

Elon has had six presidents, beginning with DR. WILLIAM SAMUAL LONG, who served from 1889 to 1893, Elon's founder and nurtured the College from its infancy.

The second president was DR. WILLIAM WESLEY STALEY, under whose administration the debts incurred in the founding of the College were completely liquidated. He was a sagacious administrator, learned in theology, convincing in his preaching, faithful in pastoral service, and impartial in judgment. He served 1893-1905 as non-resident President without salary.

DR. EMMETT LEONIDAS MOFFITT was a member of the College's original faculty. Under his presidency, 1905-1911, West Dormitory and the Power House were built. Electric lights and central heating were installed. He was a successful businessman and a Christian gentleman whose scholarship, integrity, and devotion were freely given to Elon.

DR. WILLIAM ALLEN HARPER, first Elon alumnus to serve as President, was a brilliant scholar and one of the great teachers of his day. He served as President for twenty years. It was during his administration that North Dormitory, Ladies Hall and Young Men's Club were built. It was under his influence, insight, and direction that the College was rebuilt following the destructive fire of 1923. Five modern fire-proof buildings stand today as a monument to his vision and ability.

DR. LEON EDGAR SMITH, well-trained, successful pastor, and denomination official was Elon's fifth President, serving twenty-six years, 1931-1957. Becoming President in the depth of the "depression," he led the College out of a period of financial difficulty. Under his leadership, endowment funds were substantially increased, and many buildings were erected, including a new and modern Power Plant, Memorial Gymnasium, McEwen Dining Hall, Virginia Hall, Carolina Hall, and other facilities. Another dormitory for young men, initiated under Dr. Smith's administration, but completed under Dr. Danieley's administration was named Leon Edgar Smith Hall.

DR. JAMES EARL DANIELEY in 1957 became Elon's sixth President. An Elon alumnus, he is a prominent layman in the

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Elon 1912 – 1923



Elon 1924 – 1948



What Use Is A Dollar?

William N. Tuttle

Nickels aren't much use any more. I can remember when one would buy a cup of coffee or a New York Sunday Times or a ride on the subway. Now they are only good for chewing gum and life savers.

But have you considered the dollar? Once it would buy a five course dinner or a gallery seat at the Metropolitan Opera House or even a fairly good shirt. Now it will not pay for enough groceries to be worth taking home or get you into a good movie. The new bills are not even good for a silver dollar at the U. S. Treasury. For that matter the old ones weren't either except five days a week between the hours of 9:00 a.m. and 4:00 p.m. I tried it once at 4:30 and the man told me to come back in the morning. It is still about right for the tip after a good dinner for four people and occasionally for making change, although most times I seem to get back only some silver from a five dollar bill.

There really remains only one thing to do with a dollar bill. For twenty years or more it has been considered the respectable amount to put into the loose offering at church. If you examine treasurer's reports from many churches, you will find that while receipts from pledges have gone away up these from loose offerings have stayed about the same. Visitors and non-pledgers are still putting in their dollar bills — one dollar for a single man or for a man and his wife or for a whole family.

I'll have to confess that when I visit another church I still drop a dollar in the offering plate although my income is a lot more than it was when I started that habit. I think dollar bills should be abolished.

How about you?

—Florida United Church News

Science Aids Religious Study

Mainz, Germany, witnessed the emergence of the first modern industrial genius: Johann Gutenberg with his printing of the Bible from movable type. This invention made widespread theological study possible in its rapid recording of ancient manuscript texts in multiple copies. Much more recently, the application of the computer to Biblical indexing has produced a valuable tool for Biblical study with a phenomenal saving in production time. The Concordance to the Revised Standard Version of the Bible was readied in a little more than two years at the Remington Rand Center in New York. Its immediate predecessor in scope, Strong's Concordance

to the Authorized, King James Version of the Bible, published in 1894, required 30 years of hand indexing!

A complete index to all the works of St. Thomas Aquinas (The Summa Theologica with 13-million words) currently is under way in Italy. By hand, it is estimated that the project would require the labors of 50 scholars over 40 years to complete. A computing machine utilizing 1,600,000 punched cards will require about

a year! A similar project for the study of the Dead Sea Scrolls has been launched using cards punched from right to left as the text of the Scrolls is written (conventional punching is from left to right).

Measurement of the remaining amount of minute radio-activity originally present against a scale of its predictable decay is making possible the rapid and accurate dating of ancient manuscripts. The proton

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Asheboro Congregational Christian Church

Spring Session of

The Western North Carolina Conference of Congregational Christian Churches

(An Acting Conference of the United Church of Christ)

Thursday, April 16, 1964

Program

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|------------|--|
| 9:30 A.M. | Registration and Friendly Greetings |
| 10:00 A.M. | Call to Order by the President, J. Avery Brown.
Worship Service, led by Mack Welch. |
| 10:20 A.M. | Roll call of Churches and Ministers
Recognition of Visitors. |
| 10:45 A.M. | Discussion on Church Problems Relating to the United Church of Christ. |
| 11:30 A.M. | Summation of previous discussion on the United Church of Christ, Dr. F. C. Lester. |
| 11:45 A.M. | The Elon College Story |
| 12:15 P.M. | Luncheon Recess |
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- | | |
|-----------|--|
| 1:15 P.M. | Conference Committee Meetings |
| 1:30 P.M. | Conference reconvenes
Hymn and Prayer |
| 1:35 P.M. | Moonelon Summer Program, Richard Rinker |
| 1:50 P.M. | The World Mission of the Church
Rev. Mr. and Mrs. Richard Jackson |
| 3:00 P.M. | Business of the Conference |
| 3:10 P.M. | Children's Home Program |
| 3:30 P.M. | Adjourn |

Elon Continues To Serve

FACULTY SALARIES

Within the last decade faculty salaries have been increased by approximately 64 per cent. In 1954, the mean salary of a faculty member of Elon College was \$3,757. In 1963 it was \$6,174. This is about on par with colleges of comparable size in North Carolina, below the range of larger institutions, and not commensurate with the education of an Elon faculty member or the importance of the profession which he represents.

In its appraisal of Elon College, the Visiting Committee of the Southern Association of Colleges and Schools, accrediting body for the Southern region, said of the faculty, "Their dedication to teaching is commendable. The Visiting Committee has been impressed with the dedication of the faculty to the institution and to learning."

In order to retain its present superior faculty Elon College must take the necessary steps to increase faculty salaries. This still remains a major concern of the College, for teaching is the main effort of a liberal arts college.

COURSES OF STUDY

In addition to offering a broad general education, Elon College offers professional training for teachers and pre-professional training for careers in medicine, dentistry, law, ministry, engineering and nursing. Also available are one-year and two-year courses in business education.

Students may select a major from one of the following departments: Biology, Business Administration, Business Education, Chemistry, Elementary Education, English, French, History, Home Economics, Mathematics, Music, Philosophy, Physical Education, Physics, Religion, Religious Education, Social Science and Spanish.

For more than two years now the College had the N. M. A. curriculum study updating and upgrading the curricular offerings. Many of these changes are already in effect. It is felt that the quality of the instructional program is being improved through this curriculum study.

The Past Is Prologue

Elon College has had an outstanding record of service throughout her history. Those who have come here for their educational experiences have found intellectual, cultural, social and spiritual influences which have helped them to grow into mature, responsible, and productive citizens. On the Seventy-Fifth Anniversary the College can look back at its record with pride and satisfaction because of a job well done.

What of the future? There are those who say that at least 500 privately-supported and church-related colleges will close their doors within the next decade because of financial difficulties. They say that with the increasing cost of attending college, with the growth of publicly-supported education, and with the increasing secularization of our society we will witness a decline in concern and interest in the church-related college.

This may be true of some denominations. This may be true to some colleges. But I cannot believe that our churches which have enjoyed such a close relationship with Elon College through the years will lose interest in its program or its future. The relationship which has existed has been deeply meaningful and mutually beneficial and I am confident that it will continue.

Another factor must be considered. Elon College is an institution of quality. It is

rendering outstanding service. Neither the church nor this area can afford to see the program at the College suffer because of lack of financial resources. A number of colleges may be caught in the economic squeeze but I am confident that the good institutions will not only survive...they will grow and develop into even better institutions.

The past has been good...I believe that the future will be great!

J. Earl Danieley, President

WELCOME

"Hail guest, we ask not what thou art;
If friend, we greet thee, hand and heart,
If stranger, such no longer be;
If foe, our love shall conquer thee."

This old Welch door verse is not carved upon the doors of our Sanctuary — but carved upon the doors of our hearts. If you are a visitor today, then please accept them as our personal welcome and invitation to enter into the very heart of our fellowship, our worship, our Church family.

—Christian Temple, Norfolk

ENROLLMENT STATISTICS

This year's fall enrollment was 1,248 students, of whom 827 were men and 421 women.

Of the total enrollment, 1,017 students were enrolled in day classes while the evening classes had a registration of 231.

Fifty-eight per cent of the daytime students were campus residents.

Twenty-six states, the District of Columbia and two foreign countries were represented in the student body. North Carolina led all states with 649 students, representing 52 counties. Virginia was second with 168 or 17 per cent of the out-of-state total. Connecticut, Maryland and New Jersey were represented by more than twenty students each.

Twenty-two church denominations were represented on the Elon campus. The Baptists comprised the largest group with 235 students; 219 were Methodist; 194 were from the United Church of Christ; 133 were Presbyterian; 58 were Episcopalian; 47 were Catholic; and 29 were Lutheran. Fifteen other denominations were represented.

EXPENSES AND FINANCIAL AID

The cost of attending Elon College is reasonable. A resident student's tuition and board for two semesters, which compose the scholastic year, amounts to \$1,145.00. Included in this comprehensive figure is the cost of registration, use of the library, recreational facilities, student publications, health services, post office box, laboratory fees, and twelve to sixteen semester hours of work, including each semester period.

The College reputation is reflected in the caliber of its students. Elon College, through its scholarship and self-help program, seeks to attract gifted young men and young women who have the intelligence potential to meet the College's academic standards. In addition to the scholarship and self-help program for aiding worthy students, there are several loan funds at the College. Included in the plans for the development of Elon College is the broadening of the financial aid program in order that more worthy students may be given financial aid.

Christians Face Family Tensions

Background Scripture: Matthew 10:34-39; Ephesians 5:21-6:4.

Devotional Reading: I John 4:7-12.

Memory Selection: **Be subject one to another out of reverence to Christ.**

Ephesians 5:21. (RSV)

The home is a pretty good "testing ground" for Christianity. Unless Christianity works here, it is not likely to work anywhere. If it works here, it can work anywhere. Indeed, in a way, it is harder to be a real Christian in the home than anywhere else. For there are many tensions and tests in the home that make it extremely hard to be a Christian in deed and in truth.

If one doubts the above statement, let him look at the divorce statistics. There are, of course, many reasons and grounds for divorce. And many Christian people are involved in divorce. But most divorces are due to the fact that husband and wife have not been able to resolve their differences or to relieve their tensions. And more. Even in many homes which would not consider divorce, there are tensions and strains and practical civil war. Husbands and wives, parents and children live at sixes and sevens with each other. There is much unhappiness in many homes. The modern home needs the help of Christ desperately.

Because all this is true, it was inevitable that when Paul left the doctrinal part of his letter to the Ephesians and turned to the practical aspects of the Christian life, he should discuss the home. Today's lesson considers just that.

PAUL'S GROWTH IN THOUGHT ABOUT THE HOME

In some of his earlier writings Paul seems to discount marriage. He has been quoted as being indifferent to it. It must be remembered, however, that when Paul wrote some of his earlier letters, he was expecting the immediate return of Christ, and therefore men and women should be concentrating on using the short time which remained in preparing for the coming of their Lord. But by the time he wrote Ephesians he realized that he and other people were living in a more or less permanent situation, and not in a temporary situation at the end of the world. It is here that we find Paul's true teaching on marriage — **that Christian marriage is the most precious relationship in life, finding a parallel in the relationship between Christ and the Church!**

PAUL'S TEACHING ABOUT THE HOME RELATIONSHIPS

When Paul writes that "the husband is the head of the wife" he is not asserting that the husband is "boss." For he adds "even as Christ is the head of the Church." When he adds "let the wife be in subjection to their own husbands in every thing, he conditions it by saying "therefore

as the church is subject unto Christ." Marriage is a real partnership, involving a physical and spiritual union between husband and wife. Love is the foundation of Christian marriage.

"Husbands love your wives, even as Christ loved the Church and gave himself for it." The love of husband for his wife is a **Sacrificial LOVE**. It is not a tyrannical love, but a sacrificial love, a love ready to make any sacrifice for her good. It is a **Purifying Love**. Any love which drags a person down is a false love. And love which coarsens instead of refining character is a false love. Real love is a purifying and cleansing love. It is a **Caring Love**. The husband who looks upon his wife simply as a housekeeper, as one who cooks his meals, washes his clothes, cleans his house, takes care of the children is looking at her in the wrong way and treating her in the wrong spirit. He is to love and **cherish her**. And finally it is, or should be an **Unbreakable Love**. "Until death do us part" is the way the wedding ceremony has it. A man should no more think of separating from his wife than he would think of tearing his own body apart. The folks who change wives — and husbands — as they change their clothes do violence to their marriage vows. Marriage should be "for keeps." And the love of Christ can be the best adhesive in the marriage bond. And of course all this applies to the wife. Love and loyalty are the basis for a wholesome home life and for happiness.

Paul has something to say about the relationship between parents and children. Children are to **OBEY** their parents in the Lord. Parents should **expect it** and children should **give it**. Unless a child learns to respect authority and obey it in the home,

WE HAVE ALLIES

Stanley U. North

We are not alone. We have allies. Our sister Protestant denominations are likewise concerned for the extension of Christ's kingdom. The dimensions of the problem with which we are faced are such that a solution has no chance of success except by genuine cooperation. If a sectarian spirit is to issue in an over-churching of the new communities, that continue to spring up throughout this conference, Protestantism may prosper numerically, but it will hardly commend itself to self-respecting people who resent the economic waste, but, what is more important the denial of Christian brotherhood.

he is not likely to learn it anywhere else. Some one recently said that there is as much authority in the home as ever, but now the children have it. Another wag said that a parent must never strike a child except in self defense! Every child should receive discipline. And strangely enough children really want discipline.

Children are to **HONOR** their parents. This is the only commandment with a promise attached to it. And honor as Paul uses the word means respect, obedience, the desire to please, to spare parents pain, to reflect credit upon their name.

But if children are to obey and honor their parents, the parents have a responsibility to their children. Barclay translates the verse "Fathers do not move your children to anger, but bring them up in the discipline and admonition of the Lord." There may be a point in his use of the word "fathers" instead of mothers. Mothers have a kind of divine patience but fathers are more likely to be impatient. Dad has a way of forgetting. He may forget that times and things have changed. When a mother said to her little girl "I was never allowed to do that when I was your age" the little girl answered, "But you must remember, mother, that you were **then** and I am **now**." Then too, dad can exercise control in such a way as to insult the child and even to reflect discredit upon the upbringing of the child. Children must be trusted, they cannot always be tied to mother's apron strings. Parents must express confidence in their children. And finally, parents can use encouragement liberally and effectively. Martin Luther used to say "Spare the rod and spoil the child is true and good; but it is well to keep an apple by the rod to give the child when he has done well."

SUNDAY SCHOOL LESSON

APRIL 19, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Vacation Gifts Are Appreciated

Dear Friends:

This morning (March 31st) all of our girls and boys are back in school after their Easter week-end vacation. Many of the children spent the Easter holidays either with relatives, friends, or sponsors. There were several older children who remained here over the holiday period; they, too, had a most enjoyable time. Since there were only a few of them left, they were given special privileges which they ordinarily do not have when they are all here. This helped the ones on campus to have an enjoyable Easter week-end, as well as those who were away visiting.

We want to express to all those who helped us with clothing our deep appreciation for their contributions. Many of those sponsoring boys and girls either sent clothing, or money to purchase clothing, or they came and took the children shopping. We are certainly most grateful for such help at this season of the year.

We still have clothing needs for some of our boys and girls, and therefore we are hoping there are others who will want to help with additional clothes which we need as warmer weather arrives.

Increasingly sponsors are sending money and children and young people are allowed to do their own shopping under adult supervision. We have found that this is very helpful in several ways. For one thing, the child is very careful of how he or she spends the money. We have been most pleased with the economical way in which these children purchase their clothing when they do their own purchasing. Also the clothing can be much more useful, many times, because they make the selections according to their likes and dislikes. Also they are careful to buy that which they absolutely need. We have been most pleased with this development.

As our boys and girls travel about for these vacation periods we find many times we do not have enough luggage for their use, especially when practically all of them leave at one time. Should you happen to

have any suit-cases that are no longer of use to you, we would be most grateful if you would send them to us. Used suit-cases could serve a real purpose for us at vacation time. We would be most appreciative of any help you might give us in this respect. If you are at a distance from us and should have such luggage, you might send it by parcel post by just using an ordinary shipping tag.

Today here at our Home for Children the weather is very cold. We are hoping that our early vegetables which are al-

ready in the ground did not freeze. Even if the weather indicates everything but spring, our maintenance and farm manager is in the process of preparing the ground for planting within the next several days. We had hoped to have considerably more seed in the ground by this time, but the weather has not allowed the planting.

Our truck patch farming is a very important part of our program, both in supplying us with items of food and giving the boys and girls an opportunity to share in this responsibility.

REPORT FOR MARCH 30, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 88.00
Western North Carolina Conference	27.00
North Carolina and Virginia Conference	2.00
Total	\$ 117.00

SPECIAL OFFERINGS

Ladies Benevolent Society, First Church of Marlboro, Congregational, Marlboro, Mass.	10.00
Sr. Women's Fellowship, Shelton Memorial Church, Portsmouth, Virginia	10.00
Miss Ethel Friddle, Greensboro, N. C.	25.00
Women's Fellowship, Auburn Christian Church, Rt. 2, Raleigh	5.00
Women's Fellowship, First Congregational Christian Church, Burlington, N. C.	12.00
Mrs. Iris L. Holt McEwen, Burlington, N. C.	200.00
New Hope Christian Church, Roanoke, Alabama	10.00
Senior Class, Pleasant Ridge Church, RFD 1, Asheboro, N. C.	10.00
Mrs. H. E. McPherson, Avondale Estates, Georgia	10.00
The Women's Association, Bethlehem Federated Church, Bethlehem, Conn.	15.00
Susan Babcock Circle, Second Congregational Church, Attleboro, Mass.	50.00
Mr. and Mrs. B. E. Pierce, Virginia Beach, Virginia	50.00
Women's League, First Church of Christ, Glastonbury, Conn.	10.00
Miss Augusta M. Rhinehart, Lineville, Virginia	10.00
Gattis Carden, Burlington, N. C.	1.00
Society of Church Workers, Ivoryton, Conn.	10.00
Suffolk Christian Church, Suffolk, Virginia	15.00
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00

Memorial Gifts:

In Memory of Mrs. Molly Savage	
In Memory of Mrs. Edith Carroll Brown (2 Memorials)	
In Memory of Mrs. Wm. Levi Burke, Sr. (7 Memorials)	
In Memory of Miss Jean Kernodle	
In Memory of Mr. T. R. Humphrey	
In Memory of Mr. V. W. Strickland	
In Memory of Mr. Archie H. Maness	
Total Memorial Gifts	82.00
Special Gifts	4.80

Total	\$ 549.80
Total For The Week	\$ 666.80

Rev. Thomas D. Sutton has given his resignation to Leaksville, Mt. Lebanon and Newport United Church of Christ of the Valley Central Conference to become effective the last of April to enable him to become the pastor of Antioch and Mt. Carmel Churches of the Eastern Virginia Conference. Mr. Sutton will begin his new work the first of May, 1964.

Mr. and Mrs. Sutton's new residence will be in the Mt. Carmel's parsonage, Walters, Virginia.

Varied Activities At Albemarle

On February 1, the Rev. J. Everette Neese began his third year as our minister at Albemarle. The church has been strengthened numerically, financially and spiritually during his ministry with us. Both Mr. Neese and his wife have been a great asset to our church.

The World Day of Prayer Service for the city of Albemarle was held in our church this year. Eight churches of Albemarle were represented on the program.

Youth Sunday, February 2, the young people taught all the classes throughout the Sunday school. In addition, they shared in the morning worship service. Wayne Harkey, president of the Pilgrim Fellowship, led the service and gave the Call to Worship and Invocation. Butch Barringer led the Responsive Reading, Wanda Holt read the Scripture lesson and Jimmy Neese gave the morning prayer. The Young People's Choir, under the direction of Mrs. Micky Thompson, presented the anthem. Our minister, Mr. Neese,

spoke to the young people on the subject "The Choice of the Soul."

The Young People under the leadership of one of their Sunday school teachers, Mrs. Robert Sells, are meeting each Wednesday evening during Lent for study and meditation. Both the Senior and Junior Pilgrim Fellowships won the attendance cup at the last W.N.C. P.F. Rally. This was the second time they have won the cups in six months.

During the month of March our morning worship services are being broadcast over radio station WZKY. During the week of March 15, our minister conducted Daily Devotions, at 10:30 each morning, over radio station WABZ.

Our minister is holding a Pastor's Class in church membership each Sunday during the Lenten season and members will be received into the church on Palm Sunday. Beginning Palm Sunday evening, Holy Week Services will be held with Mr. Neese bringing the messages. These will close

with a Maundy Thursday Service of Holy Communion. On Friday, from 12 to 3 p.m. a Union Good Friday Service will be held for the churches of Albemarle and Mr. Neese will be one of the seven speakers.

The Young People are preparing for an Easter Sunrise Service on the lawn of the North Albemarle School, directly across from our parsonage. This service will be broadcast over station WZKY.

Our building program for a new educational unit is progressing. By Easter we expect to have over \$20,000.00 cash on hand. Our preliminary plans have been drawn and voted unanimously by the church. We hope to begin construction on this \$80,000.00 unit and sanctuary renovation by late spring.

—Reporter

ANNUAL REPORT OF BETHLEHEM WOMEN

Mrs. Mills C. Luter, Historian

A Review of our years' work of the Bethlehem Congregational Christian Church, Nansmond, 1962-63.

Under the leadership of Mrs. James E. Klages we had a very successful year and very enjoyable one.

For our friendly service we had a very inspiring service with our money gift and two layettes.

We sent \$100.00 for the love offering instead of \$25.00, which was previously voted on. At our annual Turkey supper and bazaar we realized \$897.35 to go on our building fund.

We participated in the following: Fall Conference, World Community Day, Woman's Fellowship Sunday, Christmas Music program, Youth Banquet, World Day of Prayer, Family School of Missions, being held for six Sunday nights before Easter, with each department taking part, Southern Convention Woman's Fellowship at Union Ridge, N. C., May Fellowship Day with a shower to Patrick Henry Hospital, made bed jackets and also gave towels and toilet articles, Mother-Daughter banquet, a covered dish supper, Summer Conference at Catawba College, took part in the family church picnic.

A Club has been formed known as The Fellowship Club for elderly members of our church and community to meet once a month with a program and lunch served.

We had 10 life memberships. We gave \$100.00 for Home Missions, Raised our apportionments to \$400.00 for the coming year. We voted to give the remains of our treasury to the CHIP fund at Elen.

We have enjoyed working together this year and feel that God has blessed us. We think the highlight of our year was the Family School of Missions and hope to have this again during the coming year.

CHRISTIAN SOCIAL ACTION ASSOCIATES

George A. Fidler, Co-Ordinator

In October, 1963, the Committees on Christian Social Action of the Southern Convention, the Convention of the South, and the Southern Synod met at Bricks, N. C. At that time it was decided that the best way to carry on the work of Rev. Carl Landes, Community Consultant (who had resigned), was to organize the three groups into one. The National Board of Christian Social Action pledged support of this program. On recommendation of one of the men the three Committees decided to start a program of Christian Social Action Associates, similar to the Christian Education Associates. The Associates were appointed by the three Committees. They are:

Mrs. Ray Gordon	Rev. Taylor Stanley
218 Grace Street	P. O. Box 957
Suffolk, Va.	Greensboro, N. C.
Rev. Neil Howard	Rev. Tony Stanley
96 Gratten Street	N. C. A & T College
Harrisonburg, Va.	Greensboro, N. C.
Rev. Harold Tribble	Mrs. Naomi Durham
Hunterdale	Mt. Olive, N. C.
Franklin, Va.	Rev. Z. P. Jenkins
Rev. John Littiken	631 31st Street
215 Climax Street	Newport News, Va.
Graham, N. C.	Dr. Judson King
Rev. Jesse Dollar	Franklinton Center
2308 Roanoke Avenue	Bricks, N. C.
Newport News, Va.	Rev. J. A. Alston
Rev. William T. Joyner	206 Eley Ct.
2106 Wyoming Ave.	Suffolk, Va.
Portsmouth, Va.	Rev. James Morrison
Rev. George Fidler	324 E. Harden Street
P. O. Box 261	Graham, N. C.
Concord, N. C.	

Rev. Marlin T. Schaeffer
141 W. First Ave.
Lexington, N. C.
Rev. Harold Holtom
Route 3, Box 298
China Grove, N. C.
Rev. Richard Cheek
116 Salem Street
Thomasville, N. C.
Dr. David E. Faust
Catawba College
Salisbury, N. C.
Rev. Robert Godfrey
Route 1, Box 491
Lexington, N. C.
Rev. Raymond Craven
Route 2, Box 458
Lexington, N. C.
Rev. Ellis Vandergrift
Route 1, Box 557-B
Kannapolis, N. C.

Rev. George Fidler was appointed Co-Ordinator by the joint Committees. Training sessions were held at Bricks, N. C., in February. You may obtain the services of a team of CSAA's by writing to Mr. Fidler at P. O. Box 261 in Concord, N. C., or you may write directly to the CSAA's that you would like to use. Expenses will be paid by the Committee or the Church or group using the CSAA's may pay the expenses if they like. Our CSAA's have been very effective in men's and women's meetings, in youth groups, in area meetings, and in club meetings. Call on us. We would consider it a privilege to serve you in the area of Christian Social Action.

Science Aids

(Continued from Page 14)

magnetometer potentially is capable of even higher precision in such dating. It also locates buried articles by measuring their disturbance to the earth's magnetic field. And radioactive analysis now is a method of studying the composition of ancient pottery discoveries without physical damage, as is X-ray fluorescence spectrometry.

Computer study of manuscripts by comparison of sentence length, word pattern and usage frequency of common words now is being used to identify texts with common authorship. Rapid developments in the machine translation of languages promise to render Biblical translations into foreign tongues in phenomenally less time than is possible now. Aerial cameras are used to detect the faint outlines of walls long since demolished, while airborne magnetometers ferret out forgotten battlements and fossilized pollen study reveals its climate of growth.

—Dateline

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds.

—Mary Baker Eddy

Culture is one thing and varnish another.

—Ralph Waldo Emerson

Culture is the habit of being pleased with the best and knowing why.

—Henry Van Dyke

Vol. 116

No. 14

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

Subscriptions

One year -----	\$3.00
Two years -----	5.00
Church rate, ½ families -----	2.00

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THE FOURTH ANNUAL UNITED CHURCH MINISTERS' CONFERENCE

The fourth annual United Church Minister's Conference is planned for May 18 through May 20 for the Blowing Rock Assembly Grounds, Blowing Rock, N. C. The Conference is planned for all of the ministers of the Southern Synod of the Evangelical and Reformed Church and the Southern Convention and the Convention of the South of the Congregational Christian Churches. The above groups are acting conferences of the United Church of Christ in North Carolina and Virginia.

The Rev. Dr. James W. Bright of Cleveland, Ohio, and the Rev. Dr. Homer C. McEwen of Atlanta, Ga., will be the guest leaders for this annual meeting. Dr. Bright is associate secretary of the Division of Evangelism and Research of the United Church of Christ and will present the Mission On Renewal and Evangelism program to the ministers. Dr. McEwen is pastor of the First Congregational United Church of Christ in Atlanta, Ga., and will preach and lead discussions on preaching.

The Rev. Dr. William J. Andes, pastor of the Elon Community Church, Elon College, N. C., will preach the opening sermon of the conference. The Rev. Kenneth Register, pastor of Beverly Hills United Church of Christ, Burlington, N. C., will serve as chairman of the conference, and the Rev. Frank W. Snider, pastor of St. John's United Church of Christ, Burlington, will serve as Registrar. The Rev. Purcell Alston, Director of Christian Education for the Convention of the South, will serve as Chaplain.

Registration for the conference will begin at 1:00 P. M. on May 18, and the conference will close on May 20 with the luncheon meal. Programs of the conference will be mailed to all of the ministers of the United Church in North Carolina and Virginia in the near future.

NEWS OF BEULAH CHURCH

Mrs. Donald Privette

Beulah Christian Church is greatly pleased with the good results seen in the church during the past twenty weeks since Rev. E. M. Powell has been our pastor from his home in Henderson. We feel that God sent him to us because good results follow his labors.

In this short time he has preached 19 sermons, made 195 visits, conducted one funeral, driven 1916 miles, and received 15 people into the church.

We hope that God will continue to help us make progress in the work of our church.

Dr. Long

(Continued from Page 11)

beyond eighty and had just got his home paid for. 'I am ready to mortgage it and give a thousand dollars to rebuild our college.' I wrote him back that I could not think of allowing him to make such a sacrifice. His willingness to do so broke the hearts of many, and the greater things at Elon became increasingly possible. How I wish he could have lived in the flesh to see the rebuilding program completed!"

Consider the words of tribute written by Dr. W. W. Staley on the day of Dr. Long's funeral — September 4, 1924. Dr. Staley had been a pupil of Dr. Long, and was his successor as president of Elon College.

"Dr. Long was honored by his native county, his Church, and literary institutions. He was superintendent of public schools of Alamance County for many years; inspired the erection of graded school buildings in Graham, Burlington, and other villages of the county. He founded Graham Female Seminary at the close of the Civil War, out of which came Graham High School, Graham Normal College, and finally Elon College. Trinity College conferred on him the master of arts degree in 1872; Union Christian College, of Indiana, doctor of divinity, in 1889; and he was later made a member of the board of trustees of the University of North Carolina. He was the founder and first president of Elon College, and resigned after four years of sacrificial service. Many have learned wisdom at his feet, and many have been edified by his pulpit ministry. His sermons were sound, spiritual, ornate. He was for many years the leading pulpit orator in the Southern Christian Convention, and was its president for eight years. **Every school bell in his native county sounds his praise, and every true heart in the Southern Convention reveres his memory.** His inflexible purpose, his devotion to truth, his social gifts, and his advocacy of Christian education were outstanding features of his manly Christian life."

The Dream

(Continued from Page 12)

Congregational Christian Church (United Church of Christ) eminent chemist, a member of the faculty since 1946, a highly qualified educator. It has been during his administration that New Dormitory has been erected, and the buildings and grounds greatly improved. Academic standards have been raised, a new home for the President has been erected and a \$2,000,000 long-range development program has been initiated with the beginning of the \$600,000 Diamond Anniversary Fund Campaign.



New Dormitory Completed 1962
For Young Women Students



New Home for President Completed
(A Project of the Board of Trustees)

THE CHRISTIAN SUN

VOL. 116

APRIL 14, 1964

NO. 15



CONGREGATIONAL UNITED CHURCH OF CHRIST

400 Radiance Drive, Greensboro, N. C.

Rev. W. E. Wisseman, D.D., Minister

PLACE OF MEETING OF THE SOUTHERN CONVENTION

Southern Convention To Meet

The session of the Southern Convention which is being announced for Greensboro the last of April will be historic. Founders of the Christian Church who believed that the mission of this Church would be fulfilled when all Christians united, would doubtless be delighted to share in this session when the Convention proposes to ready itself to unite with the Negro churches of like faith and the Evangelical and Reformed churches of the area. They were hopeful that the time would come when all Christians would

unite under one banner. This merger is a step in that direction.

It is hoped that every church will be adequately represented by people who have studied the report of the Steering Committee on Realignment and who will be ready to consider carefully proper steps for the union which is anticipated. There will be many other matters of concern, but this will be by all odds the most important business to be considered.

Some Observations On The Steering Committee's Report

Report of the Steering Committee has been printed in this paper, and is in pamphlet form for study by churches and other groups. The convention office has copies that are available for all who want them, and the convention officials and members of the steering committee stand ready to meet with any group to explain and answer questions.

The committee does not claim that its report is perfect, but it does profess that it is honest — the best it could do under the circumstances. Criticisms should be positive, with the hope of improving rather than destroying the report. Such criticisms have been invited. Here are some which have come to your editor.

1. **Area.** There are still many people who believe that in the long run the cause would be better served by having two state Conferences rather than one that divides Virginia through the middle. No argument now.

2. **Board of Directors.** The suggested set-up makes the paid staff members of the Board that is to direct them, and many other members of the Board are to be elected by the Board itself. This looks more like preparation for a dictatorship than for democracy. This can easily be remedied, and should be before the Conference gets started in the wrong direction.

3. **The Staff.** Supposedly one reason for union is to reduce the number of paid staff and to reduce costs of operation. This does not appear in the suggested plan. Many suggestions coming this way indicate that the staff is too numerous and too highly paid. Supposedly the people who will work in these offices are people now serving our churches. Very few of our ministers receive the salary and other benefits suggested for these Conference workers. Those who receive very much less have great difficulty in supporting enthusiastically high salaried people who were just like them until they were elected to office. Why should we spend more than \$100,000 on staff people to serve our churches? The operating budget seems to be very much too high.

4. **Associations.** The Associations will be unwieldy. They will need to be divided into districts, or else there should be more Associations. Associations should be formed soon, or else the Conference will have great difficulty in functioning.

5. **Committees.** Only one committee — education

— is scheduled for the Conference. Other committees for the Conference are to be composed of chairmen of similar committees in Associations. Unless the Associations function, there will be no Conference committees under this scheme.

6. **The Paper.** Three papers are to be combined. **The Christian Sun** is much the oldest and largest. We print at least 800 pages annually. **The Standard** has a minimum of 96 pages annually, and the **News Letter** has 48 or more. That makes a total of 944 annually now. The proposal would reduce that total to 192 pages of printed matter annually, most of which would be promotional material coming from the headquarters in Burlington. That is 752 pages less than the present printing. Whoever made this recommendation surely does not have much appreciation for printing, and does not believe that "the pen is mightier than the sword." If the cost is the deciding factor, this must have been a different committee from the one that recommended expenditures for offices and workers. People who never read religious materials make very poor supporters of religious causes. This item needs further study.

Convention Decisions

The Convention can make suggestions for changes (in the proposed plans for the new Conference) to the other two groups which will be meeting in the same city at the same time. So can the other groups to the Convention.

The Convention can not vote at this meeting to change its Constitution and By-Laws for the simple reason that adequate notice has not been given. Three month's notice must be given through this paper of specific changes that are being suggested before the Convention can vote those changes. Such notice has not been given. The Convention can consider whatever changes it thinks it may desire, give proper notice, and meet at a later date for final vote. This may change the time schedule recommended. That will be unfortunate, but unavoidable.

Officers are being nominated (except editor for this paper) and budget presented as if no change is anticipated. Even money to continue **The Christian Sun** is budgeted as usual. Some plan to move into the State Conference will be necessary, if we are to go in that direction.

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Adequate preparation should be made to preserve our heritage in The Christian Sun. The paper has been of tremendous value to us. There is nothing like it in the denomination now called the United Church of Christ. No recommendations are in the Blue Book to indicate that the paper which has helped to sustain us for 120 years is to have even a fitting funeral. No editor is to be elected, no plan is suggested to care for subscribers, and no appreciation of the service of the paper is recorded. That may be good, but it does not look so from this angle.

A big problem confronting us is the group of churches and some ministers who have not seen fit to go into the United Church of Christ. It is proposed that we maintain fellowship with them, but no plan is offered by which the fellowship is to be maintained. That is exceedingly important, and should be care-

fully planned.

Your editor gets no special joy in pointing out these defects in our proposed plans, but he is hopeful that the proper persons will give thought to things that need to be done. When we come together as a Convention, we will be there to transact business for the King of kings and Lord of lords. Less than our best will not suffice. It will be impossible for all the delegates to think alike, but it will be necessary for plans to be so filled with wisdom that even the stupid can see there is reason back of what is suggested. (Oh yes, there will be stupid people present. Your editor expects to attend.) There is still time to prepare proper resolutions to be presented and discussed. That is the real reason for these editorials, and it is the hope of the editor that such resolutions will be presented.

Pictures acquired by United Church, Raleigh, with funds given in memory of L. L. Vaughan include: "Christ's Blessing" by El Greco, "Madonna of the Rose Arbor" by Stefan Lochner and "Christ and the Fishermen" by Georges Roualt.

MRS. APPLE DIES

Mrs. J. Frank Apple, wife of one of our long-time ministers, died at Henderson, North Carolina, Sunday morning April 12. Funeral services are being conducted this afternoon (Tuesday) at three o'clock in our Henderson church by her pastor, Rev. Joe A. French, and Dr. W. T. Scott. The Christian Sun joins a host of friends in expressing appreciation for the life of this good woman and in sympathy to the family.



Superintendent Clyde L. Fields, D.D.

YOU ARE INVITED!!!!

On Sunday April 26th all members of the Churchmen's Fellowship of the Eastern Virginia Conference will meet at Rosemont Congregational Christian Church, Chesapeake, Virginia, for their Spring Rally. After the Rally which was held at the Great Bridge Church in February we feel that it won't be necessary to have a very heavy Agenda for this Rally at Rosemont, so remember that with a light Agenda, good fellowship, good food and entertainment it will really be worth your while to attend this Rally on April 26th.

The Rally will open at 5 p.m. with the Business Meeting. Then at 6:30 dinner will be served (\$1.50 per), followed by entertainment by an outstanding Male Quartet, and then group singing.

The final item on the Agenda will be the Presentation of Awards.

So you see, this sounds like a "real swinging" Rally, doesn't it? — and one you won't want to miss — we hope! we hope! we hope!

Douglas W. McClain, President
The Churchmen's Fellowship
Eastern Virginia Conference

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Rev. F. C. Lester, *Editor*
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MINISTERS EXCHANGE PULPITS

Western North Carolina ministers will exchange pulpits April 19, 1964, as follows:

Albemarle — Rev. Grant J. Burns
Big Oak — Rev. Hayes Ritter
Biscoe — Rev. Leslie Wicker
Ether — Rev. Leslie Wicker
First E&R Asheboro — Rev. Lacy Presnell
Flint Hill (R) — Rev. Lunnie Burgess
Hanks' Chapel — Rev. Lafayette Wilkins
High Point — Rev. Mack Welch
Liberty — Rev. Kenneth Fuce
Needham's Grove — Rev. Homer Frye
Northview — Rev. Lynwood Hubbard
Pleasant Cross — Rev. Jimmy Norred
Pleasant Grove — Rev. F. C. Lester
Pleasant Hill — Rev. Billy Joe Willet
Ramseur — Rev. J. Avery Brown
Randleman — Rev. J. Everette Neese
Sophia — Rev. Donald Leonard
Spoon's Chapel — Rev. James Porter
Union Grove — Rev. Jimmy Norred
Zion — Rev. Lynwood Hubbard

ANNOUNCING

At our first report meeting today, April 8, 1964, held in the McEwen Dining Hall, one of the highlights was the announcement of the gift of Burlington Industries to the Diamond Anniversary Fund of Elon College. This gift was in the amount of: \$30,000.

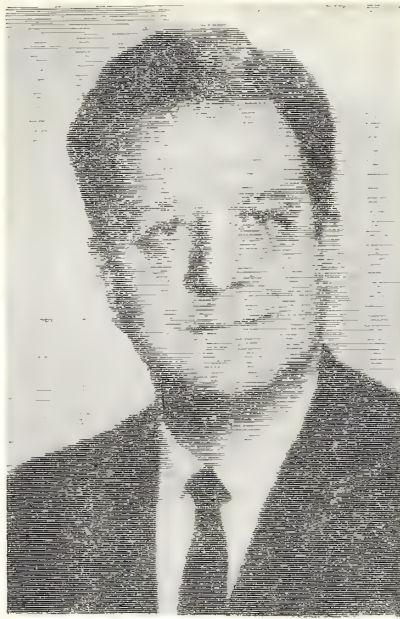
Gifts from the other divisions were as follows:

Board of Trustees of Elon College	\$ 87,764
Faculty	10,061
Churches	76,389
Primary A Bill Fayle—Chm.	30,000
Primary B Jim Marvin—Chm.	3,050
Major Gifts John Vernon Just enlisted and Dr. John R. Kernodle starting to work	
Special Gifts Wayne Taylor—Chm.	125
GRAND TOTAL	\$207,389

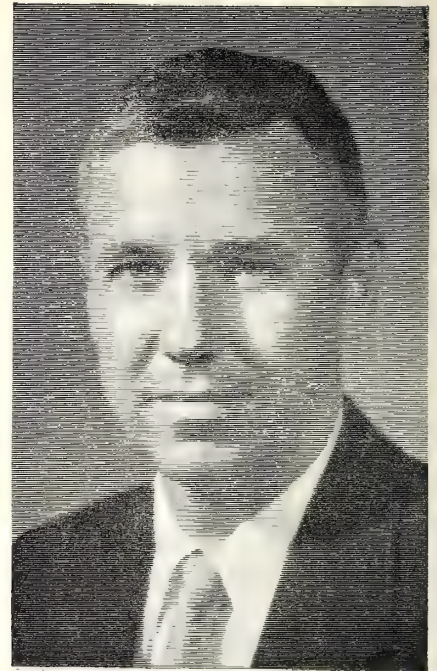
President And Guest Speakers For The Convention



Rev. Joe A. French



Rev. Dr. Ruben J. Bierbaum



Rev. James H. Lightbourne, Jr.

FRENCH

The Reverend Joe A. French, pastor of Henderson Congregational Christian Church, is President of the Southern Convention, and will preside at its sessions in Greensboro.

BIERBAUM

The Rev. Dr. Ruben J. Bierbaum, minister of the Bethel United Church of Christ, Evansville, Indiana, will speak at the Southern Convention in Greensboro. He will represent the Executive Council of the United Church of Christ.

Dr. Bierbaum is a member of the Executive Council of the United Church of Christ, which is a union of the Evangelical and Reformed Church and Congregational Christian churches. Its 21-member Executive Committee, composed of ministers and lay men and women, conducts business for the church in the interim between the biennial meetings of the General Synod.

Before beginning his pastorate of the Bethel Church in 1947, Dr. Bierbaum was minister of the University Church at Champaign, Illinois (University of Illinois), from 1936 to 1947.

Dr. Bierbaum was a member of the Board of International Missions of the

Evangelical and Reformed Church from 1950 to 1962 and vice president of this Board from 1958 to 1962.

He is a member of the district board of the Boy Scouts of America. He is also a member of the board of directors of the Evansville Council of Churches and of the Mayor's Committee on Curriculum Study in the Evansville city school system.

Born in Brookfield, Wisconsin, on August 1, 1909, he received an A.B. from Elmhurst College, Elmhurst, Illinois, in 1931; a master's degree from Butler University, Indianapolis, Indiana, in 1937, and a bachelor of divinity degree from Eden Theological Seminary, Webster Groves, Missouri, in 1933. Elmhurst College awarded him an honorary doctor of divinity degree in 1958.

He is married to the former Mary Seele. They have two daughters.

LIGHTBOURNE

The Rev. James H. Lightbourne, Jr., is remembered hereabouts as "Jimmy," the little boy at Holland and the youth at Burlington and Elon College. He is coming home to speak to his friends at the Convention in Greensboro. Welcome!

His title since 1957 is Superintendent of

the Southeast Convention of Congregational Christian Churches, an organization which is now an Acting Conference of the United Church of Christ which, like the Southern Convention, is in the process of realignment and becoming a Conference in full standing.

Degrees indicate that he is somewhat of a student, if not a scholar. He received an A. B. degree from Elon College in 1942, an M.A. from Brown University in 1947, a B.D. from Hartford Theological Seminary in 1950, and in 1961 Elon College conferred on him the degree of Doctor of Divinity. In 1950 he was ordained to the gospel ministry.

In the field of service he has an enviable record. He was a sargeant in the Air Force during World War II, pastor of Holland Christian Church 1950 to 1957. Since then he has been a State Superintendent. At present he is a member of the Board of Trustees of Southern Union College and Franklinton Center at Bricks, a director of the United Council for Christian Social Action, president of the Georgia Council of Churches, and a member of several committees of the United Church of Christ.

In 1946 he was married to Carolyn Anderson of Providence, Rhode Island. They have three children — James H., III (16), Earnest Anderson (12), and Leslie Hope (10) — and make their home in Atlanta, Georgia.

Adequate preparation should be made to preserve our heritage in The Christian Sun. The paper has been of tremendous value to us. There is nothing like it in the denomination now called the United Church of Christ. No recommendations are in the Blue Book to indicate that the paper which has helped to sustain us for 120 years is to have even a fitting funeral. No editor is to be elected, no plan is suggested to care for subscribers, and no appreciation of the service of the paper is recorded. That may be good, but it does not look so from this angle.

A big problem confronting us is the group of churches and some ministers who have not seen fit to go into the United Church of Christ. It is proposed that we maintain fellowship with them, but no plan is offered by which the fellowship is to be maintained. That is exceedingly important, and should be carefully planned.

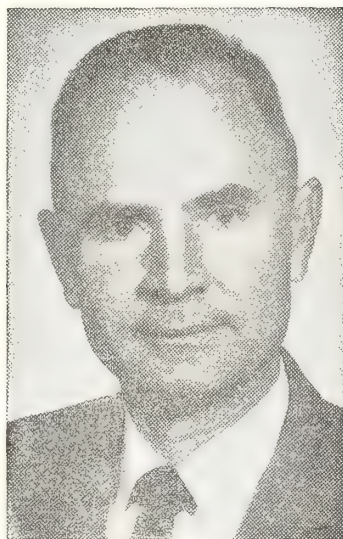
fully planned.

Your editor gets no special joy in pointing out these defects in our proposed plans, but he is hopeful that the proper persons will give thought to things that need to be done. When we come together as a Convention, we will be there to transact business for the King of kings and Lord of lords. Less than our best will not suffice. It will be impossible for all the delegates to think alike, but it will be necessary for plans to be so filled with wisdom that even the stupid can see there is reason back of what is suggested. (Oh yes, there will be stupid people present. Your editor expects to attend.) There is still time to prepare proper resolutions to be presented and discussed. That is the real reason for these editorials, and it is the hope of the editor that such resolutions will be presented.

Pictures acquired by United Church, Raleigh, with funds given in memory of L. L. Vaughan include: "Christ's Blessing" by El Greco, "Madonna of the Rose Arbor" by Stefan Lochner and "Christ and the Fishermen" by Georges Roualt.

MRS. APPLE DIES

Mrs. J. Frank Apple, wife of one of our long-time ministers, died at Henderson, North Carolina, Sunday morning April 12. Funeral services are being conducted this afternoon (Tuesday) at three o'clock in our Henderson church by her pastor, Rev. Joe A. French, and Dr. W. T. Scott. The Christian Sun joins a host of friends in expressing appreciation for the life of this good woman and in sympathy to the family.



Superintendent Clyde L. Fields, D.D.

Vol. 116

No. 15

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

MINISTERS EXCHANGE PULPITS

Western North Carolina ministers will exchange pulpits April 19, 1964, as follows:

Albemarle — Rev. Grant J. Burns
Big Oak — Rev. Hayes Ritter
Biscoe — Rev. Leslie Wicker
Ether — Rev. Leslie Wicker
First E&R Asheboro — Rev. Lacy Presnell
Flint Hill (R) — Rev. Lunnie Burgess
Hanks' Chapel — Rev. Lafayette Wilkins
High Point — Rev. Mack Welch
Liberty — Rev. Kenneth Fuce
Needham's Grove — Rev. Homer Frye
Northview — Rev. Lynwood Hubbard
Pleasant Cross — Rev. Jimmy Norred
Pleasant Grove — Rev. F. C. Lester
Pleasant Hill — Rev. Billy Joe Willet
Ramseur — Rev. J. Avery Brown
Randleman — Rev. J. Everette Neese
Sophia — Rev. Donald Leonard
Spoon's Chapel — Rev. James Porter
Union Grove — Rev. Jimmy Norred
Zion — Rev. Lynwood Hubbard

YOU ARE INVITED!!!!

On Sunday April 26th all members of the Churchmen's Fellowship of the Eastern Virginia Conference will meet at Rosemont Congregational Christian Church, Chesapeake, Virginia, for their Spring Rally. After the Rally which was held at the Great Bridge Church in February we feel that it won't be necessary to have a very heavy Agenda for this Rally at Rosemont, so remember that with a light Agenda, good fellowship, good food and entertainment it will really be worth your while to attend this Rally on April 26th.

The Rally will open at 5 p.m. with the Business Meeting. Then at 6:30 dinner will be served (\$1.50 per), followed by entertainment by an outstanding Male Quartet, and then group singing.

The final item on the Agenda will be the Presentation of Awards.

So you see, this sounds like a "real swinging" Rally, doesn't it? — and one you won't want to miss — we hope! we hope! we hope!

Douglas W. McClain, President
The Churchmen's Fellowship
Eastern Virginia Conference

ANNOUNCING

At our first report meeting today, April 8, 1964, held in the McEwen Dining Hall, one of the highlights was the announcement of the gift of Burlington Industries to the Diamond Anniversary Fund of Elon College. This gift was in the amount of: \$30,000.

Gifts from the other divisions were as follows:

Board of Trustees of Elon College	\$ 87,764
Faculty	10,061
Churches	76,389
Primary A Bill Faye—Chm.	30,000
Primary B Jim Marvin—Chm.	3,050
Major Gifts John Vernon Just enlisted and Dr. John R. Kernodle starting to work	
Special Gifts Wayne Taylor—Chm.	125
GRAND TOTAL	\$207,389

President And Guest Speakers For The Convention



Rev. Joe A. French

FRENCH

The Reverend Joe A. French, pastor of Henderson Congregational Christian Church, is President of the Southern Convention, and will preside at its sessions in Greensboro.

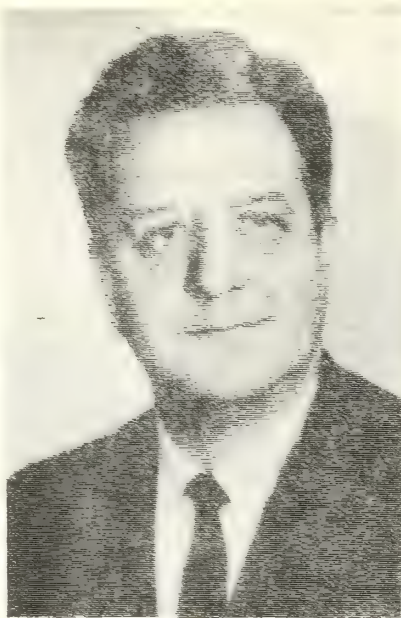
BIERBAUM

The Rev. Dr. Ruben J. Bierbaum, minister of the Bethel United Church of Christ, Evansville, Indiana, will speak at the Southern Convention in Greensboro. He will represent the Executive Council of the United Church of Christ.

Dr. Bierbaum is a member of the Executive Council of the United Church of Christ, which is a union of the Evangelical and Reformed Church and Congregational Christian churches. Its 21-member Executive Committee, composed of ministers and lay men and women, conducts business for the church in the interim between the biennial meetings of the General Synod.

Before beginning his pastorate of the Bethel Church in 1947, Dr. Bierbaum was minister of the University Church at Champaign, Illinois (University of Illinois), from 1936 to 1947.

Dr. Bierbaum was a member of the Board of International Missions of the



Rev. Dr. Ruben J. Bierbaum

Evangelical and Reformed Church from 1950 to 1962 and vice president of this Board from 1958 to 1962.

He is a member of the district board of the Boy Scouts of America. He is also a member of the board of directors of the Evansville Council of Churches and of the Mayor's Committee on Curriculum Study in the Evansville city school system.

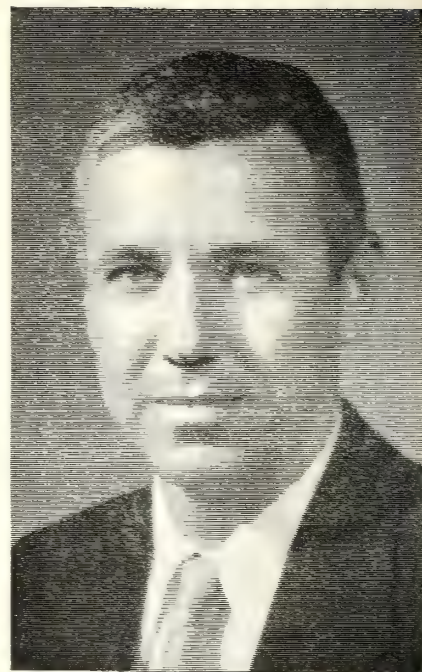
Born in Brookfield, Wisconsin, on August 1, 1909, he received an A.B. from Elmhurst College, Elmhurst, Illinois, in 1931; a master's degree from Butler University, Indianapolis, Indiana, in 1937, and a bachelor of divinity degree from Eden Theological Seminary, Webster Groves, Missouri, in 1938. Elmhurst College awarded him an honorary doctor of divinity degree in 1958.

He is married to the former Mary Seele. They have two daughters.

LIGHTBOURNE

The Rev. James H. Lightbourne, Jr., is remembered hereabouts as "Jimmy," the little boy at Holland and the youth at Burlington and Elon College. He is coming home to speak to his friends at the Convention in Greensboro. Welcome!

His title since 1957 is Superintendent of



Rev. James H. Lightbourne, Jr.

the Southeast Convention of Congregational Christian Churches, an organization which is now an Acting Conference of the United Church of Christ which, like the Southern Convention, is in the process of realignment and becoming a Conference in full standing.

Degrees indicate that he is somewhat of a student, if not a scholar. He received an A. B. degree from Elon College in 1942, an M.A. from Brown University in 1947, a B.D. from Hartford Theological Seminary in 1950, and in 1961 Elon College conferred on him the degree of Doctor of Divinity. In 1950 he was ordained to the gospel ministry.

In the field of service he has an enviable record. He was a sergeant in the Air Force during World War II, pastor of Holland Christian Church 1950 to 1957. Since then he has been a State Superintendent. At present he is a member of the Board of Trustees of Southern Union College and Franklinton Center at Bricks, a director of the United Council for Christian Social Action, president of the Georgia Council of Churches, and a member of several committees of the United Church of Christ.

In 1946 he was married to Carolyn Anderson of Providence, Rhode Island. They have three children — James H., III (16), Earnest Anderson (12), and Leslie Hope (10) — and make their home in Atlanta, Georgia.

What Does A Pastor Do?

"The pastor teaches, though he must solicit his own classes.

He heals, though without pills or knife.

He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer; a salesman; a decorative piece for public functions, and he is supposed to be a scholar.

He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty.

He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement.

Then on Monday he smiles when some jovial chap roars, 'what a job — one day a week!'

—Anonymous

Come To The Summer Conference

Summer and Summer Conference just seem to go together for the women of the United Church of Christ in this area. This summer we go to Elon College the week of June 16-19. The theme is "The Growing Christian In Our Changing Culture."

Keynote speaker will be Mrs. Robert Johnson, assistant moderator of the General Synod. The Church's Mission Among New Nations will be led by Mrs. Robert Williams, who has recently returned from a world tour. "Spanish Speaking Americans" will be studied under the leadership of Mrs. A. R. Bartholomew of Lancaster, Pennsylvania. "The Ministry of the Laity" will be Bible study theme led by Dr. Eugene Wehrli of Eden Theological Seminary and based on the book "Salty Christians."

Group fellowship singing will be directed by Mrs. A. R. Keppel.

The Book Store will be well stocked with all the "tools of our trade."

Your Conference Committee has spent much time in prayer and study evaluating

the past two united conferences. They have consulted with national leaders and have decided this year to have a limited registration of 200 women from the Southern Synod, Convention of the South and Southern Convention. There will be no allotments; registrations will be accepted as they are received. All registrations including day registrations must be mailed in advance to Mrs. H. Winfred Bray, Route 2, Burlington, N. C., no later than June 2, 1964. Day registrations will be accepted for the full time at \$4.00 and full time campus residence registrations for \$16.50. You may use registration blank below.

You will need to bring your bed linens and pillow as well as your Bible and note book.

The Conference program will begin at 2:30 on Tuesday June 16. Evening meetings will be open to the public and will begin at 8:00 p.m.

Every church should be represented at this important meeting.

REGISTRATION CARD SUMMER CONFERENCE

(Southern Convention—Southern Synod—Convention of South)
Elon College, North Carolina—June 16-19, 1964

Name

Address

Church

So. Conv. So. Synod Conv. of South

Office in Women's Group

Roommate Choice Floor/1st 2nd

\$ 4.00

Enclosed check \$16.50 Check Cash

Please send card and registration fees to:

Mrs. H. Winfred Bray, Route 2, Burlington, N. C. by June 2, 1964

April 14, 1964

Mt. Zion Easter Services

Lilliar. Sharpe, Reporter

The services for Easter began on Maundy Thursday night, March 26, at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina. Under the leadership of Mrs. Louise Tate and Mr. Clyde McFadden, the young people of the church dramatized the events of that long ago last night of Jesus speaking to his disciples regarding the necessary preparations for the Last Supper and the events of the Supper themselves, especially, the washing of the disciples feet by Jesus.

Easter Sunday at 6:00 a.m. — A Sunrise service was held. The Responsive Reading was "Easter—The Risen Lord." Scripture was taken from Luke 24:1-11 and John 20:19-29 which tells of the empty tomb. Rev. Mr. Kahal's topic was concerned with which side of the tomb we are on. "The angels said to the women, 'Why do you seek the living among the dead?' Death is a doorway or gate to a new life. Life does not end for those who are in Christ Jesus. It is important on what side of the tomb we stand. Nothing shall separate us from Jesus Christ our Lord." The service was concluded in the cemetery with the singing of "Sunrise," a short talk by the pastor, and prayer. Breakfast was prepared by the men of the church.

At the 11 o'clock service, Rev. Philip Kahal's sermon topic was "Beyond the Cross and Tomb." He said, "The cross is a message of death — it does not give life. To find assurance of eternal life, power to live for Christ, and to find the living Christ himself, we must go beyond the cross and the tomb.

If we get the power to live for Christ, we must see that God is at work in the world today. When the women came to the tomb, the stone was moved away — here we begin to get this assurance of eternal life. The tomb is a thoroughfare to eternal life. We have to go beyond the cross and the tomb in order to know how to live for Jesus Christ. "By the power of God, Jesus Christ is raised from the dead. **He is Risen** — without this word we can do nothing.

If we want power to witness for Christ or to meet Christ himself, we need to go beyond the cross and the tomb. The angel said, "The tomb cannot hold Jesus Christ." We find our risen Lord out in the world — ministering to the oppressed and those in need. He gives us the power to witness in his name. "Christ is risen, Alleluia."

Scripture for the service was taken from Mark 16:1-8 and I Peter 1:3-4. The Youth Choir special was "Christ the Lord is Risen Today," and the Adult Choir special was "O Sons and Daughters, Let Us Sing."

Convention Session Committees

PROGRAM

TUESDAY, APRIL 28, 1964 — AFTERNOON SESSION

NOMINATING COMMITTEE

Kenneth D. Register, Chairman
Lowell A. Smoot
Mrs. W. W. Sellars
Hubert Beane
Harold W. Tribble, Jr.

BUSINESS COMMITTEE

Frank R. Hamilton, Chairman
William H. Baker
Rex G. Powell
H. H. Cunningham
Max B. Vestal
W. A. Grissom
Marsh McLelland

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Bland Leebrick

PARLEMENTARIAN

J. Earl Danieley

REGISTRAR

Richard N. Rinker

LEGAL ADVISER

Attorney D. Marsh McClland

PUBLICITY COMMITTEE

W. T. Scott, Sr., Chairman
F. C. Lester
Luther Byrd
Mrs. W. J. Andes

DISCUSSION LEADERS

For group study of Steering
Committee Report
Frank Hamilton, Group I
Max B. Vestal, Group II
Marsh McLelland, Group III

RECORDER-REPORTERS

From group studies
Mark W. Andes, Group III
H. Winfred Bray, Group II
Grant J. Burns, Group I

CREDENTIALS COMMITTEE

Earl T. Farrell
Grant J. Burns
S. Collins Kilburn
Richard M. Peterson
Silas E. Madren

WEDNESDAY NIGHT WORSHIP

G. Melvin Palmer
William E. Wisseman
F. A. Hargett

Dr. W. W. Sloan, professor at Elon College
and author of note, was the guest minister
at Asheboro April 5.

- 1:00—Registration
2:00—Convention called to order by Rev. Joe A. French, President
Hymn—"The Church's One Foundation" No. 260
Constituting Prayer Dr. W. E. Wisseman, Host Pastor
2:15—Determining of Quorum
Report of Program Committee Rev. Max B. Vestal, Secretary
Announcement of Committee Appointments
Nominating Committee Report (first reading) Rev. Kenneth Register, Chm.
2:30—Hymn—"Forward Through the Ages" No. 383
Address—"Our Christian World Mission" Dr. Reuben J. Bierbaum
Representative, Executive Council, United Church of Christ, Evansville, Ind.
3:15—Reports:
Executive Board Rev. Max B. Vestal, Secretary
Treasurer Walter L. Cooper
Superintendent Dr. Clyde L. Fields
N. C. Field Secretary Rev. Richard N. Rinker
Moonelon Rev. Richard N. Rinker
Virginia Field Secretary Rev. Lewis Bill Simmons
Finance Committee (first reading) Rex G. Powell, Chm.
Elon College Dr. J. Earl Danieley, President
C. C. Home for Children Rev. W. W. Synder, Superintendent
4:15—Prayer Rev. St. Elmo H. Nauman
Reports:
Mission Board Rev. Kenneth Register, President
Board of Publications Irwin Smallwood, Chairman
Editor, "The Christian Sun" Dr. F. C. Lester
5:00—Benediction Rev. Thomas Madren
6:00—Banquets:
Women at Friends Church Mrs. Robert Kimball, Presiding
Mrs. Richard Jackson, Speaker
Men at Host Church W. H. Baker, Presiding
Dr. James H. Lightbourne, Jr., Speaker

TUESDAY EVENING SESSION

- 7:30—Hymn—"Dear Lord and Father of Mankind" No. 341
Prayer Rev. Jimmy J. Norred
Recognition of New Ministers, Visitors, and Ministerial Students
Reports:
Board of Christian Education Dr. W. J. Andes, Chairman
Women's Fellowship Mrs. Robert Kimball, President
Churchmen's Fellowship Dr. H. H. Cunningham, President
Pilgrim Fellowship Miss Betsy Jones, President
Committee on Evangelism Rev. Earl T. Farrell, Chairman
Committee on the Ministry Rev. John R. Lackey, Chairman
Committee on Stewardship Rev. Carl E. Wallace, Chairman
Recruitment Commission Rev. Willis E. Joiner, Chairman
Historical Society Dr. L. E. Smith, President
Curator Mrs. Oma U. Johnson
Historian Dr. W. T. Scott
9:00—Evening Worship and Prayer Rev. John Schofield
Benediction

WEDNESDAY, APRIL 29, 1964 — MORNING SESSION

- 9:00—Call to Order
Plenary Session — Convention of the South
Southern Synod
Southern Convention
Hymn and Prayer—Led by Convention of the South
Greetings and Introductions
Steering Committee Report Rev. Richard Cheek, Chairman
Basis of Union—Central Atlantic Conference Rev. Mark W. Andes

10:15—Recess of Plenary Session
Small Group Consideration of Steering Committee Report

Leader

Recorder

Group I — Dr. Frank Hamilton Rev. Grant Burns
Group II — Rev. Max B. Vestal Rev. Winfred Bray
Group III — D. Marsh McLelland Rev. Mark Andes

12:00—Hymn—"In Christ There Is No East Or West" No. 414
Report of the Recorders for Small Groups
Benediction Rev. Lafayette T. Wilkins
12:30—Luncheon Recess

WEDNESDAY AFTERNOON SESSION

2:00—Hymn—"Breathe On Me, Breath of God" No. 234
Prayer Rev. Grant J. Burns
Further Consideration of Steering Committee Report
Resource Panel: Dr. Frank Hamilton, D. Marsh McLelland, Rev. Max B. Vestal, Rev. W. W. Snyder, Rev. Carroll W. Lewis, Dr. John R. Kernodle, James F. Darden, R. T. Bradford
Recorder Mrs. W. J. Andes
4:30—Action on the Steering Committee Report
Action on Basis of Union
5:00—Miscellaneous Business
5:30—Benediction Rev. Rosser Lee Clapp
6:00—Evening Meal at Centenary Methodist Church

WEDNESDAY EVENING SESSION

7:30—Plenary Service of Worship Host Church, Convention of South, Southern Synod, Southern Convention
Service in Charge of Rev. Melvin Palmer, Rev. F. A. Hargett, Dr. W. E. Wisseman
Guest Minister—Dr. Ned Burr McKenney, Grand Rapids, Michigan, Chairman, Committee of Nine, United Church of Christ
(Note: Delegates will be given priority in seating for this service.)

THURSDAY, APRIL 30, 1964 — MORNING SESSION

9:00—Prayer Rev. Mark W. Andes
Special Music Elon College
Address Dr. James H. Lightbourne, Jr.
Supt. Southeast Convention
Reports:
Social Action Dr. J. H. Dollar, Chairman
Ministerial Scholarship and Loan Fund Dr. Robert M. Kimball, Chairman
Group Insurance Dr. W. T. Scott, Chairman
Memoirs Committee Rev. J. Everette Neese, Chairman
Town and Country Church Rev. H. Winfred Bray, Chairman
Business Session:
Finance Committee Report
(second reading and adoption) Rex G. Powell
Nominating Committee Report and Election Rev. Kenneth Register
Action on All Other Reports
Miscellaneous Business
Credentials Committee Report
Resolutions Committee Report
Final Business Matters
Installation of Officers Dr. J. Earl Danieley
11:30—Closing Service of Worship Rev. Robert B. Marr
12:00—Adjournment
(Note: Delegates will make own arrangements for lunch.)

Two spirituals were used by Mrs. Stafford Smith as solos at Shelton Memorial, Portsmouth during Holy Week — "Let Us Break Bread Together" on Maundy Thursday and "Were You There?" at the Easter service.

Dr. H. S. Hardcastle will be leading Bible study at Rosemont four evenings in May — 4, 5, 10, 11, in sessions from 7:30-9:15. I and II Timothy, Titus and Philemon will be studied.

Report Of Nominating Committee

Your Committee on Nominations wishes to place before you the names of the following people to serve as indicated:

President — Rev. Joe A. French
Vice-President — Dr. Frank R. Hamilton
Secretary — Rev. Max B. Vestal
Treasurer — Mr. Walter L. Cooper
Asst. Treasurer — Miss Edna M. Fitch
Superintendent & Registrar — Dr. Clyde L. Fields
Virginia Field Secretary — Rev. L. B. Simmons
N. C. Field Secretary — Rev. Richard N. Rinker
Editor of "The Christian Sun" — No Editor to be named.
Historian — Dr. William T. Scott

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(Conference Representatives)

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Mrs. Lowell A. Smoot
Class of 1968
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(Continued on Page 15)

Nominating Committee

(Continued from Page 7)

Rev. William A. Grissom
Rev. W. W. Snyder

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(As suggested by the Ex. Comm.
of the Executive Board.)

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Mr. Cary Powell
Mr. I. L. McDowell
Rev. Richard N. Rinker, Ex-Officio

DELEGATES TO GENERAL SYNOD, CHICAGO, ILLINOIS, 1965

Associate Delegate — Superintendent,
Southern Convention — Dr. Clyde Fields

Clergy Delegates

EVA — Rev. Robert B. Marr
ENC — Rev. Rosser L. Clapp
WNC — Rev. J. Avery Brown
NCVA — Rev. H. Winfred Bray
VVA — Rev. Mark W. Andes

Clergy Alternates

EVA — Rev. Harold Tribble, Rev. W. A. Grissom
ENC — Rev. Carl Wallace, Rev. Lowell A. Smoot, and Rev. Willis Joiner
WNC — Rev. J. E. Neese, Rev. L. M. Presnell
NCVA — Rev. R. L. Jackson, Rev. Collie Seymour
VVA — Rev. Bland Leebrick, Rev. S. E. Madren

Lay Delegates

EVA — Mr. W. H. Baker
ENC — Mr. E. J. Austin
WNC — Mr. Street Morgan
NCVA — Mrs. Robert Kimball
VVA — Mr. Clarence Phillips
EVA — Dr. Darden Jones, Mr. Kenneth Garren
ENC — Mr. Cary Powell, Mr. I. H. Vickery, and Mrs. R. M. Cline
WNC — Mr. I. L. McDowell, Mr. Douglas Young
NCVA — Mrs. J. R. Kernodle, Mrs. K. D. Register
VVA — Mrs. Austin Kipps, Mr. Clark Mauzy
—K. D. Register, Chairman

This Interested Me

Emily C. Lester

MEMORIES OF A VIRGINIA VISIT

The week of April 7-12 was spent in Eastern Virginia. Post-Easter snowstorms added unusual weather to the interesting experiences! Let me share with you some of the highlights...

Women's Fellowship Rallies led by Ruth O'Leary (now of Bay View, but formerly of Boston not Chicago!), Muriel Tribble (another Massachusetts girl originally), and Audrey Huber (busy, busy nurse). Frank Hamilton presented realignment as proposed by the steering committee, living up to his Christian name by being "frank" in his answers to the many questions. Mary Kimball, Ramelle Simmons and Muriel Tribble shared with the writer in suggesting ways of injecting variety into programs. Eastern Virginia President Simmons challenged the women to increase their giving the remainder of this year, for the first half showed a lack of nearly \$1,500 in the amount needed to reach the goal of \$11,500.

Church School Superintendents gathered in the attractive and useful new educational building at Holy Neck for a delicious

supper, and to discuss realignment under the leadership of Dr. Hamilton, who assured the group that lay representation was expected on all committees of the new associations and conference.

United Church of Christ Ministers met at Shelton Memorial, Portsmouth, for good fellowship and an organizational meeting under the leadership of "Hardy" Hardcastle. Some 25 were present. A "coordinating committee" to plan for future meetings is composed of two "Bills" from the Southern Convention, Cousins and Joyner, and J. M. Copeland and S. L. Walker from the Convention of the South. (Incidentally, I learned from the "refreshment server," Mrs. Kube, that her sister, the former Angie Henry, and her husband, Kenneth Utt, two Elonites, are in New York where he is associate producer of "The Defenders." Watch for his name next Saturday!)

Visits to Warwick and First Newport News on Sunday were greatly enjoyed. Ten-year old Warwick is flourishing under the leadership of Victor Hayes — and here I met people who originally hail from New Elam, Big Oak and Chapel Hill in North

Carolina. The world mission study on Southern Asia at First Church widened the circle of our thinking as it included a member of that church whose husband is a doctor from India, and four members from Wesley Grove Christian Church, Negro group in Newport News which has purchased First Church's building and will move in when the former has erected a new edifice.

Overnight visits in the home of the Harold Tribbles, Garland Spratleys, Bill Joyner and W. B. Williams brought stimulating conversation and renewed friendships, while a meal with the Victor Hayes gave me the opportunity of making new friends, including three wide-awake ministerial children. "Pop calls" on the Jerry McCauleys, J. H. Booths, and J. H. Dollars gave me opportunity to greet old friends who have been "under the weather" in recent months.

Sharing in the Raleigh-Henderson district rally at Liberty Vance on my way home from Eastern Virginia gave me another opportunity to greet friends in a church served on a supply basis by my husband long ago when our children were small, and to hear Mary Kimball present in a challenging (not regular!) way "New Ways for New Days."

Our people are interested in becoming the United Church of Christ in this area, and are using intelligence in their questions concerning ways in which it may come to pass. Dr. Hamilton assured them that the plans of the steering committee are not "sacred or sacrosanct, but represent the best thinking of that committee." He indicated that there may very well be changes proposed when the three groups meet in Greensboro in April. Everywhere I found readers of The Christian Sun — and many expressed the hope that a similar paper can be published by the new Southern Conference.

Meetings in three of the churches formerly served by my husband, and seeing "young people grown up" from these and other churches, made me realize that "time marches on" — but with that march come innumerable experiences and friendships which bind us together in Christian fellowship.

All-church picnic for United, Raleigh, is being planned by the Christian education committee for the afternoon of April 19 at Umstead State Park. It will include recreation, pot-luck supper, and group singing.

This week services are being held at 7:30 each evening at Rosemont, South Norfolk, where Rev. Carroll Lewis is pastor. Guest speaker is Rev. Garland Bennett, Great Bridge, while Ray Morrison is serving as song leader.

Church Center At World's Fair

On a 75,000 square-foot site at the New York World's Fair, which opens next month, the Protestant and Orthodox Center is already a focal point. Atop its 80-foot tower, a lighted cross superimposed on a world globe will be visible from all parts of the grounds proclaiming the theme: "Jesus Christ, Light of the World."

The site was contributed for the Center by the World's Fair Corporation and the building and its colonnade honoring Christian pioneers has been built by member churches of the Protestant Council of the City of New York. Other features are

an outdoor Music Garden, children's center, chapel, a lounge and theater. Here, the Council's color film, "Parable" and other films will be shown several times daily.

The famed Coventry Cross, due to arrive from England this week, will stand in the Music Garden. Passing between the 30 columns, the visitor entering the Center will see a 43-foot stained glass wall forming a backdrop for the reception center. The exhibit hall with feature historic and valuable displays by each of the 21 denominations and church-related organizations responsible for the Center.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

TALAS-KAYSERI

Thriving commercial city of 102,795; large manufacturing center of Turkish carpets; related institutions: American School for Boys and Talas-Nute Medical Clinic.

April

- 19—**Mr. and Mrs. Alex Pogirski** went to Turkey in 1960 as associate missionaries for a five-year term. They are teaching science at the American School for Boys in Talas. At the end of his first year, Alex was elected to be assistant director of the school.
- 20—**Dr. and Mrs. Warren H. Winkler** sailed for Turkey in 1958 as medical missionaries for a five year term. After six months language study in Izmir, they transferred to Talas Nute Clinic. Dr. Winkler works at bringing good medical care with a Christian concern to the villagers of Central Anatolia. He is the only doctor at the well-equipped clinic in Talas and travels to see seriously ill patients in other remote villages. Mrs. Winkler, besides running her own household, prepares meals for the Clinic staff and teaches part-time at the nearby Mission school. She also drives bookmobile and works in clinic's visiting health program.

TARSUS

Birthplace of St. Paul; population 51,310; 12 miles inland from Mediterranean Sea; citrus fruits growing area; Tarsus College located here.

- 21—**Mr. and Mrs. James Armantage** were appointed in 1963 for a five-year term as associate missionaries. Mr. Armantage teaches mathematics and Mrs. Armantage teaches English at Tarsus college.
- 22—**Lawrence Keith Jones** was appointed in 1963 for a three-year teaching assignment in the Near East Mission. He teaches English at Tarsus College. He is interested in classical and jazz music and does some painting.
- 23—**Mr. and Mrs. Robert McKay** went to Tarsus in 1959 for a 5 year appointment. Both teach English to adults outside of school. Mr. McKay is working with the tourism bureau, keeping up some contact work in the community and doing some publicity writing. His official duties are teaching biology, coaching soccer, caring for the crafts club, working with the biology seminar and the science fair. Mrs. McKay teaches beginning students English and reading and acts as station chairman and is a member of the school Advisory Committee.
- 24—**Mr. and Mrs. Richard E. Maynard** have been in Tarsus since 1934 and 1939 respectively. Mr. Maynard teaches economics and translation, counsels students and teachers, and parents, attends educational committee meetings and makes trips to the ministries in Ankara. Mrs. Maynard teaches beginning English, is in charge of the library and does some "homemaking" for unmarried teachers.
- 25—**Mr. and Mrs. Hans Meyer** are at Tarsus College where Mr. Meyer teaches physics, chemistry and mathematics and Mrs. Meyer teaches English and music. Mr. Meyer has also had duties as school treasurer and supervision of the buildings and upkeep of the grounds. They have also taught adult English classes, German classes, promoted work camps and work with Social Service committee of the school.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

YOUTH LEAD CANDLELIGHT COMMUNION

Maundy Thursday communion service at Pleasant Ridge, near Ramseur, where Rev. Lynwood Hubbard is pastor, was led by the young people. Accompanists were Johnny Beane and Keith Lowdermilk. Prayer and welcome were given by Janice Carter. Offering was received by Wayne Hubbard.

A dramatic presentation of Christ's Entry into Jerusalem, based on Mark 11-14 and John 13 was given with a number of young people participating. The Voice was Howard Lowdermilk, while the narrator was Larry Spencer. Special music was provided by a youth choir, with a quartet, composed of Linda Rumley, Becky Maness, Paul Joyce and Doyle Allred singing "What If It Were Today?"

An Excellent Report

A Year With Bayside

September 1962 — September 1963

Carol Smith, President

Our new officers were installed in September by our pastor, Rev. Earl Farrell, and assumed their duties. For our friendly service project we chose a needy family with ten children and bought school supplies for them. We had our regular monthly visit to the Ocean Park Convalescent home for the aged and distributed cookies, candy, and fruit to the patients. Ten young people attended. Mr. Lewis Thurston, who is a member of our church, was made an honorary member of our youth fellowship in recognition for the interest and support he has shown in the youth. One of our projects was to make church directories for distribution to the members. We also proposed a "come back to church" campaign by telephoning each family and personally inviting them to church. The youth were also instrumental in obtaining a much needed paper cutter for the church office.

In October our fall rally was held at Waverly. Twenty-two of our youth went on a chartered bus along with the Lynnhaven youth fellowship. We again visited

the Ocean Park Convalescent home and distributed candy and fruit to the patients. Four of our boys helped the men to build an outdoor barbecue pit for the church. For our social in October the youth went roller skating and 27 attended. Our Work Day for Christ project brought in \$25.00, which was dedicated and sent to missions. The youth fellowship presented a check in the amount of \$75.00 to the treasurer of the church to be used to help on our church's apportionment. At Halloween we collected \$66.00 for UNICEF.

In November the youth bought a membership in the CMA. For our social we went roller skating and 23 participated. We had a special program presented to us by Mrs. Travis on the mental hospital for children in Lynchburg. After this program we voted to adopt two children and send them gifts during the year. Mr. Lewis Thurston urged each youth to make a pledge to the church, and after a program on stewardship, 90% of our youth made such a pledge. Also in November an amendment to the church constitution giving the president of the youth fellowship a seat, and a vote, on the Official Board of the church, was read to the congregation.

During December the youth sent flowers and visited one of our Counselors who was in the hospital recovering from an operation. Three baskets of food were collected and given to a needy family. Christmas gifts were sent to our two adopted children in the Lynchburg hospital. We visited the Ocean Park convalescent home for the aged and gave each patient a candy cane and a Christmas card, and sang songs with the patients. Our social for December was a Christmas party given by our counselors, Mr. and Mrs. Smith.

In January our president was given a vote on the Official Board of the church. Some of our youth served supper to the laymen of the church and were presented \$10.00 for their treasury. Our social for this month was an ice skating party which was attended by 22 young people. We sent gifts to our adopted children in Lynchburg and visited the home for the aged. We also started making plans for Youth Sunday.

In February the youth served supper to the laymen of the church. We again sent gifts to our adopted children in Lynchburg. We had a special program on life-saving using closed-heart massage and

mouth-to-mouth resuscitation which was presented by Mr. William Gaylord. Thirteen of our youth took part in the worship service on Youth Sunday as our pastor sat in the congregation. Fifteen others taught in Sunday school classes. The summer camp schedule was presented by our president and we were notified that we had received a \$20.00 gift from Mr. Lewis Thurston, a \$30.00 gift from the Women's Fellowship, and a \$20.00 gift from the Men's Fellowship to help pay our way to Camp Moonelon. Our monthly visit to the Ocean Park Convalescent Home was inspirational. For our social this month we went bowling.

In March we attended the Sunday night Lenten services in a body. Our average attendance was 19. At the last Sunday night Lenten service 25 of us presented a program of songs. We sold candy for a money-making project and our profit was \$50.00. During March our social was a roller skating party at which 22 attended. Also we had our monthly visit to the Convalescent Home and distributed fruit and candy.

In April we had three youths attend the vocations retreat at Camp Moonelon, Carol Smith, Benji Stevenson, and Alton Cofield. They gave a full report to our fellowship after their return. We visited the Convalescent Home and our group went bowling for their social.

In May we finished paying our apportionment of \$50.00. We earned \$20.00 by serving supper to the Laymen's Fellowship. We visited the Christian Temple to hear a special program on Elon College by Mr. Bill Ginn, the Admissions Director. Our social was a much enjoyed picnic at Ocean View, which was also attended by our minister and his family. A nominating committee was appointed to select the new officers for the coming year.

In June our summer rally was held at Lynnhaven United Church. We had 22 to attend this rally. The nominating committee presented a slate of officers which was voted on and accepted. New members were urged to visit the Ocean Park Convalescent Home with us. Our last meeting in June included a softball game, hot dog roast, and vespers.

In July the youth attended the all-church picnic and played softball in the rain. On Sunday afternoons during July and August softball games were held at the church

The Last Shall Be First

Richard N. Rinker

The educational mission of the Christian church has always been hampered by two or three acquired characteristics. These characteristics are the result of the very nature of the institution, in part. They are just as much the result of the common concept of what religion is supposed to be all about.

There is a basic slowness, perhaps reluctance, on the part of churches to change with developing cultural needs and new understandings of inter-personal relationships. Thus we find teaching methods in church schools which have been shown far less effective than more contemporary ones. Somehow growth and change have been separated in our minds. We persuade ourselves that the former is possible without the latter.

Attitudes toward teachers and students remain relatively unchanged in many local churches. Facilities which have long since been outmoded by the deeper understanding of children's and young people's needs remain worn and unattractive. While we get new electronic organs and contour-form pews, we ignore the pressing needs of our mission in education.

The whole attitude of local churches toward their young people and children confines the church to a building without an outreach, untainted by the smut and sweat of daily living. Here it is where we are taught rules and patterns. Out there we must, if we are Christians, apply these rules and patterns. No mind that adults fail after they have learned these rules. No matter that the parents who decry the "secularistic" practices of churches as they seek to reach young people have never really found satisfying rapport between religion and life. More important is the fact that they could repeat the rules and that the ideal of Sunday School was firmly implanted in their minds.

It is a painful historical fact that of all of society's institutions, it is the church which has been most tardy in adapting its witness to the day in which it had to be made. Realistically serving outreach has been hammered down by traditionally bound self-concern. Truth, if it is of God, cannot be kept in time-worn rules or trite phrases: it must speak anew with freshness and with vigor to a time when these qualities are the only recognized attention-getters within the span of man's vision. And God's truth can so speak if we would but permit it to escape from our shackles of sometimes sentimental and other times dogmatic backwardlookingness.

Instrumental Music At Elon

By Wm. T. Scott

Elon College is interested in all educational, cultural and musical activities that capture the imagination and develop the minds, spirits, and talents of the young men and women who are a part of the Elon student body. From the beginning of the program of the college. In the fall of 1962, the offerings of the music department were broadened to include instrumental music under the direction of Professor Jack O. White. Included under his direction are the Marching Band, consisting of 53 musicians; the Stage Band; the Emanons of Elon, consisting of 16 pieces; and the Octette. Also featured are a wood-wind ensemble and a brass ensemble.

The marching band has acquired new maroon and gold uniforms and straw hats. The band has performed for all the home football games and has made three away trips.

During the year the instrumental department presents two formal concerts, an instrumental recital, and a jazz festival, where the Stage Band is featured. The Octette has performed for alumni meetings, and they perform for other college functions, including May Day.

Professor White's contagious enthusiasm reflects itself in good spirit and excellent student participation in college life at Elon. He joined the Elon faculty in 1962. Mr. White is a graduate of Concord College in West Virginia, and received the Master's Degree from the University of North Carolina. With successful experience in instrumental music leadership for more than twelve years, his bands have won several first place awards in school competition in Virginia and North Carolina. Prior

This traditional penchant for the status quo has a corollary: it is the shallowness of the relationship between the spiritual and the intellectual aspects of man's existence. We seem almost to uphold a kind of dichotomy with the spirit of man totally unrelated to the mind and body into which God infused that spirit.

Several attitudes point out this dualistic perspective we employ. For one, we too easily affirm that an individual with a deeply "spiritual" commitment has little or no need to nurture his intellect. Church school teachers, lay leaders, even pastors, have fallen victim to the persuasion which eliminates the need for intellectual commitment right along with the spiritual. Nurture of the spirit is

to his coming to Elon, he developed a 90-piece band at Cary, North Carolina, which represented the state of North Carolina at the nationwide band festival held in Mason City, Iowa, in 1962.

This year a new musical project has been initiated under the sponsorship of the college and surrounding community. The Elon College-Community Orchestra gave its premier performance in Whitney Auditorium under the direction of Dr. Malvin N. Artley, and a whole new vista of musical entertainment opened for the music lovers of the Burlington and Elon College area.

The premier program covered a wide range of selections. After opening with a lively overture by Rossini, the orchestra played numbers by Mascagni, Ferde Grofe, Delibes and Cole Porter. Particularly well received were the Mississippi Suite by Ferde Grofe and the selections from some of the show tunes of Cole Porter.

The February 17th performance was a promising beginning for what is hoped will be a growing orchestral organization. The orchestra is composed of students and faculty of Elon College and community musicians from the Burlington area. The orchestra's personnel is composed of eighteen wind players with two percussionists.

David McAdams of Burlington serves as concert master. It is interesting to note that the ages of the musicians vary from 16 to 75. The oldest member, John B. McKenzie, observed his 75th birthday on the 17th and was recognized by Dr. Artley during the performance.

The orchestra being a community project is open to any interested musicians in the area. A second concert is planned for the middle of May.

for the youth and their parents and refreshments were served. Regular weekly meetings were discontinued until September, which is the beginning of our new year, when the new officers will take over. We had twelve senior highs to attend senior high camp at Moonelon in July, and our counselors, Mr. and Mrs. Smith, were Directors of this camp. Also our minister's wife, Mrs. Farrell, attended this camp as a counselor-teacher.

We feel that we are very fortunate to have such an active and hard working Senior High Youth Fellowship, with such devoted counselors.

pursued. The mind may or may not also receive nurture.

The reply often sounded to this is that a "religious" leader is not like a doctor or other professional person, who requires large quantities of intellectual food before society permits him to serve. And here is precisely the point: this dualism we affirm is denied by God's creative act which made man a whole person of spirit and mind and body. We refuse to dedicate our whole selves to commitment when we believe that only spiritual nurture is required.

A second attitude which points in the same general direction is that one concerned with the basic record of God's self-revelation to man, the Bible. The inconsistency of our concern with shallow details, sometimes to the point that we become blind to the truth of an idea expressed in the words, seems to bother us not at all. We illogically state that an infinite God has dealt with us only in words — it is the words we learn, accepting unquestioningly, and without relationship to history or cultural environment the superficial and reason-trying conclusions which result. The ideas which are implied for us are limited by the very words themselves and our limited understanding of what they meant when they were written and to those for whom they were recorded. We search for God, at times, in the seventeenth century, when we ought to be finding him here now, unfettered by archaic terms and undistorted by minds unwilling to grow and mature in understanding.

Doubt, study in depth, criticism with integrity and a constructive bias, all are anathema. That which was shall continue to be. The hesitant steps of the institution church, which is to say individuals who make up the church, continue to tip-toe through history, fearful of risking the foundations of truth which have stood firmest when tested against any other proclaimants of pseudo-truth. We lose that which remains unriskened. In the final analysis it is our lack of faith which makes it a risk at all. For God it is one more victory in human history when we reach out with the truth couched in meaningful terms and meeting the needs of now.

The God-given gifts of reason and potential growth are unimportant to us unless they can bolster our preconceived dogma. We dislike being disturbed in our inconsistencies.

There is another corollary to the near-stationary stance of the church. It is the delusion that spiritual growth requires considerably less effort, by teacher and student, than nurture in other areas of life. We have willingly allowed our belief that God's grace makes the difference eliminate the need for hard work and adequate prepa-

ration. This belief in the spirit of God as the ultimate agent of education should demand much more of us rather than permit us to slacken or ignore personal growth through our own efforts.

The educational process for the becoming-Christian must include two things: a personal experience involving God, and an interpersonal experience involving others who are also seeking and who may or may not have had such an experience involving God. Although the process of growing as a Christian is an individual process, we cannot continue to become Christians alone if part of this commitment to God as a follower of the Christ means self-giving in love reflective of God's love.

Christian education is not merely the teaching of religious facts. It is this and the provision for the ability to listen for God and share with others in the development of this ability. The hampering, acquired characteristics need to be overcome after honestly facing up to them. The questions still need to be asked: Is the church called to witness and serve today with yesterday's understanding and methods? Is the God-given mind of man only good for shallow response to the deep and probing challenges of God? Is our task to demand little of our people and expect much as they grow in becoming Christians?

PALM SUNDAY AND EASTER AT BEREA

Mrs. O. D. Poythress

The services at Berea church, Driver, Virginia, Palm Sunday, were attended by large congregations. The morning message, "The Meaning of Palm Sunday," was given by Rev. O. D. Poythress, interim pastor. Special music was given by the Junior Choir. This group of young people are talented and interested in their church.

The evening service at 8 o'clock had a guest speaker, Rev. J. R. Bennett, and was followed by a reception, given by the church, for Rev. and Mrs. Bennett and their daughter. This made a Palm Sunday long to be remembered by all who were fortunate enough to attend these services.

Easter Sunday, the choir presented a cantata, "Thou Art the Christ," a beautiful story in scripture and song, narrated by Mrs. John Vance. This choir should be highly commended for their time and talent in this presentation. At the close of the service, fifteen members were received into the church. The members of Berea church love the Lord and are always ready and willing to work for Christ and his Church.

Who takes friendship from life, takes the sun from the world. — Cicero

The Need For Good Literature

"The American public is doing a lot of reading these days."

Although this statement is not profound it reveals a fact Free Will Baptists cannot ignore. The fact that Americans read over a billion magazines a year should cause us to stop and think. "What are they reading?" you ask.

Go by the newsstand and you'll see what kind of trash most Americans read. Are you opposed to the printed filth that floods the mailbox of many families? (We could probably say many families in your church.) Most of God's people would say "Amen" to a resolution that many magazines ought to be burned but not read.

However, the responsible Christian should be prepared to make constructive suggestions to remedy the situation.

Here is where the **Witness** and other Christian periodicals enter the picture. We are trying to offer a remedy to today's poisonous literature.

We need your help. We want to send the **Witness** to every family in your church. This way we can all be sure that every member has access to some Christian reading. We must not wait for all to subscribe. If so, many who need it the worst will never get it. It is hard to enlist a subscription from those who won't even come to church. Yet, who needs to be getting Christian literature worse than the backslider?

The answer is the "Every Member Plan." The church supplies Sunday school literature for every member. The poor widow who cannot afford to pay for her Sunday school quarterly receives that literature just as the person who gives \$20.00 per Sunday. Likewise, one's inability to pay should not deprive him of other Christian literature, such as the **Witness**.

Several churches have already realized that the **Free Will Baptist Witness** is a part of the literature ministry of our denomination. Therefore, they have adopted the "Every Member Plan."

Next month we hope to give a list of these. Let us include you as a progressive congregation meeting the pressing literature need of your church.

Editorial in **Witness**, N. C. Free Will Baptist publication

The Christian And His Neighbors

Background Scripture: Luke 10:25-37; John 4:7-9; I John 4:16-5:3.

Devotional Reading: I John 2:7-11.

Memory Selection: **And this commandment have we from him, That he who loveth God, love his brother also.** I John 4:21

There are two fundamental truths underlying today's lesson: **DIVINE LOVE** and **HUMAN LOVE**. And these two truths are closely interwoven in the Scriptural background. I am indebted to Dr. Barclay for the general ideas expressed in these Notes.

DIVINE LOVE

God is love. That is perhaps the greatest single statement about God in the Bible. And it unlocks many doors, and answers many questions. If God is love, it explains creation. At first glance creation, or the created world looks like a heart-break to God. It's disobedience, rebelliousness, lack of response is enough to break his heart. Why should he create a thing which would bring so much trouble and heartache and heartbreak? He did it because of love. Love must have someone to love, and someone to love it. God's creation is an expression of his love.

It explains free will. Forced love is not real love. Unless love is a free response it is not love. It must be the response, unfettered and unforced of the heart. God had to limit himself in granting man this freedom of the will. For before men could love God in any real sense of the word, they had to be free in will. This freedom of the will fulfils the purpose of creation.

It explains providence. God might have created the world and started it and then flung it out into space and left it to its own fate. But God's creative power was followed by his providential care. His love orders and sustains it and provides for its needs.

It explains redemption. If God were only justice and law, he would leave man to his own deserts. He would allow him to suffer the consequences of his sin. But not so with God, for God is love. He seeks and saves that which is lost. His love is a redemptive love.

It explains the life beyond. If God were not love, man might well live out his brief span of life, die, and pass away into nothingness even as a flower passeth away. But God's love will not suffer it to be so. He wants his children to live eternally with him and he makes sure that the chances and the changes of life do not have the last word. This redemptive and eternal love was revealed in Jesus Christ. In him we see fully revealed and operative the redemptive love of God.

HUMAN LOVE

Love has its origin in God. "For love is of God." Human love is the reflection and expression of the love of God. God is love

and love makes us akin to and like unto God. If we are ever to be Godlike in any way we must love. He who dwells in love dwells in God.

Love has a double relationship to God. Paradoxically speaking, it is only by knowing God that we learn to love, and it is only by loving that we learn to know God. The more we love the closer we come to God and the more we become like God.

Human love is a response to divine love. We love because God loved us. His love for us awakens a response of love in our hearts. Human love is not the product of the human heart, something which a man can create for himself, but something that God creates within him. And the best demonstration of God comes not from argument, but from a life of love. In such a life God is seen as no where else.

Love of God casts out fear. When the love of God comes in, fear goes out. Perfect love casts out fear. The fact that we fear is evidence that we do not love as we should and trust God as we should. To be sure there is fear in the heart of the believer — the fear that we will grieve the divine love of God who loves us.

The love of God and the love of man are indissolubly connected. We come here to a disturbing truth. Life has two relationships, the perpendicular and the horizontal, a man's relationship with God and his relationship with his fellowmen and with things. Now it is easy to say that a man loves God. But that is not the nub of the matter. A man's perpendicular relationships depend upon his horizontal relationships. **A man cannot be right with God if he is wrong with his fellowmen.** John uses some strong and strange language here. He says if a man says he loves God and hates his brother he is a LIAR. He adds by ways of explanation or argument "for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen?" John evidently got this disturbing truth from Jesus himself. For did not Jesus say "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Jesus also emphasized this truth in his words about a man coming to the altar to worship and there remembering that his neighbor has aught against him. More important than formal and meaningless worship is right human relations. Let such a man go and become reconciled to his neighbor and then let him come and offer his gift unto God. These are disturbing truths. And they are blandly disregarded. Think what would happen in the average church on a Communion Sunday if when the minister reads the words "ye that are in love and charity with your neighbors and intend to lead a new life, draw near and take this holy sacrament to your comfort," the members of the congregation would take it seriously and act accordingly. How many members of your church would have to get up and walk out of the service? What about yourself, would you be one of them?

GETTING DOWN TO BRASS TACKS

Today's lesson has pertinency and relevance for all of us, to some more, to some less, but to all some. There is a great deal of bitterness and hatred in the hearts of people today and Church people have their share of it. It is frightening to sense again and again the hatred that is in the hearts of many white people toward other people of different races and religions. And sometimes it is openly expressed. In many other instances it is suppressed and smoulders like a sleeping volcano. All too often it erupts like such a volcano in acts of violence or bitter attitudes and words. And all too often people make no bones about it, and seemingly are not troubled about it. And remember I am writing about folks who are respectable members of the Church, good folks, influential folks, leading folks. These things ought not so to be. All of us need to heed the sign "STOP, LOOK, LISTEN." Take a minute to look at yourself, your attitudes, your prejudices, your actions. Then listen to the inspired writer as he counsels us "If a man say I love God and hate his brother he is a liar." If a man really loves God he will love his fellowmen. And he will show his love for God by his love for his fellowmen. This is his commandment: "That he who loves God love his brother also." There are many electives in the Christian religion but this is not one of them. This is a required subject.

It is not easy. It can be done only by the grace of the Lord Jesus Christ. Here as elsewhere he is our EXAMPLE. We

(Continued on Page 15)

SUNDAY SCHOOL LESSON

APRIL 26, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Holiday On Ice Enjoyed

Dear Friends:

For the third consecutive year our boys and girls were guests of Mr. Walker Rucker of Greensboro to see Holiday On Ice.

Our day began this past Saturday at 9:30 in the morning, when two busses left our campus loaded with children and staff for Greensboro. One staff member and three children remained on campus due to illness.

We arrived in Greensboro at 10:15, at which point Mr. Tom Atkinson met us at the parking lot and took us to the Greensboro Museum. Here our boys and girls spent an hour seeing the history of the City of Greensboro, as well as the various related history in and around Greensboro. This proved to be both interesting and educational for our boys and girls. We found out that Greensboro has one of the finest museums of history of any city its size in our part of the country.

Upon completing our tour of the Museum we were then taken to the Mayfair Cafeteria where each child was given the privilege of ordering whatever he desired for lunch. This, you can well imagine, was much to their delight and thoroughly enjoyed, not only by the boys and girls but the staff as well. Before leaving the cafeteria the boys and girls were given programs for the show and tickets they could use at the refreshment stand during intermission.

At 12:45 p.m. we arrived at the Memorial Coliseum in time for the production which began at 1:00 o'clock.

This year, as in other years, the theme of Holiday On Ice was both enjoyable and wholesome. The children were particularly impressed with the Williams family presentation, as well as the impersonation of

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The Christian And His Neighbors

Background Scripture: Luke 10:25-37; John 4:7-9; I John 4:16-5:3.

Devotional Reading: I John 2:7-11.

Memory Selection: **And this commandment have we from him, That he who loveth God, love his brother also.**
I John 4:21

There are two fundamental truths underlying today's lesson: DIVINE LOVE and HUMAN LOVE. And these two truths are closely interwoven in the Scriptural background. I am indebted to Dr. Barclay for the general ideas expressed in these Notes.

DIVINE LOVE

God is love. That is perhaps the greatest single statement about God in the Bible. And it unlocks many doors, and answers many questions. If God is love, it explains creation. At first glance creation, or the created world looks like a heart-break to God. It's disobedience, rebelliousness, lack of response is enough to break his heart. Why should he create a thing which would bring so much trouble and heartache and heartbreak? He did it because of love. Love must have someone to love, and someone to love it. God's creation is an expression of his love.

It explains free will. Forced love is not real love. Unless love is a free response it is not love. It must be the response, unfettered and unforced of the heart. God had to limit himself in granting man this freedom of the will. For before men could love God in any real sense of the word, they had to be free in will. This freedom of the will fulfils the purpose of creation.

It explains providence. God might have created the world and started it and then flung it out into space and left it to its own fate. But God's creative power was followed by his providential care. His love orders and sustains it and provides for its needs.

It explains redemption. If God were only justice and law, he would leave man to his own deserts. He would allow him to suffer the consequences of his sin. But not so with God, for God is love. He seeks and saves that which is lost. His love is a redemptive love.

It explains the life beyond. If God were not love, man might well live out his brief span of life, die, and pass away into nothingness even as a flower passeth away. But God's love will not suffer it to be so. He wants his children to live eternally with him and he makes sure that the chances and the changes of life do not have the last word. This redemptive and eternal love was revealed in Jesus Christ. In him we see fully revealed and operative the redemptive love of God.

HUMAN LOVE

Love has its origin in God. "For love is of God." Human love is the reflection and expression of the love of God. God is love

and love makes us akin to and like unto God. If we are ever to be Godlike in any way we must love. He who dwells in love dwells in God.

Love has a double relationship to God. Paradoxically speaking, it is only by knowing God that we learn to love, and it is only by loving that we learn to know God. The more we love the closer we come to God and the more we become like God.

Human love is a response to divine love. We love because God loved us. His love for us awakens a response of love in our hearts. Human love is not the product of the human heart, something which a man can create for himself, but something that God creates within him. And the best demonstration of God comes not from argument, but from a life of love. In such a life God is seen as no where else.

Love of God casts out fear. When the love of God comes in, fear goes out. Perfect love casts out fear. The fact that we fear is evidence that we do not love as we should and trust God as we should. To be sure there is fear in the heart of the believer — the fear that we will grieve the divine love of God who loves us.

The love of God and the love of man are indissolubly connected. We come here to a disturbing truth. Life has two relationships, the perpendicular and the horizontal, a man's relationship with God and his relationship with his fellowmen and with things. Now it is easy to say that a man loves God. But that is not the nub of the matter. A man's perpendicular relationships depend upon his horizontal relationships. **A man cannot be right with God if he is wrong with his fellowmen.** John uses some strong and strange language here. He says if a man says he loves God and hates his brother he is a LIAR. He adds by way of explanation or argument "for he that loveth not his

brother whom he hath seen, how can he love God whom he hath not seen?" John evidently got this disturbing truth from Jesus himself. For did not Jesus say "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Jesus also emphasized this truth in his words about a man coming to the altar to worship and there remembering that his neighbor has aught against him. More important than formal and meaningless worship is right human relations. Let such a man go and become reconciled to his neighbor and then let him come and offer his gift unto God. These are disturbing truths. And they are blandly disregarded. Think what would happen in the average church on a Communion Sunday if when the minister reads the words "ye that are in love and charity with your neighbors and intend to lead a new life, draw near and take this holy sacrament to your comfort," the members of the congregation would take it seriously and act accordingly. How many members of your church would have to get up and walk out of the service? What about yourself, would you be one of them?

GETTING DOWN TO BRASS TACKS

Today's lesson has pertinency and relevance for all of us, to some more, to some less, but to all some. There is a great deal of bitterness and hatred in the hearts of people today and Church people have their share of it. It is frightening to sense again and again the hatred that is in the hearts of many white people toward other people of different races and religions. And sometimes it is openly expressed. In many other instances it is suppressed and smoulders like a sleeping volcano. All too often it erupts like such a volcano in acts of violence or bitter attitudes and words. And all too often people make no bones about it, and seemingly are not troubled about it. And remember I am writing about folks who are respectable members of the Church, good folks, influential folks, leading folks. These things ought not so to be. All of us need to heed the sign "STOP, LOOK, LISTEN." Take a minute to look at yourself, your attitudes, your prejudices, your actions. Then listen to the inspired writer as he counsels us "If a man say I love God and hate his brother he is a liar." If a man really loves God he will love his fellowmen. And he will show his love for God by his love for his fellowmen. This is his commandment: "That he who loves God love his brother also." There are many electives in the Christian religion but this is not one of them. This is a required subject.

It is not easy. It can be done only by the grace of the Lord Jesus Christ. Here as elsewhere he is our EXAMPLE. We

(Continued on Page 15)

SUNDAY SCHOOL LESSON

APRIL 26, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Holiday On Ice Enjoyed

Dear Friends:

For the third consecutive year our boys and girls were guests of Mr. Walker Rucker of Greensboro to see Holiday On Ice.

Our day began this past Saturday at 9:30 in the morning, when two busses left our campus loaded with children and staff for Greensboro. One staff member and three children remained on campus due to illness.

We arrived in Greensboro at 10:15, at which point Mr. Tom Atkinson met us at the parking lot and took us to the Greensboro Museum. Here our boys and girls spent an hour seeing the history of the City of Greensboro, as well as the various related history in and around Greensboro. This proved to be both interesting and educational for our boys and girls. We found out that Greensboro has one of the finest museums of history of any city its size in our part of the country.

Upon completing our tour of the Museum we were then taken to the Mayfair Cafeteria where each child was given the privilege of ordering whatever he desired for lunch. This, you can well imagine, was much to their delight and thoroughly enjoyed, not only by the boys and girls but the staff as well. Before leaving the cafeteria the boys and girls were given programs for the show and tickets they could use at the refreshment stand during intermission.

At 12:45 p.m. we arrived at the Memorial Coliseum in time for the production which began at 1:00 o'clock.

This year, as in other years, the theme of Holiday On Ice was both enjoyable and wholesome. The children were particularly impressed with the Williams family presentation, as well as the impersonation of

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MEMO TO THE DELEGATES TO THE SOUTHERN CONVENTION

Greensboro, N. C., April 28-30, 1964

Joe A. French, President

Delegates to the Convention session consist of those duly elected by the churches of the Convention, "all ordained ministers, members of Boards and Standing Committees, the President and Secretary of each constituent Conference, the Presidents of Convention Institutions and Boards, and the Superintendent of the Home for Children." (Convention Constitution, Article V.)

The Credentials Committee will enroll as delegates the above described people

All delegates are requested to read all the reports contained in the Blue Book and the entire report of the Steering Committee. Ministers of churches should see that every delegate has a copy of these two documents. If you are a delegate and do not have the above documents, see your pastor and ask him for copies. It is probable that very few, if any, of the people reporting to the Convention will read all the report contained in the Blue Book, therefore you should inform yourself of the contents of the reports:

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to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world."

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A reception and autographing was given by the Virgilina Woman's Club and the Virgilina Ruritan Club Sunday, April 12, 1964 from 3 to 5 p.m., at the Union United Church of Christ in Virgilina. The Rev. Mr. Mathis was guest of honor.

April 14, 1964

ACTIVITIES OF HOPEDALE CHURCH

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Hopedale church at Burlington, N. C. is keeping very busy these days. We are a small church but are gradually growing and we feel that we are accomplishing a great deal. Our Sunday school is steadily growing and for the first quarter of this year we had 28 perfect record attendance. Also in this same quarter, we added 10 new members to the church.

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According to the general's biographer and confidant, Maj. Gen. Courtney Whitney, the family repeated this MacArthur credo many times during early morning devotions:

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THE CHRISTIAN SUN

VOL. 116

APRIL 21, 1964

NO. 16

O God, our Father, Lord of our lives, we give thee thanks for

muddy shoes

which walk through your
creation and rejoice,

renewed bodies

which breathe fresh air
and become whole,

wandering minds

which are readied for the
mysterious deeps of faith,

anxious hearts

which are opened to ourselves
and to others and to you,

churning souls

which are calmed and cleansed
and set on fire,

lonely moments

which hollow us out
to be filled again,

reconciled friendships

which sustain us and
restore us and heal,

special times

which we share in and together
risk your love

Amen.

In Youth Magazine

EDITORIALS

The Great Day Is Coming

Tuesday of next week is the day so long anticipated by members of churches in the Southern Convention, the Southern Synod, and the Convention of the South. On that day delegates and ministers will meet in Greensboro to consider plans that, if accepted, will unite churches of four historic back-grounds and two distinct races.

There are those who have said that it cannot be done. Religion and race run through the deep currents of life and determine decisions, and relationships. That is good. Better still, there is a unifying force in our universe that we call God, and his magnetic love also runs through the deep currents of life, and when He is exalted he draws all men unto him — and then there is one family with one Father, one fold and one Shepherd. That is excellent.

It is in this faith that delegates and ministers should meet in Greensboro next week.

No one claims, or should, that the plans which will be suggested for an organization through which all these groups can work together are perfect, or even the best that can be made. Changes can be made, and should be. That will mean that God is still with his people as they seek to learn and to live, that he has not spoken the last word and gone away. His voice may be that of the timid soul who usually does not speak in public places, or it may come through committee reports. However it comes the people present should be listening, for the truth of the matter is that the work to be accomplished is God's work, not ours.

Actually the days together in Greensboro are a time of judgment on our churches. Convention delegates years ago voted the merger that would give us the United Church of Christ, and most of the churches have voted favorably also. We knew then that the time would come when in our own area there should be a coming together in a single Conference representatives of all the former groups. The Greensboro meetings give us a chance to make good on our promises, or will show that we do not have the courage, the wisdom, or the integrity to do so.

Our representatives will be our own ministers and members of our home churches. They are honorable people — our neighbors and friends. We have trusted them in the past, and there is no reason to be suspicious in the present. There is no dictatorship in our United Church of Christ, and, by its own Constitution and By-Laws, there never can be. Our churches two weeks hence will be just like they were two weeks ago. Whatever changes take place will be those made by the members themselves.

Tuesday, Wednesday and Thursday of next week can be written in red ink on our calendars, for it is on those days that we will take a long step forward in Christian union, or we will have started a process of disintegration of the churches we know and love best.

All the ministers, and all the delegates from all the churches should attend all the sessions of the Convention in Greensboro. This is not a job for just a few. Democratic decisions can be made only when the people discuss, and vote. This is the way it should be, and the way it is wanted. Attend the Convention; think through the problems; speak your convictions; vote your best judgment. Then the judgment day through which we must go will become historic, and worth being remembered.

Those New Members

Many churches report that at or near Easter they received members into their fellowship. That was wonderful. Remember how happy you were when someone you loved joined the church you also love?

Question: What is being done with and for those new members? Are they really being inducted into the fellowship of the church? Is there some training they are getting so they may be effective workers? Have they been told of something specific they can do for the church? Are they assured that prayers rise for them; that they are really wanted in the membership of the church?

Such questions disturb ministers and some members. There should be positive answers. The new members need the affectionate care and leadership of those who are supposed to lead in the church. Don't forget that they are just beginners. They need to learn — and to work. Help them.

SOMEBODY GOOFED

Somebody goofed, and the editor knows who it was. His face is red. Our people in Greensboro and Apple's Chapel know that the picture on the front page last week was not of the Greensboro church. Apologies to all concerned. Building a new church and editing this paper is more than one can do without making errors. This one, however, seems to have been almost inexcusable. Both cuts were available, and the wrong one was used. That's all. Nothing malicious. Greensboro will make the front page next week, and whatever hasn't been said about Apple's Chapel will find a welcome place in our paper. Reporters from there are invited to bring us up to date.

It is fun to edit, but not to make mistakes — especially the obvious and glaring ones.

I Believe In The United Church Of Christ

Superintendent Clyde L. Fields

I. BECAUSE THE SOUTHERN CONVENTION IS A PART OF IT

I was born and reared in the tradition of the Christian Church in this area. That tradition has been continued through a merger of the Congregational and Christian Churches and now lives in the United Church of Christ. I want to continue to be a part of this heritage.

II. BECAUSE THE UNITED CHURCH OF CHRIST IS A DEMOCRATIC CHURCH

Freedom and responsibility are twins. You cannot have one without the other without serious damage. Both freedom and responsibility are preserved and required at every level in the United Church, local, in the Conference or Convention, and national.

III. BECAUSE THE UNITED CHURCH OF CHRIST OFFERS HOPE FOR CHURCH UNION

Ecumenicity for the mere sake of union is unwise and unrealistic. Yet, where Protestant groups are so similar in faith and polity, there seems to be little room for separateness. In the United Church, two fine and similar bodies are finding organic union.

IV. THE UNITED CHURCH OF CHRIST DOES NOT DODGE CONTROVERSIAL ISSUES

It is more comfortable to dodge issues that matter for the sake of the status quo. But, can Christ and the Church retreat from or dodge burning and controversial issues. We would not have a church that decided matters for us, nor would we have a church that ignored life's issues.

V. BECAUSE THE UNITED CHURCH OF CHRIST CALLS US TO NEW VENTURES

The United Church seeks our consideration of a New Curriculum, a new look at the role of the Laity, a critical examination of the organization and effectiveness of the local church program, a call to a new day in evangelism through Mission on Renewal and Evangelism, and in other ways that challenge the spirit of adventure and pioneering among us. However, we remain free to use or not use the new ways and new tools

VI. BECAUSE THE UNITED CHURCH OF CHRIST IS UNITY IN DIVERSITY

The United Church encourages spiritual unity and does not seek bland uniformity. There is room for differing theological, social, political, and ecclesiastical points of view. In the search for the truth that makes men free, there is no place for the arrogant superiority of position that would exclude from fellowship those who hold another position out of good conscience.

Truth comes in the free interplay of differing shades of opinion held by men of good will in a community of believers.

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THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

On Sunday afternoon, April 19, Youth Fellowship, Shelton Memorial, toured historical churches in the area.

At St. Peters, Greensboro, Spring Revival will be held May 10-14. Rev. Harold Myers, pastor of Edgewood United Church, Burlington, will be the guest preacher.

Congregational UCC, Winchester, Virginia, has welcomed six new members this quarter, transferred four and two infants were christened.

Rev. L. Bill Simmons, Virginia Field Secretary, is conducting a Mission on Renewal at the Congregational United Church of Christ, Winchester, Virginia, April 19-24.

At Shelton Memorial, Portsmouth, Dr. Ernest R. Wood, Dean of the Faculty at Frederick College, spoke on "The Church and Higher Education in America" at the Sunday morning service, April 12. Dr. Wood is a member of Shelton Memorial.

St. Peters, Greensboro, received and welcomed two new members on Easter Sunday.

First, Durham, welcomed 20 new members, who united with the church on Palm Sunday.

At Christian Temple, Norfolk, 13 new members were received in the service on Palm Sunday.

Many of our churches all over the Convention held Maundy Thursday Communion, and several used the ancient Tenebrae service.

The Burlington Area Churchmen's Fellowship meets in the Parish House of our Elon College church at 7:00 p.m. (supper) Thursday, April 23. Last call.

At the United Congregational Christian Church, Portsmouth, Virginia, the Women's Fellowship will have complete charge of the 11 a.m. service on Sunday, April 26.

Beverly Hills, Burlington, welcomes 15 new members received during the Easter Season; 7 on Palm Sunday and 8 on Maundy Thursday.

Asheboro United Church of Christ had Rev. Walstein W. Snyder, Superintendent of our Home for Children at Elon, as guest minister on Easter Sunday morning. During this service seven new members were received.

Dr. John G. Truitt has resigned as pastor of Monticello church and expects to retire from active service May 1, 1964. He was licensed to preach in November, 1914, and has served our churches for almost half a century.

The big project being considered at Winston-Salem is a new parsonage. The house that has been used for many years seems not to be adequate for the present. (The editor has happy memories living there, and joins in the hope of the church that larger facilities can soon be secured.)

Our church in Southern Pines was organized April 5, 1895, and is celebrating its 69th birthday. Beginning with 38 members, the church has grown until now it has 392 regular members besides many winter guests. Pastors who have served the church, as listed on the Sunday bulletin, include Geo. R. Ransom, Daniel H. Breckenridge, Herbert E. Foss, E. Willis Saunders, Samuel L. Holden, Elmer Willis Serl, C. Rexford Raymond, Voight O. Taylor, Tucker G. Humphries, Robert L. House, Wofford C. Timmons, and Carl Wallace who has served since 1957.

Letters To The Editor

Dear Sir:

Judging from editorials and other articles that have appeared in *The Christian Sun* during recent months, the test of Christian Faith is now determined by our acceptance of total integration.

I do not classify myself as a segregationist in so far as believing that any member of the Negro race should be denied any privilege of citizenship that is rightfully his. These rights should be determined, guaranteed and upheld by law.

At the same time, however, I am bitterly opposed to any of these so-called rights which deny freedom of choice to members of the white race. This is exactly what will happen if the pending Civil Rights bill is passed.

Since the United Church of Christ is urging the passage of this bill and contributing large sums of money to further demonstrations, marches and to furnish lawyer's fees, etc., I cannot subscribe to the principles for which this church now stands. How any thinking person can believe that "brotherly love" can be the outcome of these sometimes disgraceful, undignified, so-called non-violent demonstrations is beyond my imagination — and that is what our good leaders are striving for. Or perhaps they are confusing Christ's broad meaning of "love" with the word compassion. But more and more people are beginning to realize all over the country that such demonstrations are causing more hate, prejudice and violence than has ever existed before.

How the different races of men came to inherit the earth is still a matter of debate. If it was by the will of God, surely He had a reason.

In all forms of nature, like attracts like — they instinctively group themselves together. What a mixture of birds and animals there would be if it were otherwise!

So, why has it suddenly become a "sin" for people to prefer the close companionship of others of their own race?

Can we not have respect and admiration for members of another race, can we not live in peace and harmony with them without being denied by law the right to live with and choose our own neighbors or companions?

I have been closely associated with members of the colored race all of my life and without any reservations I can say I number some of them among my best and truest friends. There is a mutual understanding and often a great affection between us.

Before and after the War Between the States, white and colored worshipped to-

gether. Soon after, however, by their own choice, the Negroes established churches of their own. Until recently, all concerned have been happy with this arrangement and it has worked out satisfactorily for both races.

But now, since the majority of ministers and a few lay leaders have decided that separate churches should not exist, our church members in the name of Christianity are being practically coerced into accepting principles which we do not approve.

Should there be, however, any Negro who feels that he can be a better Christian by worshipping with white members, I am sure no real Christian would deny him the privilege.

Both church and state are advocating that integration should start with the very young so they will know no difference. History has proved that this is true for wherever it takes place, eventually a mixed race is produced.

When I mentioned this aspect in a letter to Mr. Ray Gibbons, Director of Social Action for the United Church of Christ, his reply was — "In the Christian view of marriage there is no racial barrier." As the General Synod declared, "a person may choose to marry a person whom he loves and who loves him."

It seems a strange and unnatural situation when a person cannot find one of his own race with whom to fall in love. Close social relationship is surely a means of creating such a situation. Therefore, I am opposed to deliberately placing our children in such a position.

There are hundreds of other people who hold these same opinions but through indifference, or perhaps fear of being branded a non-Christian by their minister, hesitate in speaking openly their convictions. I hope however, that in the coming convention they will at least vote their convictions.

I shall continue to work in my Church and towards a peaceful and mutual understanding between the two races.

Evelyn L. Beale
Franklin, Virginia

THE PROMISE AND THE CURSE OF MEETINGS

(An open letter to official and unofficial group leaders.)

William T. Joyner

There is no scarcity of meetings among our churches. We have workshops, clinics, committee meetings, retreats, conferences, etc., etc., in abundance and with frightening consistency. Some of these meetings are essential and stimulating, some of them are "necessary evils," and some of them are just evil. In the latter category are those meetings which, due to a total lack of purpose, should never be held in the first place, and those which, although a purpose exists, are wasted because of a lack of responsible leadership.

What is responsible leadership? For one thing it is the awareness that leading a group of people, even for a short period of time, is a very serious matter. If, for example, fifty people are to be involved in a meeting and they have to spend an average of thirty minutes per person getting to the meeting, every person exercising leadership should recognize that approximately twenty five hours (one full day) of accumulated time will have been spent by that group even before the meeting begins. This investment responsible leadership knows how to multiply. In this hypothetical meeting with fifty people present every minute used equals fifty minutes, five minutes used equals approximately four hours, fifteen minutes used equals twelve hours, etc. This investment of the "very stuff of life" by people who live on this earth for what is at best a brief sojourn is not to be taken lightly.

Let's stop being poor stewards of time. If meetings are unnecessary they should not be announced and if they are announced they should not be attended. Time invested in useless meetings can be put to better use elsewhere. When meetings are necessary let's not waste our time and the accumulated time of a group of people by flimsy preparation, poor management, and assorted bits of nonsense.

RETIRED HERALD EDITOR WRITES ABOUT

Teaching In Ghana

Dear Friends:

We aren't quite sure just what is happening over here in Ghana just now and sometimes wonder how long the missionary will be permitted to carry on. Major responsibility for the work of the church has long ago been turned over to nationals, but there are still many ways in which help from abroad is needed.

The modern world makes so many demands upon a church that is trying to take its place in the fellowship of churches that it is virtually impossible to provide indigenous leadership for all the posts that need to be manned. I marvel again and again at what the church is able to do for itself. Sometimes I wish they wouldn't pattern after our Western ways as much as they do and develop more truly African

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patterns of Christian work. I am sure they have a real contribution to make in that direction.

Mrs. Braun and I are teaching at the so-called Seminary of the Evangelical Presbyterian Church here at Peki. Actually, by our American standards, it is not a seminary. Our principal task is to prepare catechists and evangelists, who are lay leaders in the churches.

The catechist usually holds a full-time job as teacher in a public school and on the side gives important leadership to the congregation in the absence of the pastor. Because of the shortage of qualified pastors, each one is in charge of a "district," which may include anywhere from eight to eighteen congregations. That means that the actual over-sight of the congregation — the holding of Sunday services, leadership of the daily morning prayer services, and much of the pastoral work that is done, must be left to the catechists for much of the time.

In addition, we also have here a group of older men, most of them experienced

teachers, who have demonstrated their ability and their devotion to the church through years of service, who are preparing for ordination. It will be a long time before the church will have an adequate supply of fully trained pastors. In the meantime the seminary seeks to meet the emergency as best we can.

For most of the time since we have been here, our principal, Rev. Eugene Grau, was on furlough, and both of us carried a heavy teaching load — six to eight class sessions every day. Now that he is back, the load is a bit lighter, and we are trying now to catch up on some of our long neglected correspondence. The men are interested and willing students. All our teaching is done in English, as is most of the teaching in the secondary schools and teacher training colleges of the country. A knowledge of the vernacular would help us in getting closer to the people, but it is also surprising how well one can get along with English only. The church services are held in the vernacular — Ewe in our area here — but usually the minister also gives a brief sermon in English."

A CHRISTIAN'S MEDITATIONS

WE ARE ALL LIKE FARMERS

Harry G. Forster

The man of the soil plows, sows, cultivates and finally reaps the harvest. Some of this he can control — some he must leave to a power beyond his puny strength.

Are not our lives something like that? We are born with faculties and powers to grow and ripen into adulthood. But it is frustrating at times. We feel less than adequate to meet our challenges — we become discouraged — and how frequently we lose sight of any worth-while goal.

The mere fact that we have been called upon this earth would indicate we must place our faith where it will bring us continuing strength and purpose. Perhaps the harvest will not always be so abundant as we had hoped. There may be more weeds than we had anticipated. But soil tended even by feeble hands is better than that left untilled — useless — sterile.

Work with the strength God has given you — day by day — and leave the ultimate harvest to Him.

Catawba, Livingstone Colleges Announce New Student Exchange Program

SALISBURY April 15 — Catawba and Livingstone Colleges announced a new program of student exchange today that will go into effect when the fall terms of both schools begin this coming September.

The program involves the exchange of students between the two campuses for the purpose of enrolling in courses offered by one school but not by the other.

In making the announcement today, Catawba President Dr. Donald C. Dearborn and Livingstone President Dr. Samuel E. Duncan pointed out that the exchange for courses and academic credit was not the beginning of a relationship between the two senior colleges, but simply a "continuation of cooperation" that the colleges have enjoyed for some years.

Catawba and Livingstone have exchanged dramatic productions, religious programs, musical events, and various members of the respective student bodies have held joint meetings on numerous occasions in the past.

Catawba professors have taught special courses at Livingstone for several years. At present, Dr. Donald J. Selby of the Catawba religion department is teaching in Livingstone's Hood Theological Seminary.

The exchange of students to attend classes and receive corresponding academic credit begins in September when both schools will present their fall curriculum and students can peruse the courses and make their "exchange decisions."

The program will allow both Catawba and Livingstone to drop certain courses that both are carrying now, but which are small in student participation and are an economic drain on the school. Now, these small classes can be joined, taught at one school, with students of both attending. The program will also allow some new courses to be taught which, because of limited appeal, could not be offered previously.

Grades for the courses will be transferred back to the student's home college just as they are earned, i. e., they will be taken at face value.

Both Catawba and Livingstone are church-affiliated schools; Catawba is with the United Church of Christ, and Livingstone with the AME Zion Church. Both schools are charter members of the Piedmont University Center of North Carolina, Inc., a venture created to promote further interinstitutional cooperation.

HOLY WEEK SERVICES

At Pope's Chapel the Office of Tenebrae, from the fourth century, with a candle light communion service, was observed on Maundy Thursday evening. The Sacraments were served from a table designed in the shape of a cross. The incidents of Maundy Thursday was told in scripture and song. The worshipers entered the church and left in candle light.

The service Friday evening was held at the Mt. Gilead church. The service there was centered around Christ's trial and crucifixion. With the sermon topic "What The Cross Reveals."

The sunrise service was at the Oak Level church with a worship service and Holy Communion. The ladies had prepared a worship center of Easter lilies, a candle and the Bible, which added to our service. Coffee and do-nuts were served in the fellowship hall for everyone. Communion was taken to shut-ins after the service.

The 11:00 o'clock worship was held at Good Hope church with the message centered around the Resurrection. The sermon topic was: "The First Easter." All of these services were led by the pastor, Rev. T. N. Daughtry.

Finding Stamina To Stand Strain

By William A. Cousins

Several centuries ago, near the close of his life, William Penn, the Governor of Pennsylvania, was imprisoned for debt. It was a sordid and humiliating experience, one sufficient to test the spirit and try the soul of any man. In fact most men would have been broken by the twin burdens of public disgrace and private ridicule, but he, on his part, refused to be discouraged. Through the whole distressing experience he remained serene, calm, confident and unafraid. One of his friends described this strange triumph of his over contrary circumstances. This was the way he described it. "The more he is pressed," wrote the friend, "the more he rises. He seems of a spirit to bear and rub through difficulty and as thou observest his foundations remain."

Anyone who is going to live triumphantly in these chaotic times of ours, with its jet propulsion and its snail paced social progress, with its international tensions and its personal irritations, with its nuclear threat and its everyday insecurities, had better have a similar capacity to bear and rub through difficulty, to triumph over contrary circumstances and to remain serene in the face of the catastrophic events which presently threaten to destroy the peace of the world and undermine the security of the individual. No one can live in the latter half of the twentieth century without being confronted by crisis. Trouble is this generation's daily bread. Wars and rumors of war, depression and disaster, racial crisis and economic confusion have threatened to engulf mankind in the past few decades and still threaten to engulf us today.

The important question is, "are we equal to the demands placed upon us? Can we meet the chaotic character of the times without being defeated? Do we have sufficient personal power to rise victorious over catastrophic events or contrary circumstances?" In other words, the times demand sufficient stamina to stand strain, profound resources of interior power to enable us to be victorious no matter what happens. We must possess a sense of personal adequacy that can stare catastrophe in the face and enable us to meet the threats to our existence, personal or otherwise, without faltering and without fear.

Fortunately, such reserves of energy and endurance can be developed. There is no reason to break under the oppressive weight of circumstances. Everyone can develop sufficient emotional resources to cope

successfully with the vagaries of existence. The most effective way to begin is to substitute faith for fear as the undergirding guide for living. Primarily there are two ways of facing a crisis of any kind. One is with fear. The other is with faith. Both profoundly influence our capacity "to bear and rub through difficulty" and either undermine our personal staying powers or strengthen us sufficiently to meet strain. Whichever guides our thinking determines how well or how poorly we triumph over times of testing.

Fear, for example, makes us completely helpless to deal with difficulty and causes us to collapse at the first sign of crisis. When a general fear of living prevails danger threatens everywhere and soon paralyzes the individual's personal powers. As Shakespeare observed "fear makes cowards of us all." It also saps our vitality, devitalizes our personality and makes us inadequate to meet ordinary demands or extraordinary crises. Faith, on the other hand, overcomes our helplessness, energizes our being, provides strength to stand strain and makes us adequate for every duty which living can lay upon us, for every burden we must bear and for every time of crisis that may arise.

Unfortunately the majority of us are motivated by fear. The slightest threat to our security plunges us into panic. Like small children facing a painful appointment with the dentist, we look toward misfortune and tremble. We think we'll go to pieces under the pounding pressures of living. We fear that we can't stand it or that we can't face it. We come to believe, in time, that the worst always happens. Such fears are nonsense. The way to overcome them is by girding ourselves with faith until it colors our thinking and controls our conduct. For whenever faith undergirds living, sufficient strength is provided to stand strain.

There's a story which graphically suggests the reconstructive work which needs to be done upon our lives. When the Winchester Cathedral in England was built its foundations rested upon wood. Wood was thrown into water filled excavations to support the stone structure of the foundation. As long as the excavations were not drained the wood carried its assigned burden, for wood does not decay under water. But in time the excavations were drained and the wood began to decay, imperiling the structure which it supported. One man gave his life to save the Cathedral. Working in the dark he removed the decaying wood and under-ran the imperiled

foundations with a deeper and surer support. The building was spared and today its towers stand four-square against the winds.

If we are to stand four-square against the winds in these turbulent times without collapsing from stress and strain, we, too, must under-run the imperiled foundations of our lives with a surer support. Where fear is causing collapse faith must be substituted as the undergirding guide for living. This alone is adequate to support the structure of sturdy character which does not bend and break under the stormy blasts of adversity. Everything else is too weak to provide the support we need to see us through days of crisis and concern.

After substituting faith for fear as the undergirding guide for living, the next step is to build a sturdy character which can be relied upon "to bear and rub kind of character that can stand the strains through difficulty." There is only one kind of living. Only a character which has the patience to turn defeat into victory, the humility to learn, the courage to face frightening situations and sufficient resolution to play the man is adequate. No other kind means much. The times demand stout souls. This chaotic world is too severe for any sort of softness.

Such character is built in much the same way as a sound body. Both require daily discipline. A sound body, for instance, with steady nerves and tireless energy develops through exercise which turns soft tissue into stout muscle. In a similar way, sturdy character develops through the exercise of good habits which turn flabby moral muscles into sinews of new strength. But there the similarity ends, for there's a vital difference between the two processes. Physical exercise may be neglected for awhile without seriously impairing the strength of bodily soundness. But moral neglect, if only for a moment, impairs the strength of the whole soul.

Here is where we usually fail. Ordinarily we can't see the necessity for rigorous discipline. We excuse ourselves for every kind of laxity, for every dereliction in duty, for every act of cowardness and for every expression of anger or impatience by saying, "It doesn't matter." Of course we may believe that it doesn't matter and no one else may think that it matters but it does matter. For down among our nerve cells and muscle fibers the molecules are quivering and counting it up to be used against us in times of testing. Everything we do affects our characters for good or ill. "We are spinning our own fates," warns William James, "for good or evil, and never to be undone."

Every smallest stroke of virtue or vice leaves its never so little scar."

The conscientious Ben Franklin had a practice which could help us overcome our deficiencies in this respect. Quite early in life he recognized that every time we yield to weakness we contribute to our own defeat. So he tried to achieve a sound character by consciously imitating his ideal. In a little book he drew up a list of virtues and allotted a page for each one he wished to cultivate. Each page was ruled with seven lines, one for each day of the week. Then each virtue was concentrated on for a week at a time and the daily violations were noted down. As a violation occurred he consciously corrected it. In this way, he went through the entire list and tried to condition his character into new moral health and strength.

The practice undoubtedly failed to achieve all that we desired. But much can be said for it, for it emphasizes the fact there is no easy way to build sound character. Rigorous self-discipline is the only way to develop our moral muscles into sinews of new strength. Patience, persistence, courage and humility are learned as we cope with difficulty in the arena of daily experience. Here is where we eventually succeed or fail, and here is where we lay the foundation for future defeat or victory. The effort to succeed, repeated over and over and over again, hardens the stuff of character in us and some day, if we are patient, we discover we have built a character which can see us through days of darkness and despair.

Substituting faith for fear as the undergirding guide for living, and going a step further by consciously building a sturdy character which can be relied upon to see us safely through crisis brings us to the point where we ought to be encouraged to trust our destiny to God. Whatever else religion can do or cannot do, it has at least ministered to those who have understood its best profound resources of interior power, a margin of reserve above their inner need.

Paul, for example, could sing in prison and triumph over the worst kind of trouble. The record of his personal struggles is astonishing to review. Thrice he was beaten, once he was stoned, thrice he was shipwrecked, a day and a night he spent in the deep. As if that wasn't enough to test his spirit, he was also robbed, betrayed by his friends and ridiculed by his own countrymen. How was he equal to the strain? Why didn't he crack up under the pressure? The answer is simple. What brought him through every difficulty was the faith that his security was above the

smoke and stir of this dim spot called earth, safely in the hands of God.

Oliver Cromwell could face overwhelming odds and still smile about the outcome of the affair. At the start of every battle he was supremely confident. The opposing forces might be far superior in manpower, skill and equipment, but this fact never disturbed him in the least. Why was he confident? Why, before every battle, he consigned himself to the Almighty's keeping and then resolutely set forth for the fray, never doubting for a moment there was anything at all to worry about. The ground of his confidence rested not in himself, but in the superior force to which he had aligned himself.

Luther could stand trial and be thundered at by his enemies, "Where will you be when we move against you? What will happen to you then?" "Then as now," he calmly replied, "I'll be in the hands of Almighty God." In reality, there was nothing to fear. No one needs to tremble when his life is in the hands of the power that set the stars in their courses, hung the sun and the moon in the sky and set the earthly sphere to spinning on its axis. Awareness of that unseen reality gives a man the strength of ten, challenges him to conquer circumstances and, if need be, as has been said of some in the past, "to turn the world upside down."

Charity Begins At Home

Rev. Thomas H. Britton
Ashtabula, Ohio

John's gospel says of Jesus that he was divinely sent because "God so loved the world." The whole world! And Jesus' own love of the world was demonstrated by his life. He taught not only his disciples; he taught the multitude. He helped not only those who were close to him, or related to his companions — the mother-in-law of Simon Peter, for example; he sought to relieve suffering wherever he found it. He served gentiles as well as Jews and even helped Samaritans, whom some considered to be appropriately beyond the concern of decent men because they were surely beyond the interest of God.

And when Jesus spoke of the judgment of God upon his human children, he indicated that the divine judgment would not be based upon such things as the keeping of customs of the purity of theological belief, but upon one's concern for people — whether one had fed the hungry, clothed the naked, helped the sick, and ministered to the stranger.

But at times the church finds itself under attack because of the breadth of

There is no greater need today. This is too tough a world to try to go it alone. We need all the help we can get to tackle the problems and face the difficulties which a confused and chaotic time thrusts upon us. Why be foolish or too proud to receive the help we need by filling our human deficiencies at the wellsprings of spiritual power? If we believe there is a power in the world that is on the side of those who trust it, that sympathizes with us in our struggles, that encourages us in our despair and that delivers us out of our trouble, the better part of wisdom is to calmly consign ourselves to its keeping.

To face the challenge of these turbulent times without faltering and without fear, and to possess sufficient internal strength for every trouble that living can lay upon us, for every duty which can test the spirit and tax the soul, for the critical days when work is a nightmare and every pleasure is pain and for the hours of disappointment that take us unaware, demands that we build up our spiritual resources. If we substitute faith for fear as the undergirding guide for living, consciously exercise our moral muscles into sinews of new strength and trust our destiny to God, we will, subsequently, discover the capacity "to bear and rub through difficulty" and find stamina to stand strain.

its concern. At times it is even criticized by some of its own members who point to local needs and assert with vigor, "Charity begins at home." It interested me to discover not long ago that those words are only half of a quotation, a statement made by Sir Thomas Browne. Do you know what the complete statement is? "'Charity begins at home' is the voice of the world!"

Canon James West has observed that "Obviously charity begins at home. Where else can it begin? The difficulty is it ceases to be charity if it ends there."

The concern of Christian people, therefore, cannot stop with those who are near and dear. For to Christians those who are not near, they are dear too. They are dear to God and must be so to us. And our hearts must reach out in love, and our hands must reach out in ministries of love, to all whom God loves.

At the conclusion of the service April 12, the Congregation of United, Raleigh, was invited to write North Carolina senators concerning the Civil Rights Bill. The group then proceeded to the Post Office, where the letters were mailed following prayer by the Rev. S. Collins Kilburn, minister.

WORSHIP SERVICE

Mrs. Merle F. Showalter

(Used at meeting of United, Raleigh, Women's Fellowship when women of four other churches of United Church of Christ were invited to meeting on Lay Life and Work.)

CALL TO WORSHIP:

O come, all ye sojourners along life's way! Come worship our God, the God of Truth, the God of Love — the Eternal Spirit who calls us to use wisely and well each talent that is ours that we may grow to full stature in His sight and for His sake. Hymn: 100th Psalm.

SCRIPTURES:

Proverbs 2:1-12.

Ephesians: 4:1-7.

Mark 12:29-32.

SOME THOUGHTS IN MEDITATION:

Enslavement of humans is contrary to the Law of God. Man needs the dignity of freedom. Each of us is given the power of choice. Wisdom and understanding are necessary to make wise choices.

No end result is good unless each means to that end is good. There can be no short cuts.

All men must be free because all men are important, singly and collectively.

If we are to grow, if world problems are to be met, we need a faith in the sanctity of human life — the importance of Man.

Man needs security, dignity, and he needs love. If these are to be lasting and of value, he must earn them. Who among us is there, who can do nothing to make himself more worthy of our wonderful heritage and the great blessings that are ours!

God expects us to make the fullest and best use of our minds and intellects. We can do this only if we search without ceasing for truth and understanding — if we banish hate from our hearts and follow the commandments given to us by our Master Teacher, Jesus.

PRAYER:

Almighty God, Author of Truth, Creator of All Life — Eternal Spirit, we beseech Thee to light our pathway with wisdom and knowledge.

Lead us not only to be challenged ourselves, but to help others yearn for Thy Truth and understanding.

We ask of Thee only that which we can wisely use.

Create in us clean minds and forgiving hearts.

We present to Thee our minds, our hearts, our intellects, indeed our whole selves for Thy molding and shaping.

May the purpose of our living grow ever clearer to ourselves and to those about us as we seek to live the commandments that Jesus gave to us. Amen.

Hymn: "Take My Life."

Mrs. P. V. Cox was in charge of the World Day of Prayer service held at the Ridge with guests from Holly Springs Friends Meeting and Spoon's Chapel United Church of Christ.

The February meetings were on Christian discipline and the March meeting was on automation, with the film, "Tomorrow?" being shown.

In March, Miss Patti Lee Coghill of Henderson, and Miss Katie Wilcox of Chester, Connecticut, were guest speakers. Miss Wilcox is a retired missionary from India and Miss Coghill was in India with Miss Wilcox for five months.

The Bible study was "Mission By Royal Authority" and was presented in four sessions as pre-Easter services by Miss Emma Allen, president of the Women's Fellowship, and Rev. Lynwood Hubbard.

Four of our members attended the Spring Rally of the Asheboro District Women's Fellowship of the United Church of Christ, Saturday, April 4, at the Randleman United Church of Christ.

The April programs were "Understanding Our Community." Miss Linda Rumley and Mrs. Quinton Hicks presented these services.

The women of our Fellowship are gaining many benefits from the studies of "The Growing Christian In Our Changing Culture" and are looking forward to the rest of the year's work.

AT ZION UNITED CHURCH IN SOUTH BEND, INDIANA

Dr. Edward W. Brueske is giving a series of sermons after Easter on "Worship — Why and How?". His news bulletin gives the following information:

For the next several weeks we intend to preach a series of sermons on Christian Worship. In many ways worship is really the one distinctive and indispensable activity of the Christian Church. This in itself is reason enough for us to explore the meaning of worship in depth.

Here are a few points we shall consider:

(1) Every man worships something, for "to worship" in the simplest terms means "to ascribe worth."

(2) Worship does not originate with man. It is rather a response on man's part to a reality (or an illusion) outside himself.

(3) Christian worship is essentially thanksgiving — a response of thanksgiving to God for blessings already received.

(4) Christian worship is always "in Christ," that is, it is our response to him and our response with him — a response of faith in God.

(5) Christian worship is always a response to God's presence in Word and Sacrament.

News Of Pleasant Ridge Women's Fellowship

Mrs. J. C. Newell

The Women's Fellowship of Pleasant Ridge United Church of Christ, Route 1, Ramseur, North Carolina, has been busy this year with regular programs and extra meetings with special guests.

The worship leaders for the year are Mrs. Lynwood Hubbard and Mrs. Quinton Hicks, and a devotional is held at the beginning of each meeting.

World Community Day was held at Spoon's Chapel Church with 12 of our members and the minister, Rev. Lynwood Hubbard, attending.

The Thank Offering service was held during the opening exercises of Sunday school on the second Sunday in November. Those taking part were Miss Emma Allen, Miss Sarah Lowdermilk and Mrs. Quinton Hicks.

The two circles met at a union meeting in the Fellowship Hall in December with Mrs. Colbert Allen and Mrs. J. C. Newell in charge of the worship and program. All members took part including the young

people: Welta Smith, Timothy Moffitt, Sandra Cox, Sharon Stewart, Clarice Newell, Johnie Newell and Howard Lowdermilk.

Mrs. Harry Stewart led the Friendly Service dedication at the December meeting. The project this year was sheets and pillowcases for the Elon Orphanage.

Hospital favors have been furnished each month by members for the Randolph Hospital in Asheboro, N. C.

The Women's Fellowship served a supper in the Fellowship Hall on January 20, 1964 to the pastors and men and women who represented each church in the Western North Carolina Conference, gathered together to hear about the campaign for the Elon College Diamond Anniversary Fund.

Three sessions were held in January for the study of countries in Southeast Asia. Features of these meetings were in film-strip, "New Day in Nepal;" guest speaker, Mr. K. L. Sindivani, a native of India, who is now teaching at Guilford College as assistant professor of Sociology; and a covered dish supper.

New Religious Education Curriculum For India

There met in Jabalpur, India, 45 persons called together from 25 churches and church-related agencies to develop curricula for moral instruction and for Christian education — the latter given outside of school hours. The conference was under the aegis of the India Sunday School Union, headed by Mr. V. M. Koshy, and was inspired in part by a project of developing a new Sunday School curriculum which began in 1955.

This conference early in its work came to the clear conviction that two curricula were needed. One would be for all children regardless of community or religion, and would have the purpose of giving moral instruction. The other would be particularly for children of the Christian community, to provide for Christian instruction, after the regular school day is over.

After 12 days of intensive labor the delegates departed having made plans for curricula which would grow into 384 volumes, totaling approximately 154 million pages, to be in Hindi and English and 14 regional languages. The contents of these books, by intent of these conference members, would be a clear expression of the Church's will to orientate herself to renescent India.

Background of this conference was a situation described in part by a Government Committee on Religious and Moral Instruction which in its 1959 report noted increasing signs of indiscipline among the young, and the tremendous need for solid grounding in moral values in times of rapid change such as the present.

Preliminary papers had been prepared for the conference delegates, but the members spent nearly all the time in one of the two main commissions, one for courses on moral instruction, the other for the Christian education courses for day schools. The intensive work led to the nick-name of "concentration camp" for the participants!

The two curricula produced in outline were called "twins—fraternal, not identical." What seemed at first chaos took order, and what was agreed on seemed sufficiently clear to turn over to editors and writers.

Delegates in the Basic Statement issued at the conclusion of the conference noted the unprecedented pressures on the minds and hearts of the young, and the growing reliance on science and human resources. Favorable factors were also noted, such as India's concept of a secular government, religious freedom, the desire of the government to stress moral and spiritual values, and the rich religious heritage of

the country.

The group reaffirmed these as aims of moral instruction and Christian education: —to present Christ as the source and power for all human need and life; —to help develop the leadership of the Church; —to help prepare Christian young people for "holy worldliness" and secular engagement; —to help future citizens of India to acquire a sense of vocation and a truly patriotic, and morally and spiritually responsible outlook.

In the preparation of suitable books, the conference agreed that they should, in the words of the Sri Prakasa report, "describe briefly in a comparative and sympathetic manner the basic ideas of all religions as well as the essence of the lives and teachings of great re-

ligious leaders, saints, mystics and philosophers"

and this "in the full conviction that Jesus Christ, our Lord, will shine more clearly and brightly through such effort."

The Conference Statement stressed that teaching moral and spiritual values cannot be done in isolation, but that these values must pervade all instruction. It was agreed that it is undesirable to separate Christian from non-Christian students, but agreed too that the former should have opportunity at more intensive teaching.

Early sessions of this conference were chaired by the Rt. Rev. J. W. Sadiq, Bishop of Nagpur, and the later ones by Bishop G. Sundaram, Methodist Bishop in Lucknow. Facilities of Leonard Theological College were used. Representing the World Council of Christian Education were the Rev. Andrew Wright, England, and the Rev. Andrew Kim, Korea. Bishop Shot K. Mondol inaugurated the historic conference.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

TARSUS

Birthplace of St. Paul; population 51,310; 12 miles inland from Mediterranean Sea; citrus fruits growing area; Tarsus College located here.

April

26—**Mr. Stanley F. Pickett** was appointed in 1963 for three years to teach English at Tarsus College. He is interested in dramatics.

27—**Rev. and Mrs. Frank Andrews Stone** are presently teaching at Tarsus College. Mr. Stone is associate director and teaches literature, philosophy and psychology. Mrs. Stone teaches beginning English, hygiene and typing. She enjoys homemaking with its opportunities for entertaining Turkish friends and visitors.

28—**Mr. Victor William Zeller** was appointed in 1963 as an associate missionary for a three-year term to teach mathematics and physics at the American College in Tarsus.

GAZIANTEP

City of 125,498, located in south central Turkey near Syrian border. Institution, Azariah Smith Memorial Hospital.

29—**Miss Hilaria P. Ala'an** joined the teaching staff of Azariah Smith Memorial Hospital in 1962, handling medical nursing and operating room technic nursing. She is supervisor of the Operating Room and Central Supply Room Department. With the help of Mrs. Virginia Updegraff and some Turkish friends, she goes out to two nearby villages for a "well-baby" clinic every Saturday.

30—**Miss Isabel Hemingway**, a fourth generation missionary born in North China, served in Taiku Hospital under the American Board. In 1952 she transferred to the Near East Mission and was in the Talas Clinic six years. Since late 1959 she has been in the Gaziantep Hospital heading the course for Nurse Aides. This important work adds nursing personnel to a country with rapidly expanding hospital facilities and a great nurse shortage.

May

1—**Miss Irma Lynn Nunn** was appointed to the Near East Mission in 1962 for a three-year term. She is on the staff of the Azariah Smith Memorial Hospital in Gaziantep.

2—**Dr. William Laubach Nute, Jr.**, grew up in Turkey, the son of American Board missionaries. He worked in the government Model Hospital in Ankara, also the Adana Clinic and then returned to the U. S. for furlough and further study. He returned to Turkey in 1956 to work in the new government Children's Hospital in Ankara. In 1962 he took up a new post at the Azariah Smith Memorial Hospital in Gaziantep, serving as Chief of Staff. **Mrs. Nute** assists in Out-Patient and Baby Clinics.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

A second letter of the four by the kids who worked in the Chicago inner city one month last summer: from BIG SKY TO BIG CITY, in the United Church Herald.

"COLOR IS NO BARRIER"

By Judy Cole

Our group was divided into three groups. There were eight of us assigned to First Congregational Church, five to Kenwood-Ellis Community Church and five to Bethlehem United Church of Christ.

I was at First Congregational and found it completely different from any church I had ever imagined. At one time it was the church of Chicago, and the area in which it is located was one of the finest in the city. Now, however, all the old mansions have become tenements with many families living in each one, and although the church itself still stands proud and beautiful, it now ministers to the people of the area, people who so badly need something to help them to a better way of life.

The day after we arrived we began teaching Bible school. Classes were held in the church and all the children were either Negro or Puerto Rican. Many of us had taught Bible school back home, but we soon realized how different it was from this. Many of these children had no discipline whatever, while others were extremely quiet and retiring. To unite the two groups was quite a job. We soon learned, though, that kids are kids no matter what their color may be or where they may live. All they need is love and affection.

One of the most important things we got out of this month, I believe, was our personal contact with Negroes. Living in the Northwest all our lives, we had never before had an opportunity to know any Negroes.

During this time of terrific racial tension, when the Negro is trying so hard to gain his rights, we in the North are very often prone to claim that the Southern whites have blind prejudices and hates. We also say that we have no prejudices whatsoever and that we consider the Negro to be our equal.

Living in Montana, however, we had had no chance to prove our statements. This trip gave us an opportunity to prove to others, and maybe even to ourselves, that we have no prejudices and that we feel that the Negro is equal in every respect to the white man. Some of the members of the church staff in Chicago were Negroes of approximately our own age; we soon discovered that color is no barrier to friendship.

Before I went to Chicago I had always, as most young people do, wondered a great deal about my purpose in life, and what vocation I should enter. During that month I think I found an answer to those questions. It is best expressed in this passage from Matthew 10:39: "He who finds his life will lose it, and he who loses his life for my sake will find it."

VOCATIONS RETREAT AT MOONELON

Vocations Retreat was held at Camp Moonelon the weekend of April 10th, 11th and 12th, with a good crowd attending. The leadership was excellent and the camp program very well organized. It was too bad that so few of the many attending had any intention of going into a Christian vocation. This was very apparent. One couldn't help but wonder why these had come. But there was much to be learned, that was learned, by those who came for that purpose.

There was an eye-opening film shown in the Saturday evening program on the March of Medicine in Africa. It was called MONGANGA, or 'doctor', and showed a missionary doctor's usual day in a typical African village. The diseases were freakish and very uncommon to us. The film made one realize how worthless their compassion was without any action behind it.

Some of the speakers we were so fortunate to have were Rev. F. C. Lester, editor of The Christian Sun; Dr. Dollar of Holland, Va.; Sterling Whitener, missionary in Hong Kong; Dr. Daniele, President of Elon College; and Clyde Fields, Superintendent of the Southern Convention; Rev. Pete Peterson, directing recreation; and Rev. Kenneth Wright, who gave an excellent talk on social work.

The Southern Convention Pilgrim Fellowship Officers led the Sunday morning worship service prepared by Rev. Rinker. It was most impressive, including a song

called "Man Out of Egypt" by Peter, Paul and Mary.

In the Sunday school session preceding the morning worship we divided into our "buzz groups" to discuss different assigned passages from the Bible and answer the question, "What is this saying about vocation?" There were such messages for us as this one from Jeremiah 1:4-8:

Now the word of the Lord came to me (Jeremiah) saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth." But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the Lord."

In the meditation given by Rev. Rinker during the morning worship he sighted to us that before any of those planning on a Christian vocation took another step they should be sure they realized one very important fact. Many of us have heard it, but few of us truly know it. And that is, "He is risen."

* * * * * "INDIFFERENCE"

When Jesus came to Golgotha they hanged Him on a tree,

They drove great nails through hands and feet and made a Calvary;

They crowned Him with a crown of thorns, red were his wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,

They never hurt a hair of Him, they only let him die;

For men had grown more tender, and they would not give Him pain;

They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"

And still it rained the winter rain that drenched Him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against the wall and cried for Calvary.

—G. A. Studdert-Kennedy

Church Related Colleges And College Related Churches

L. Calista Olds

The Defiance College is proud to call itself a "church-related college." The Christian Church, the Congregational Christian Church and now the United Church of Christ have been eager to number this college among its affiliated colleges. Just what is a "church-related college?" There are a number of misunderstandings that have persisted through the years, misunderstandings that have failed to do credit either to this college or the denomination.

First, the church-related college is not an island of piety, a spiritual retreat apart from the complexities and tensions, the challenges and temptations of the contemporary world. Parents who have sent their children to a "church-related college" for this separateness have been disappointed.

Second, it is not a fortress, a bulwark of the faith, protecting and maintaining the status quo of the Christian conviction for its faculty and students. Faculty and students alike have had such expectations destroyed by the reality of life on the college campus and their expectations have been replaced by resentment and cynicism.

Third, it is not an arm of the church, perpetuating and enforcing the institutional loyalties and aims of the denomination. Such an understanding has interfered with some college's academic freedom and the passionate commitment to truth which must prevail if the college is to be truly a college. On this account the colleges have often severed the relationship with the church in order to become an independent institution.

What does the college have to offer the church as its contribution in this relationship? First, the campus of the college and the very nature of the college are integral parts of the contemporary world. Only thus can the vitality of the Christian faith manifest itself. Only thus can it remain firm against the challenges of competing life-views, worldly values and relative standards. Only thus can the Christian faith continue its outgoing concern and communication with the world that God so loved he sent his son to be its savior.

Second, the college must, if it is true to its calling under God, be a place where the truth is sought in all realms of learning and life. Free inquiry, critical study, incisive analysis and objective evaluation must be applied to all aspects of knowledge and culture in order that the students and faculty may carry forward the high ideals of the Gospel which maintains "And you shall know the truth and the truth shall

make you free." The second-rate, the shoddy, the sham must be cut away for integrity and the stream of life-giving truth, to continue within the college community. The college itself will then stand as a challenge to the fear that the Christian faith cannot survive attack, that God must be protected by man's inventions, that Christ cannot reveal himself anew in the ebb and flow of present encounter.

Third, the church-related college, while not an arm of the church, must see itself as a partner under God with the Church,

Dr. L. Calista Olds is now in her third year at The Defiance College. She is the chairman of the college's humanities division and teaches a wide variety of religion courses.

Dr. Olds, an ordained minister in the United Church of Christ, received both her MA in Religious Education and Bachelor of Divinity Degree from Hartford Theological Seminary in Hartford, Connecticut. She received her PhD. at St. Andrews, Scotland.

She is a widely traveled educator who formerly taught English speaking children, representing 22 nationalities, in Teheran, Iran. She taught in public schools for 13 years and worked for a time as assistant engineer in a caterpillar tractor company in Peoria, Ill.

She has also served as the tutor for the children of the Foreign Minister of Afghanistan. Dr. Olds formerly taught at MacAllister College in St. Paul, Minn. and as a visiting lecturer in Hebrew and Old Testament at Hartford Seminary.

a partner in creative tension not conflict. The college, just because it is church-related, must be a critic of the church if the church is to be relevant and significant in the fearful confusions of the life in mid-twentieth century. Directions and values are imperative for individual and world survival but those of even a decade or two ago are not adequate for this nuclear day. The church in turn must fan the devotion to truth of those members of its faith who serve on the campus and draw on their learning, insight and leadership. If not, the dead hand of tradition for tradition's sake may rob the churches of the flaming affirmations manifested in the church in the early centuries. If not, the ossification of structure in the church or denomination

may limit the church's sensitivity, concern and action in this needy world.

Thus the Christian church and the college related to it have a mission for and toward each other. This can best be maintained and grow in real relationship, in colleges aware of individual churches, in colleges giving and receiving encouragement and interchange... in individual churches giving and receiving support through persons, insights, financial assistance.

The church-related college can make a unique contribution to our world today in placing the study of the Christian faith as a live option before the faculty and students, in entering into dialogue with all the academic disciplines on the realities and relevance of the Christian affirmations, in witnessing to the concern of the church and institution for the individual person, student or faculty member.

The Defiance College seeks to accomplish these aims in its affiliation with the United Church of Christ. Will the individual churches, where relationship and dialogue can mean the most, see their responsibilities in this creative partnership?

WELCOME

The front page of the bulletin of Calvary United Church of Christ, Thomasville, N. C., Rev. Huitt R. Carpenter, Pastor, carries a picture of the church and this poem:

God bless all those whose membership is here:

Thy people, Lord, who love thy house and Thee.

And may we find in thy great book at last.
Each name recorded for Eternity.

God bless the strangers gathered in our midst:

Lonely, perhaps, and far from home they need

The blessed comfort of their Father's house.
The proffered bread of life on which to feed.

God bless the one who here propounds thy truths.

Be in his heart, speak thru the words he speaks,

That every listening, eager one may find
The wisdom and the comfort that he seeks.

And when at last, the benediction is said,
May we go, strengthened for the days ahead.

The Role Of The Christian College

By Luther Byrd

Speaking at Elon College Founders Day exercises March 11, Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary, told his listeners that they are obligated to listen to the opinions of others but are not required to agree with those opinions.

Dr. Littell, who spoke in Whitley Auditorium at an 11 o'clock convocation which marked the "Diamond Anniversary" of the founding of Elon College, spoke from the topic of "The Three Dialogues" which have shaped man's learning and destiny through the ages. He was introduced by Dr. J. E. Danieley, Elon College president, who presided over the Founders Day convocation.

After referring to the fact that Elon College celebrated today its 75th anniversary as a college dedicated to Christian and humane learning, Dr. Littell listed the **three dialogues of learning** as involving **men in the world as citizens, in the college as scholars and in the churches as Christians**. In all three dialogues, he pointed out that man's present responsibilities are formed by honor of the past and hope for things to come.

He declared that men cannot be blind to traditions of the past, but he also warned that history must be substantiated by evidence and that unsigned and unsupported opinions have no place among cultured persons. In this connection he cited the varying philosophies of the ancient Sophists and Platonists and declared that truth offers a suitable foundation for all action in life.

Dr. Littell stressed the roles played by campus and church in human dialogue, declaring that **both campus and church exist to equip men for life in the world**. He said that **proper action by campus and church can free men to practice brotherhood love**.

Speaking further along on the role of the Christian college, he called it a lay academy, **a training ground for the ministry of the laity in the church**. In enumerating the services of the colleges, he spoke of the "continuing services" which colleges now render through alumni institutes and vocational and professional conferences.

The speaker stressed the fact that the charter of the first modern university called it a "fellowship of teachers and students" and told his hearers that they are members of many and complex communities, such as family, church, profession, etc. It was in this connection that he brought out the obligation to listen to the opinions of others.

Dr. Danieley also spoke briefly during the Founders Day convocation and paid tribute to the various church and educational leaders who have made possible the college's long history of service in Christian education.

He mentioned the church leaders who founded the college and secured its charter on March 11, 1889 and cited the great contributions made by Elon College trustees through the years, along with the fine cooperation by the citizens of Alamance County and the surrounding area and the long-standing loyalty of Elon students and alumni.

However, he paid special tribute to members of the Elon faculty throughout the three-quarters of a century. He pointed out that the college's "Diamond Anniversary" motto is "Seventy-Five Years of Unselfish Devotion."

While honoring the devoted service of all Elon faculty members, President Danieley singled out three long-time Elon professors for special tribute, three men whose combined periods of service to the college totaled almost a century and a half.

These men thus honored were the late Dr. Ned F. Brannock, member of the chemistry department faculty for over half a century; the late Prof. John W. Barney, a member of the Elon faculty for almost four decades prior to his death; and Dr. A. L. Hook, who is now dean of the Elon faculty and still active after more than fifty years of faculty service.

In addition to the principal address by Dr. Littell and the brief remarks by Presi-

dent Danieley, other features of the Founders Day convocation included a solo "If With All Your Hearts" (from "Elijah") — Mendelssohn, by Professor Wendell Bartholf, tenor, and an anthem "Gloria In Excelsis" (from "Twelfth Mass") — Mozart, by the Elon singers directed by Professor Bartholf. The invocation and benediction were given by the Reverend John S. Graves, college chaplain, and the convocation prayer was led by Dr. Ferris Reynolds, chairman of the Department of Religion and Philosophy.

Immediately following the convocation in Whitley Auditorium, the college was host at a luncheon in McEwen Dining Hall which was attended by an invited group of ministers from the Southern Convention, other ministers of the area, and by members of Elon faculty and their families.

In the afternoon Dr. Littell met in Mooney Chapel for an informal discussion on current religious movements among the laity in the United States and in Europe. He concluded his visit to the Elon Campus with a dinner meeting with the ministerial students, Christian Education majors, together with faculty and members of the college staff.

While on the college campus Dr. Littell visited the Church History Room maintained by the Historical Society of the Southern Convention in Carlton Library and expressed pleasure at the excellent editions of rare Church History materials. He was particularly interested in reviewing a copy of a new book just off the press, "The James O'Kelly Schism In The Methodist Episcopal Church," written by Charles Franklin Kilgore, a student of Dr. Littell while at Emory University.

Elon Professor Publishes New Book

Dr. W. W. Sloan, professor of religion on the Elon College faculty, has just published his third college-level textbook in a three-volume survey of the Bible. The newest volume is entitled "A Survey Between The Testaments" and has been released as an original paperback edition by Littlefield, Adams and Company.

The first volume of the series, "A Survey Of The Old Testament," was published in 1957 and has been adopted by more than one hundred colleges, and is being used by religion teachers around the world. The second book, "A Survey Of The New Testament," appeared in 1961 and has proven equally popular. It was first published as a hardback volume, later appearing in a special British edition and as a paperback.

The success of the two earlier books encouraged Dr. Sloan to bring out this third volume, surveying the period between

the Testaments. He points out that the last event recorded in the Old Testament is the building of a wall around Jerusalem about 444 B.C. and that there has long been a need for added information concerning the period between that event and beginning of Christianity as recorded in the New Testament.

He also points out that much information is now available, with the apocryphal books, which have been included in Roman Catholic Bibles, recently appearing in new English translations by scholars who produced the Revised Standard Version of the Bible. Another less known group of writings of the period, the Pseudepigrapha, appearing in new editions after having been first translated into English in 1913.

Dr. Sloan cites the discovery of the famed Dead Sea Scrolls in 1947 as the greatest

(Continued on Page 15)

Christian Principles In Earning A Living

Background Scripture: Luke 12:13-34; 16:1-13; I Thess. 4:9-12.

Devotional Reading: Psalms 127:1-2; 128:1-4.

Memory Selection: **And whatsoever you do, do it heartily as unto the Lord, and not unto men.**
Colossians 3:23

It may come as a surprise to many people, that Jesus had more to say about money and material possessions than about anything else! One scholar reports that about three fourths of the parables of Jesus are concerned with these two matters. And for a good reason. Jesus knew that these things are perhaps the two greatest enemies of the Christian life. There is always the danger that men will spend more thought and energy and devotion to making a living than to making a life.

To be sure Jesus was concerned about the physical well being of people. He came that they might have life and have it more abundantly. He does not want God's children to be ill-fed, ill-clothed, ill-housed. His Kingdom is not bread and meat and drink, but righteousness and peace and joy. Man has a body and the needs of the body must be taken care of. But man is also a spirit and the needs of the spirit must also be taken care of if man is to grow to his full stature. The danger is that men will give more heed to the needs of the body than to the needs of the spirit. Man cannot live by bread alone. But man cannot live without bread. Or to put it another way, man must have bread to live, but man cannot live by bread alone.

All this is pointed up, it seems to the writer, in a story that comes from the life of Dan Crawford, the great missionary to Africa. When some of his friends from the inland country came out to see him off for England, they were amazed at the marvels of the railroad and the train. They asked Dan about some of the things that belonged to so-called civilization in England. He told them about automobiles, and airplanes and submarines and many other things. As he talked he noticed one man who had the look in his eyes of a cat waiting for a rat. When Crawford had finished the man deflated him with this searching statement "TO BE BETTER OFF IS NOT TO BE BETTER." That is worth thinking about. To have is not necessarily to be. And real security is less a matter of what we have, and more a matter of what we are.

JESUS AND THOSE WHO HAVE MUCH

A part of today's lesson is concerned with a man who had an abundance, indeed who had too much. His crops were abundant and he had more than he could take care of. He took counsel with his soul and said "Soul thou hast many good things laid up for many years. Take your rest, eat, drink, and enjoy yourself." As if a soul could be satisfied with things. Jesus called the man a FOOL. He never

saw beyond himself. He was aggressively self-centered. He was bounded on east, west, north, and south by himself. It never occurred to him to share his surplus with others. Like a man who drinks sea water, the more he got the more he wanted. Furthermore the man never saw beyond this world. A man forgets that there is another world at his peril, and someday he is in for the grimmest of grim shocks. Riches can confer blessings but they can also present perils. Of course every man thinks he is smarter than other men, but usually the man who starts out to get money finds that his money gets him. I talked with a friend the other day who told me of a man in the community who was undoubtedly a millionaire who was a slave to his possessions — he talked nothing and thought nothing but money. A man's life does not consist in the abundance of the things he possesses.

JESUS AND THOSE WHO HAVE LITTLE

But Jesus had something to say to those who had little. His words "Take no thought" really mean "do not be overly anxious or worried." And he emphasized his words by two homely illustrations. He calls attention to the birds which sow not nor reap, but who are fed by God. Does not God care more for his children than he does for his chirping sparrows? Or look at the lilies of the fields blooming in a beauty and a glory that Solomon with all his money could not surpass in his royal finery. Does not God care more for his children than for flowers? Jesus is not putting a premium on lack of foresight or prudence or thrift or industry. He is simply saying "Do your best and then leave the rest to God. Bend all your

life to obeying God's will and rest content with that." So many people give all their thought and energy to things which in their very nature cannot last. Jesus is saying that we should not do this, but that we should work for those things which last forever and which we can take with us.

There are thousands of people who are tense and worried and anxious not because they do not have enough, but because they do not have all they want. Their desires far outstrip their needs. Many people could live much more simply and satisfactorily if they did not try "to keep up with the Joneses." There are many instances, of course, in which mothers have to work in order to provide adequately for the necessities of life. But on the other hand there are thousands of women who work in order to maintain a standard of life which is not needed and which does not satisfy at all.

Worry, in the sense of needless anxiety, is a sin. It is an expression of mistrust in a loving Heavenly Father. Someone has said that an atheist is one who believes there is no God; the man who worries is a man who lives as though there were no God.

Material things can cramp a man's soul. Only by being a good steward of material things can a man grow in grace and spirit. This truth is embodied in a simple story which appears in Tarbell's Teacher's Guide. A man took his son to an old fashioned blacksmith shop to get a rake and a hoe which he had left for repairs. He offered the old blacksmith a silver dollar for the work. The smithy refused the money. The boy's father insisted that he take it. Still refusing the blacksmith said something which the boy now grown to manhood never forget. "Ed," he said, "can't you let a man do something now and then just to stretch his soul?" Alas for the man who is always doing things just for pay!

NEWS FROM BETHLEHEM

Doris Pierce, Reporter

The Senior P. F. of Bethlehem were in charge of our communion service on March 26. Everyone was busy learning his or her part. Our program included the study of the "Statement of Faith." The Senior and Youth Choirs led in the singing. The following participated in the worship service: Vickie Johnson, Betty Lou Mizelle, Mary Lelia Holland, Doris Pierce, Bobby Howell, and Edward Hobbs. As we left to take communion in the fellowship hall we had the feeling as Christ and his disciples had.

The Youth Choir sang a special, "Let Us Break Bread Together," directed by Mrs. Walter Graham.

SUNDAY SCHOOL LESSON

MAY 3, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Superintendent Reports To Convention

This week and next week I am using our page to give you the report I am giving to the Southern Convention when it meets in Greensboro. I am doing this because I know many of you would not otherwise have the benefit of the report for the past two years until it will appear a year from now in this Annual. The report is as follows:

"During the past biennium there have been a number of things that happened at the Children's Home which we believe would be of interest to you of the Southern Convention.

In 1962, according to our Duke Endowment reports, we served a total of 86 children with 75 being the highest number in care. In 1963 we served a total of 78 with the highest number in care being 73.

While the total number of children in care at any one given time is perhaps less than in other years, we are serving more children. Children today are not staying in group care for as long a period of time as in years past. Every effort is made to return a child to his or her home if it is re-established.

Children now living at the Home are taken care of in five units. These five units are located in the Clyde W. Rudd Cottage, the Montgomery Cottage, two units at Johnston Hall, and one in the Wisseman Cottage.

We have in our employment five housemothers, one substitute housemother, one food service manager, a maintenance and farm manager, a part-time book-keeper, a secretary, assistant superintendent, and superintendent. We also have working on a student basis one of our own young ladies, who is a freshman at Elon College, and a junior at Elon who is possibly interested in entering the field of social work. These two students work only a few hours a day. These are the individuals who have the responsibility of working with the five units of boys and girls who live at our Home.

The outstanding event during this biennium was the erection of the Wisseman Cottage. This past summer the First Congregational United Church of Greensboro voted to accept the responsibility for building a cottage for our older girls. The cottage is named for their minister and his wife, Dr. and Mrs. W. E. Wisseman. With the completion of this cottage the plant needs of the Home are fairly well taken care of for the present.

The program at the Home can possibly be divided into three areas — that of

education, recreation, and work.

In the area of education we inaugurated in the past biennium a system whereby housemothers and the entire staff work more closely with both the elementary and the high schools. Accordingly, we had the least number of failures this past year than at any previous time, according to the records available. From time to time we have received assistance in this area from students at Elon College. Our high school students now attend Western Alamance, a consolidated high school that is now in its second year of operation. We have been most happy over the relationship both with Western Alamance High School and the Elementary Schools. They have been very cooperative in helping us to meet the educational needs of our boys and girls.

In the area of recreation, this past sum-

mer we had our first fulltime recreational director for the summer months. This proved most beneficial and helpful to our entire program. During the past biennium the swimming pool was put into use. This is a 65' by 21' pool. It is operated under the supervision of a staff member with the help of junior and senior life guards. These boys are trained each year at the beginning of the season by the Red Cross Life Saving Unit in Burlington. The boys and girls are allowed to participate in athletic activities at the school, beginning with the biddy league, all the way to the varsity teams at Western High School. This past winter, we had boys participating in all the major sports at Western High School as well as on the Elementary School teams.

In the area of work, we have a program that has continued to function with our older boys and girls. All children who

REPORT FOR APRIL 13, 1964

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 41.00
Eastern Virginia Conference	349.86
Eastern North Carolina Conference	73.00
Western North Carolina Conference	76.13
North Carolina and Virginia Conference	445.66

SPECIAL OFFERINGS

H. E. Whitsell, Elon College, N. C.	5.00
Friendly Service Group, Trinity Church, Shelbourne Falls, Mass.	20.00
Adult Bible class, Third Avenue Christian Church, Danville, Virginia	5.00
Friendly Service, Harwinton Congregational Church, Harwinton, Conn.	25.00
Women's Fellowship, First Congregational Church, Waterbury, Conn.	100.00
Women's Missionary Association, Central Congregational Church, Providence, Rhode Island	182.00
Adult Bible Class, Monticello Christian Church, Brown Summit, N. C.	5.00
Hebron Congregational Christian Church, Thomaston, Ga.	10.00
Mattapoisett Congregational Church School, Mattapoisett, Massachusetts	516.88
Rev. R. E. Newton, Pomona Park, Florida	10.00
Memorial Gifts:	
In Memory of Mrs. Bertha H. Williams	
In Memory of Paul Webster Bowers	
In Memory of Mr. R. N. Clark	
In Memory of Mr. Hallett Parker, Sr.	
In Memory of Mrs. Sam W. Moore	
Total Memorial Gifts	63.80
In HONOR of Mrs. John W. Hayes, Jr., Naugatuck, Conn.	50.00
(By Evening Aid Society, Naugatuck Cong'l. Church)	
Special Gifts	274.00

Total	\$1,266.68
Total For The Week	\$2,252.33

live at the Home have some household responsibility. Our older boys and girls of course have more responsibility than the younger children. For our older boys this means accepting responsibility with the truck patch farming program each summer. For the girls, it means helping to prepare these items of food that are raised on our farm for later use. We have been most pleased in the past two years with the tremendous work that has been done by our maintenance and farm manager. According to our records, they have been among the best years that the Home has ever had in this area."

.....To be continued next week.

FACE TO FACE

Face To Face, 35mm sound filmstrip with recording, color, 18 minutes, is now available from the Southern Convention Office.

This filmstrip is designed for young adults in their late teens and early twenties, to help them understand the nature of early adulthood; what it means to be, to belong and to become. It raises the questions, "Who am I?", "How can I find myself?", "How can I know other persons?", and "Where am I going?" This filmstrip represents a new attempt to provide a resource that expresses through signs, pictures, colors, poetic prose, and music that which can not be communicated through ordinary means. It is designed to provoke feeling as well as an intellectual response and to make possible a deeper level of communication within the group.

The nature of this filmstrip makes it imperative that its use be well planned, allowing time for a deeper consideration of the issues involved and for a more penetrating search for answers. It should be shown several times in order to receive the greatest impact from its message. A guide accompanies the filmstrip. Make reservations with Miss Ruth Dunn, Box 336, Elon College, North Carolina, 27244.

Ruth H. Dunn

New Book

(Continued from Page 12)

stimulus to interest in the period between the Testaments. In four visits to Palestine he familiarized himself with these discoveries and investigated the Qumran community where the scrolls were found. Although there have been numerous works written about particular phases of the inter-Testamental period, the new work by the Elon professor brings the many facets of knowledge together in a single volume.

The new book is a product of long study and research in connection with a course in New Testament background, which Dr.

Sloan has long taught at Elon College. As a result of his work in this course, Dr. Sloan has gained recognition as an authority in this particular field, and he has been invited to address college, university and seminary teachers at a Southwide meeting to be held on April 10 and 11.

Speaking in description of his new book, Dr. Sloan says that its a book for the ordinary layman as well as for college students, since technical words and complicated structure has been eliminated. In addition to his books, Dr. Sloan has written 28 articles on Bible subjects for World Book Encyclopedia and has written much Sunday School material and numerous magazine articles, along with a Palestine guide book.

Dr. Sloan is completing his seventeenth year as professor of Bible at Elon College. A graduate of College of Wooster, McCormick Theological Seminary and Northwestern University, he has studied at other institutions in this country and abroad and has made fifteen foreign visits and has lectured in all parts of the world.

THE MILKY WAY AND BEYOND

Chapel Hill — "The Milky Way and Beyond," a picture of the unimaginable galaxy of galaxies that is the universe, opened Tuesday night at the Morehead Planetarium.

The program, the next to the last of the current school year to be performed

on the Planetarium's program schedule, will continue through April 27.

"The Milky Way and Beyond" was designed by the Planetarium staff to give viewers some idea of where they are in the universe. Because the universe goes on interminably, the only picture that can be accurately drawn is of Earth's own galaxy of 100 billion stars. But astronomers have been able to see beyond our own galaxy, which is 100 thousand light years long, and to determine that the universe is comprised of countless galaxies, themselves grouped in clusters, all of which comprise (as far as can be told) one immeasurable galaxy.

Two months ago, in a program entitled "The Sun and You," the Planetarium portrayed, with natural color and sound, the end of the world, resulting from the explosion of the sun. In "Milky Way," the Planetarium shows the creation of the universe, again in color and sound, according to the "big bang" theory: the gradual contraction of a huge mass of gas and dust until compression forced an explosion, forming myriads of stars.

"The Milky Way and Beyond" is performed for the public on weekdays at 8:30 p.m.; Saturdays at 11 a.m., 3, 4 and 8:30 p.m.; and Sundays at 2, 3, 4 and 8:30 p.m.

Special performances are given for school groups by advance reservation on Wednesdays, Thursdays, and Fridays at 11 a.m., 1 and 4 p.m.

In Memoriam

"Blessed are the dead who die in the Lord."

WILKINSON

We, the members of the Windsor Congregational Christian Church, wish to pay tribute to Mrs. Opher Bailey Wilkinson who joined our Heavenly Father on February 19, 1964.

In memory of her we present the following resolutions:

That we bow in humble submission to the will of our Father and show appreciation for her Christian life, for her loyalty to her family and strive to honor her life by being true to the cause she loved and served.

That the members of this church hereby express its profound regret in the loss of this member and express our gratitude for having known her.

That we convey to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them strength.

It is ordered that a copy of this resolution be sent to the family and a copy spread upon the minutes of the church record book, and a copy sent to The Christian Sun for publication.

Mrs. E. R. Laine

Mrs. Bruce K. Johnson, Sr.
Resolutions Committee

DOFFLEMYER

"Mr. Milt," as he was known and will be remembered by us who grew up at Bethel, was called by God's infinite wisdom to his eternal rest Dec. 5, 1963.

He was a loyal and faithful member of our church from the early beginning and was never too tired or too busy to attend any of the functions of the church, whether church services, business or social occasions. Truly he dearly loved Bethel church. He served as deacon, trustee, S.S. Supt., and for a number of years was teacher of the adult class that bears his name, "The M. A. Dofflemyer Bible Class." He was a devoted father and faithful friend.

We feel deeply our loss, yet as we strive to emulate his Christian spirit, we shall cherish his memory.

Therefore be it resolved:

1. That in this loss we bow in humble submission to the will of the Lord.

2. That we extend heart-felt sympathy to his family.

3. That a copy of this memoriam be sent to the family, a copy to The Christian Sun for publication, and a copy to be filed in the Bethel Church records.

Respectfully submitted,
William H. Alger, Jr., for the
M. A. Dofflemyer Bible Class

The Epic View Of Life

By Richard K. Morton

Current literature, to a great extent, is a literature of cynicism, revolt, rejection, and deep unrest, as is indicated in a stimulating appraisal of the situation in Herbert Gold's volume, "Fiction of the Fifties," or in Edmund Fuller's equally challenging "Man in Modern Fiction." It is a literature mindful of commercial rewards NOW and of how many different types of people feel resentful, frustrated, or unwilling or unable to find in established norms or long traditions that which will give dynamic and meaning to their lives.

This literature proclaims that it must be realistic — but is starkly and boldly realistic largely in the realm of the depraved, the sexual, the violent, the illegal and the immoral. It also grows very articulate in insisting that life has no meaning, no purpose, no goal. While this is perhaps a point of view to be quite well understood because of the wars, crimes, and iniquities of our times, it is a premature and unheroic one — to say the least. The atheistic existentialists, the analytic philosophers and others are inclined to insist on the sole reality and importance of the self and of problems growing out of semantics. They flatly reject the long historic climb of man toward deeper and clearer ideas and more effective institutions. They express themselves, these representatives of our age, in forms of painting, music, literature and the arts and humanities in general in unusual and bizarre forms, claiming this action indicates their modern appraisal of our culture. Some of them I therefore indict for premature judgments and superficial views of man in history and for their moral cowardice and egocentricity. One would think that these people are experiencing the mystery, suffering, tragedy, and vexations of life either

for the first time or in uniquely large measure. Maybe this is their time to deal with the basic issues of life that men have written and thought about since the beginning! These problems have remained unsolved — but maybe this is the time for us all to have our try at them!

The Christian student of life and of modern philosophy must sense here a lack of an heroic or epic approach to the challenge and potential of human existence and human relationships. There is talk of the self — that wants this or does not like that. There is arrogant and vehement assertion of the individual right to be deviant and pathological if he will. There is scorn and rejection of patterns, programs and ideologies which have sustained many cultures and civilizations. There is somehow the egotism of insistence that in our day and for us historic evils and mysteries should be cleared up — or we will reject and resent and condemn and see life as a whole as a meaningless mess.

I suggest rather a look at the great elements in the epic view of life which through the centuries had so many eminent and lasting exponents. There have been centuries when man, amid all his individual and social ills, nevertheless looked out upon life as a grand adventure and problem to be solved by each adventurer along the way. There have been great Chinese, Indian, Egyptian, Sumerian, and Arabian concepts of life. There have been the descriptions and insights of great Greek, Semitic, and Roman historians, statesmen, and philosophers. There have been the heritages from Plato and Aristotle and those of the great religious faiths, with their valuable sacred writings. There have been the great works of Snorre Sturlason of the Norsemen and Ibn-

Khaldun of the Arabs, in history. There have been the great tales of the Slavs and the Celts, the philosophy of the East and of north Africa, especially in the early days of Christianity (with Augustine and many others), the rugged, frank vigor of the Viking lands and their sagas and early epics. In later days and in more familiar literature there, following such writers as Seneca, Philo, Josephus, Origen, and so many others, the epics of Dante, John Milton, Goethe, and those of other lands, to make no mention of vigorous writings of the time of Venerable Bede and of the Anglo-Saxon Chronicle in England and the flaming, revolutionary insights of Rousseau, Voltaire and many more in France.

In our own day there is a literature of affirmation and of faith, as well as of rejection and forlornness — but it gets relatively little attention. Critics like Joseph Wood Krutch, Walter Lippman, and others have pointed to the other efforts, as has Henry Steele Commager in his historical appraisal, "America as a Civilization."

My point in these few references lies in my feeling that we ought to launch a more effective counter-attack, affirming that life does have meaning and that the epic and heroic and confident view is the one which offers most for man. The epic must not give way to the sordid, abnormal, small-gauge view of life seen only from the standpoint of one's prejudices. It must not give way to those who would express it by revealing those commercially salable aspects of depravity, sex, violence, and rejection which show man at his lowest and forsaking his moral courage and his will to triumph over the world in which he lives. This is a time greatly in need of a Christian and a truly epic view of life!

THE CHRISTIAN SUN

VOL. 116

APRIL 28, 1964

Elon College Library N



CONGREGATIONAL UNITED CHURCH OF CHRIST

400 Radiance Drive, Greensboro, N. C.

Rev. W. E. Wisseman, D.D., Minister

PLACE OF MEETING OF THE SOUTHERN CONVENTION

Congratulations, Delegates

The Christian Sun offers cordial greetings and sincere congratulations to the delegates of the Southern Convention, the Convention of the South, and the Southern Synod, who are this week meeting in Greensboro, North Carolina.

Many of these people are known to the editor, and are friends of long standing. They are fine people, worthy of confidence and friendship. The meetings together in some sessions will give opportunity for acquaintance with each other. And this is an important reason for the meetings all being in the same city at the same time.

These delegates have high privilege. They represent churches; and there is nothing better that one could represent. They face serious problems; and their friends who elected them believe that they are wise enough and good enough to seek proper solutions

to problems. They stand in the forefront of modern church progress and are to be interpreters of Christian union across theological and racial lines, and, hopefully, they will move the Christian world a little nearer together by establishing a new Conference composed of widely different people and ideas. To them is handed a suggested skeleton organization which is to be made capable of Christian service, and an effective Christian witness in the area where such a combination has never been tried before. They are being watched anxiously by people around the world to see if they will really move forward in fellowship, and if they do, a multitude will rejoice. What higher privilege could one desire than to be a delegate to one of these organizations in Greensboro?

CONGRATULATIONS, AND GOOD WISHES AS YOU WORK TOGETHER!

A Plea For Life

The Christian Sun pleads for its life: not for its name nor its format, but for its purpose, size and frequency. The plea is written by its current editor, but the idea is heard near and far.

Since its founding in 1844 The Sun has advocated Christian union, one of the ideals of the Christian Church as founded by James O'Kelly. It has helped to cement Christian and Congregational churches into such a unit that it is difficult to tell one from the other. Now there appears to be the need and the opportunity to be a messenger to three widely differing groups that propose to unite into one. This paper covets the chance to help.

Since Christian character is the prerequisite for fellowship and church membership, The Sun has tried, and wants to continue to try, to help people to be Christian. This is more than being a supporter of a Church and its enterprises, as noble as that is. "Food for the soul" must come from somewhere, and religious journalism is a major source. Other media of communication furnish a starvation diet for Christian living. Many of our people get no other religious publication than this little paper. They need, and want, it to keep coming. It helps them to be better people.

There must be some method by which to acquaint the churches with each other in this transitional period and to bind them together in fellowship and work, if the merger is to serve its purpose. A paper similar to this, enriched and improved, can do just the kind of thing that is sorely needed.

In a time of expanding opportunity, strain, and a multitude of difficulties, it scarcely seems reasonable to reduce publications by four-fifths. Two colleges, two homes for children, four conference centers, and 400 churches need to use the paper for publicity and a call to mutual service. The world-wide program of the denomination and of Christendom needs to be known by our people. If nothing else were put into the proposed paper but news from the churches, there could be less than a column and one-half each

year for each church. That certainly is not good news coverage, and would starve the churches for other important information.

It is false economy to stint on printing. Other denominations around us know that, and publish state papers although there may be excellent denominational papers. The N. C. Biblical Recorder reports that 49.1% of their churches have Recorder Clubs, and that those churches gave in a recent year 92.7% of the total mission giving. More than half of the churches — those who did not think it important to have Recorder Clubs — gave only 6.3% of the missionary receipts. Why the difference? The Church Paper. The message of our Church cannot be given in person to 70,000 people, but it can be given through a good paper.

Let it be clearly understood that the editor is not pleading for a job. He has never asked for a job in his 50 years of service to the Church. It is too late to begin now. If he has not made his mark on church history in fourteen years of editing, there is no need to lengthen the time. The plea is for the people in the three groups undertaking to become a unit. "Give ye them to eat." "Feed my sheep." The plea is for the United Church of Christ in our area. It needs a voice to make known its message to the world and to bind together in Christian fellowship and service the members of all our churches.

The Ascending Christ

"While he blessed them, he parted from them." "Why stand ye gazing . . ." "Go . . . make disciples . . ." These words will fill the minds of worshippers next Sunday when they think of the Christ who left the earth for a higher realm, and in so doing lifted the sight of humanity. Our Lord Christ is constantly challenging his people to look up, move out, serve nobly, win people. He is neither a dead person in a tomb nor a wandering spirit. He is the Living One who inhabits the universe.

"HE ASCENDED INTO HEAVEN"

On Ascension Day we remember the phrase of the Apostles' Creed: "He ascended into heaven, and sitteth on the right hand of God the Father Almighty." The words are not to be taken literally, as though God lived in a particular place and had a left and a right hand. A Russian cosmonaut has been up in the heavens and has reported that he did not find God. The right answer came from John Glenn: "The God I pray to is not so small that I expected to see him in space."

What do Christians mean, then, when we say that Christ ascended to join God in heaven? We mean that Jesus Christ, who was crucified, is the living Lord of our lives. We mean that through him we know the God who reigns in power even when men seem to defy him.

Roger L. Shinn

Rev. Linwood Hubbard, pastor at Pleasant Ridge and Spoon's Chapel, has resigned to become pastor of Zion (E. & R.) near Thomasville.

Rev. Lacy M. Presnell has resigned as pastor of Flint Hill (R) and Sophia. He expects to live a little easier in his home in Asheboro while he gives half time to the work of the Western N. C. Conference.

Vol. 116

No. 17

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Please send form 3579 to the office at Elon College, N. C.

Greensboro Southern Convention Meeting

Clyde L. Fields, Superintendent

Circular letters, articles, and questions raised by lay people and ministers indicate a great deal of confusion regarding the issues before the Southern Convention at the Greensboro Meeting on April 28-30th. This letter seeks to set the record straight in the following matters:

1. The Greensboro Meeting **does not end** the Southern Convention and is, therefore, no funeral for anyone. We are met to consider a plan of enlargement. We are met to seek counsel from every delegate as to how to make the plan better and more acceptable to all. Read the **Manual**, 1960 edition, **page 56, Article XV**, Amendments. (See below)

2. We are met to consider a plan for realignment reported by a Committee ordered by the Convention on May 1, 1962, of concern to:

A. 205 churches of the Southern Convention, an acting Conference of the United Church of Christ — membership, 37,602.

B. The Convention of the South, an acting Conference of the United Church of Christ — 158 churches, 17,405 members.

C. Southern Synod, an acting Conference of the United Church of Christ — 70 churches, 16,610 members.

3. The Greensboro Meeting **will not end** the 5 Conferences of the Convention which are now acting associations of the United Church of Christ.

4. The Greensboro Meeting will not seek any **hasty and rushed** decisions. The best thinking of all will be sought for a more effective future.

5. Delegates to the Greensboro meeting are **elected** in accordance with the **Manual**, edition of 1960, pages 46-47, **Article V**, Membership. (See below)

6. Every effort has been taken to **provide information** for every issue to be considered by delegates to the Greensboro Meeting. The Steering Committee Report has been widely circulated, printed in THE CHRISTIAN SUN, and many area meetings held for information.

7. The Greensboro Meeting **will not violate any property rights**. The Legal Affairs Sub-committee can assure local churches, institutions, and boards that property rights of all are protected.

8. The Greensboro Meeting **does not invade the responsibility and duties** of Boards of Trustees of Elon College, Elon Children's Home. A Board of Managers is suggested for Moonelon in this same connection.

9. The Greensboro Meeting **does not determine a local church's membership** in the United Church of Christ. That is a matter of preference of a local church.

10. The Greensboro Meeting does not limit the freedom of the pulpit and the pew. This is our birthright.

11. The Greensboro Meeting will hear a Report of a Steering Committee that is the result of 6 years' study on the part of two representative committees. **Surely this is not a hasty report and does not call for any hasty action.**

12. THE GREENSBORO MEETING IS IMPORTANT TO THREE LARGE UNITS OF THE SAME DENOMINATION IN AN EFFORT TO FIND THE BEST POSSIBLE PLAN THAT WILL MAKE US A LARGER AND MORE EFFECTIVE UNIT OF OUR DENOMINATION. DELEGATES TO THE GREENSBORO MEETING HAVE A RESPONSIBILITY TO CONSIDER PRAYERFULLY THE PLAN PROPOSED BY THE STEERING COMMITTEE AND HELP MAKE IT A BETTER ONE IF POSSIBLE.

Editor's Insert from the MANUAL

ARTICLE XV — Amendments

All amendments or changes in the Principles and Government, Constitution, Official Forms and Ceremonies, shall be made by a two-thirds vote of the Convention in regular or special session. All motions or resolutions for such amendments or changes shall be published in the Church paper at least three months before the session at which the subject is to be considered.

ARTICLE V — Membership

All ordained ministers in regular standing in any of the constituent Conferences, and all members of Boards and standing committees of the Convention, shall be members and entitled to vote.

The president and secretary of each constituent Conference shall be members of the Convention, and entitled to vote.

Presidents of Convention institutions and boards, and the superintendent of the Congregational Christian Home for Children shall be members of the Convention, and entitled to vote.

Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conferences. Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates. Members of the Convention shall serve for the biennium for which they are elected, or until their successors are elected.

Honorary Degrees At Catawba Commencement

Three honorary degrees will be given by Catawba College during the upcoming June 1 Commencement program, it is announced by President Dr. Donald C. Dearborn.

Receiving the degrees will be Mrs. Maurice Honigman of Gastonia, Doctor of Letters; John T. Fesperman of Kannapolis, Doctor of Humanitarian service; and Rev. James W. Moyer of Harrisburg, Pa., Doctor of Divinity.

Mrs. Honigman is a nationally-known figure in the music world, having served and helped in the growth of the National Federation of Music Clubs, an organization that she now serves in five different offices.

A native of Gastonia, she studied at Peabody Conservatory, is married to book publisher Maurice Honigman, and has served the National Federation of Music Clubs for over 35 years, giving her time and energies to the Federation's objectives on both the state and national levels.

Mrs. Honigman is of the Jewish faith and has been an active member of the Board of Directors of the N. C. Association of Jewish Women, and is listed in "Who's Who In World Jewery," "Who's Who In American Women," "Who's Who In the Southwest," and in "North Carolina Lives."

John T. B. Fesperman

John T. B. Fesperman, known in Kannapolis as "Mr. YMCA," will be awarded the Doctor of Humanitarian Service degree at the Catawba Commencement for his long and outstanding service to the YMCA program and the Kannapolis community.

Fesperman, a Rowan County native from the Rockwell area, and a Catawba alumnus from the days when Catawba was in Newton, has served the YMCA program for over 47 consecutive years. His work has included periods of service in Erlanger and Draper, N. C., Augusta, Ga., Henderson, Charlotte, and Rocky Mount. He has been General Secretary of the Cannon Memorial YMCA in Kannapolis for the past 32 years during which time the membership and program were developed into one of the largest in the nation.

A man of strong religious affiliation, Fesperman has been a teacher of the St. John's United Church of Christ men's Bible class for over 18 years, and has been an elder on the consistory of his church for 16 consecutive years. He has also served the church on the synod level.

Married to the former Katie N. Moose of Badin, Fesperman is the father of two children, J. T. Fesperman, Jr., now instructor in organ at New England Conservatory, Boston, Mass., and organist-choir director at Old North Church, Boston; and William B. Fesperman, now general secretary of the YMCA in Burlington.

Rev. James W. Moyer

Rev. James W. Moyer, superintendent of the Penn-Central Conference, United Church of Christ, with headquarters at Harrisburg, Pa., will receive the Doctor of Divinity degree at Catawba's June graduation program.

A graduate of both Franklin and Marshall College and Lancaster Theological Seminary, he did graduate work at Union Theological Seminary in New York City. For 19 years he was pastor of the Reformed Church in Mercersburg, Pa. During 12 of those years he was also serving as chaplain of Mercersburg Academy and teaching Bible and religion there.

Asheboro District Women's Meeting

Miss Velma J. Allen, Secretary

The Asheboro District of the Women's Fellowship of the United Church of Christ met for its Spring Rally on Saturday, April 4, in the Randleman United Church of Christ. A total of 67 people registered for the day; 4 ministers, 7 ministers' wives, and 56 other delegates, being present.

The Rally was called to order by the District Chairman, Mrs. Dolan Talbert. The group sang "I Love Thy Kingdom," and the worship was led by Mrs. Jimmy Norred of Ramseur. Mrs. Norred's worship was as follows:

"Scripture — Isaiah 32:9-13.

Peace of mind is a much sought after gift today. Some people seek it in sin—alcohol, narcotics, promiscuity, crime, and idle or malicious gossip; some seek it in seclusion or unawareness; and some seek it in religion, in the church, in the Bible. However, if I had the power to bestow any good gift upon the United Church of Christ women, the one that I would most surely withhold is peace of mind. God forbid that among the evil, the violence, the unconcern, the pride, the ignorance, the suffering, the hunger, and the godlessness of this world any God-loving Christian ever finds peace of mind or is at ease!

Consider Christ's blessing upon us in the Sermon on The Mount. He did not declare those blessed who are at ease. To the contrary, he would have those blessed who are merciful, who are peacemakers, who are persecuted for righteousness' sake, and who hunger and thirst for righteousness.

It has been said that the more one learns the more he realizes that there is more to learn. The same could be

A man who has served both his church and his community, Mr. Moyer has worked for the Franklin County Welfare Council, county Society for Crippled Children and Adults, the local hospital fund-raising campaign, Mercersburg School Board 1947-54, and chairman of the building committee for a new \$1,500,000 junior-senior high school.

A member of the Franklin and Marshall College board of trustees, Mr. Moyer served as president of the Mercersburg Synod for over six years before assuming his present post in September, 1962, as superintendent of the Penn-Central Conference, United Church of Christ. The conference comprises some 19 counties in central Pennsylvania, and includes some 80,000 church members, 285 congregations, and 251 ministers.

said for Christian endeavor. The more one becomes involved in spiritual service, the more he grasps of God's magnitude and thirsts for his love, grace, and fellowship.

We in the United Church of Christ are indeed fortunate, for we are a part of a revolutionary adventure in Christian brotherhood, ministry, zeal, and witness. Therefore, who among us dares to be at ease? The stage has been set; the field is indeed ripe for harvest. Consequently, if we do not rise up in this year of decision, we shall find ourselves weeping for the land of God's people grown up in thorns and briers as Isaiah warned the women of Jerusalem so long ago."

The group was welcomed by Mrs. Grant Burns, president of the Randleman Women's Fellowship, and the ladies in the kitchen sang "There's a Friendly Welcome Here."

A resume of minutes was read by Miss Velma Allen, secretary.

Mrs. Talbert presented the speaker for the morning session, Mrs. Robert Kimball, president of the Southern Convention Women's Fellowship. Mrs. Kimball's topic was "New Days — New Ways." Women like changes. We have now moved into the United Church of Christ which is like a marriage of a man and a woman. It's something new, and each side has to give and take a little. The actual name isn't important, it's the work that needs to be done. Mrs. Kimball presented new program materials and emphasized that the programs should consist of more intensive study of the Bible.

Mrs. Kimball presented Mrs. Kenneth Register who told the group about the

Summer Conference to be held at Elon College in June.

Mrs. Lafayette Wilkins of Pleasant Hill was in charge of the offering. The project for this year is the Church History Room at Elon College.

The group was then adjourned for a delicious lunch served in the Fellowship Hall of the church, by the ladies of the Women's Fellowship.

The afternoon session was called to order by the assistant district chairman, Mrs. Troy Hall. The devotions were led by Mrs. Street Morgan of Asheboro, and the group sang "Stand up for Jesus."

Rev. Max Vestal of Sanford presented to the group the report of the Steering Committee for the United Church of Christ. His topic was "What's Next for the Southern Convention?" A discussion was held on this subject.

Mrs. R. M. Cline of Sanford, president of the North Carolina Women's Fellowship, installed the new officers. Mrs. Jimmy Norred was installed as the new District Chairman, Mrs. Troy Hall assistant district chairman, Miss Velma Allen secretary, and Mrs. Marshall Troutman assistant secretary. The group adjourned to meet next year in the Pleasant Grove Church near Bennett.

GOD CAME TO ME IN APRIL

God came to me in April
Where I had sunk upon my knees
To gather sweet arbutus blooms
Among the brown oak leaves.

The ardent sun that woos each bud
Lay warm across my shoulders
And drew resin scent from pine needles
That drifted 'mongst the boulders.

All earth was fair and good to see
That golden April morning.
I felt the beauty all about,
And still — I had no warning —
No premonition of the thing
That was soon to come to me,—
Riches indescribable
And immortality to be!

'Til suddenly there came this thrill—
A lovely heart-warm feeling—
Of happiness; and sheer delight
Suffused my very being.

My heart-beats came in eager haste
Joy flooded all my being—
This wond'rous thing had come to me
Was almost past believing.

So that's the way God came to me
That day in early Spring;
Filling my heart with rapture
That has been a lasting thing.

—Hattie Blossom Fritze
October 29, 1961
Dennisport, Mass.

April 28, 1964

AT EASTER

(Or Any Other Time)

Our worship should reflect:

The majesty of the Mighty God,
the dignity of the Everlasting Father,
the universality of the God of "whosoever believeth,"
the soberness of him who has lived a day on which he will judge
the living and the dead,
the holiness of him to whom righteousness belongeth,
the loving-kindness of him who is pitiful and of tender mercy,
the approachableness of him who is meek and lowly in heart,
the availability of him who never leaves us or forsakes us,
the condensation of him who calls us not servants but friends,
the willingness of him who "seeks" such to worship him,
the reality of him who is the great "I am."
the power of him to whom is given all power in heaven and in earth,
the tenderness of him who forbade not even the
children to come to him,
the compassion of him who is touched by the feelings
of our infirmities,
the concern of him who loved so much that he gave himself,
the humility of him who took upon him the form of a servant,
the mission of him who came to call sinners to repentance,
the obedience of him who became obedient unto death
—even the death of the cross,
the victory of him who overcame the world and
loosed the pains of death,
the glory of him who is the first and the last,
the Loving One — who died, yet is alive forevermore
and who has the keys of death and hell.

**THE MEANING OF
THE RESURRECTION**

It is Jesus Christ who gives to the Resurrection its quality and its meaning. Under other circumstances, the fact of resurrection would have become a nightmare of despair instead of a noonday of hope for mankind. If Pontius Pilate had "risen from the dead," the spirit and principles of imperialism would stand as eternally vindicated. Suppose it had been Simon the Pharisee, then the essence of legalism would have received the approval of the universe. Or had it been Caiaphas the Sadducee, the whole area of "social privilege" would have been ethroned.

Because it was Christ who was raised from the dead on the first Easter, the generations since have rejoiced. He is the focal point of Easter. What occurred that day was the presence of God's glorious power through the One who had lived in the strength and fullness of mercy, integrity, trust, and good will.

The Resurrection of Christ is the revelation of the power of mercy, not of revenge; of right, rather than of naked might; of good will, not selfishness; of trust, instead of disbelief.

All the powers of hell cannot forever hold man's soul, for Christ has died and risen triumphant over sin and the grave! This is the message of Easter.

**SOUTH NORFOLK
WOMEN MEET**

The Women's Fellowship of South Norfolk church held its quarterly meeting March 19. Mrs. Annette Harris, president, presided and gave the devotional using "The Way to the Cross." The steps to the cross were prophecy and birth; Nazareth and the growing up of Jesus; the fulfillment of his ministry; the triumphal entry to Jerusalem; Calvary; the resurrection; witness and work of Christians today. Each step was related with appropriate scriptures and hymns. All of which was very impressive for the Easter season.

Mrs. J. Frank Morgan gave the book review of our foreign mission study "Christian Issues of Southern Asia." Through her presentation — India, Ceylon and the Pakistans became more real and everyone present received a better understanding of the people and their problems in these countries. The book was reviewed beautifully and interestingly. As always, Mrs. Morgan closed with a challenge to grow in knowledge of our Lord, his world, and the work he has called us to do.

The worship center was the cross with Easter lillies at its base, and the open Bible with a lighted candle along side of it.

Humility, that low, sweet root from which all heavenly virtues shoot.—Thomas Moore

A Letter From Turkey

P. K. 16, Gaziantep, Turkey
January 20, 1964

Dear Friends,

This first week that I am back in Turkey I want to start writing to you—all, my many friends who have been so neglected during this past year. In fact, I am surprised and very happy to have Christmas greetings from so many of you who have had no word from me. Some wrote to Washington and Mother is sending me your messages. Others were full of faith that I would be back at work so there was a big pile of mail waiting for me here in Gaziantep and I am slowly reading through the pile. Thank all of you for remembering me.

Most of 1963 I spent at home in Washington, D. C. and this is the way that came about. My KLM plane landed in New York very early on January 3rd blown across the Atlantic two hours ahead of schedule by a strong tail-wind. The next time I was ahead of schedule was when the bus bringing me back here to Gaziantep was also two hours ahead of schedule so that it was 8:30 instead of 11 p.m. so that I missed being met by the group of nurses who had planned to be on the spot to welcome me back! This was January 10, 1964.

Of course it was wonderful to get back home with my mother and high school teacher sister, and the two large cats Yang and Yin. The two months allotted to resting went by quickly but I still had no pep or enthusiasm. After consultation with the mission medical advisors it seemed that I needed extra time to catch up with my aging process. Of course, the years in Gaziantep had been strenuous but I had not realized that I was pushing too hard and must slow down in order to keep on going. This has happened to many of you, or perhaps will happen. I only hope that you have as wonderful a chance to renew strength and energy when the time comes. It was fun being at home long enough to get acquainted with the neighbors, my sister's and mother's friends, the people in the church. I raked leaves, painted part of the fence. We watched TV for news and special programs — in fact Thursday night was always reserved for Perry Mason and Saturday evenings for the Defenders and we felt deprived if something else came up to interfere with this routine. While listening to reading or TV I had a chance to knit just as many sweaters of different sizes and colors as I wanted and the count for 1963 is 24.

During July and August we had a Big Family at the cottage on the Blue Ridge since my sister Winnie Thomforde and her family were back from Rome for two months. The home-made swimming pool

was a great attraction and the youngest Thomforde, Susy, learned to enjoy the water as well as the older ones. Hugh specialized in collecting live stock — turtles, snakes, chipmunk, squirrel were all temporary house mates of ours. The only two pets that seemed to enjoy our company were a small white mouse named Stuart Little and a black-and-white one named Waltzy. They even took the trip over the ocean and got to Rome with the family. David showed his gregarious spirit by being very helpful with projects like family washings. Anne could hardly bear to come to see us because the great attractions in Kennett Square with a brand new baby cousin and three year old to help look after. Charles also divided his

time between New York, California and Bluemont. We enjoyed all of them.

The two mission sponsored conferences I attended each gave me needed inspiration and fellowship. One was for medical personnel in New York and I was especially glad to meet so many former China missionaries who are now scattered to the four winds but happened to be in New York for those days. Then the conference for missionaries of our own UCBWM which met in Warwick, NY gave me a needed view of our work as a whole. Turkey seems to be "different" because we have no direct evangelism but as problems of educational and medical work were discussed it seemed to me that we may be at a stage that other places will come to later. Since our work is not based on a local church

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

GAZIANTEP

City of 125,498, located in south central Turkey near Syrian border. Institution, Azariah Smith Memorial Hospital.

May

- 3—**Mr. and Mrs. George J. Privatsky** arrived in 1960 at Gaziantep where Mr. Privatsky is business manager of the Azariah Smith Memorial Hospital. They were appointed as missionaries in 1957 and spent time in language study before they began their work at the hospital.
- 4—**Miss Gertrude Ann Ulrich** began pre-field orientation in January, 1963, to sail in August to serve at the Azariah Smith Memorial Hospital in Gaziantep. Here the training of nurses is most important because of the scarcity of nurses in Turkey.
- 5—**Dr. and Mrs. Richard Updegraff** began work in the hospital in Gaziantep in 1962. Dr. Updegraff is engaged in medicine and surgery, the out-patient clinic, and the training program of the Turkish resident doctor and nurses' aides. Mrs. Updegraff has responsibility for a baby-welfare clinic in surrounding villages in cooperation with local women. She also runs the employees' clinic at the hospital. They participate in community outreach through the new Turkish-American Association and professional contacts.

SYRIA

- 6—**Aleppo College** was formed in 1937 when Central Turkey College (founded 1873) and the North Syria School for Boys (1927) were united. At present there are 701 students.

ALEPPO

Located in northeastern Syria; population 451,435; commercial center. Related institution, Aleppo College.

- 7—**Rev. and Mrs. George Frederick Miller, Jr.**, teach at Aleppo College. Mr. Miller has taught there since 1946; in 1949 he became academic dean of the college. In addition to teaching English, he has done much testing and research work, is interested in archeology and history. Mrs. Miller does much of the statistical analysis for her husband's research projects and is active in the community relations. She teaches English in the girls' division of the College and helps foreign members of the school's staff in their study of Arabic.
- 8—**Mr. and Mrs. Ronald Riggs** were appointed in 1963 for three years and assigned to Aleppo College. Mr. Riggs teaches science and Mrs. Riggs teaches music.
- 9—**Mr. and Mrs. Harold Shoup** have been in the Near East since 1957. Currently they are working at Aleppo College as teachers. Mr. Shoup is treasurer of the college and chairman of the Property Committee. Mrs. Shoup is a part-time teacher of English and religion and a member of the Religious Life Committee.

and its needs what we do must have its effect day by day, we cannot count on a long look ahead. I used to be discouraged by this but now feel that it is a challenge to make each day's witness true.

The only "speaking" I did was to visit the Oak Park church. This is the anniversary of 100 years since founding of that church. As missionaries from there, Mother, Helen Dizney and I were there for ten days in September. Those were wonderful days of fellowship and renewal of ties and making new friends. I feel so fortunate in having the backing of such a dedicated church. On the way back east we stopped briefly in Sandusky and renewed friendships there and in Oberlin.

There are so many of you whom I would have loved to see but time and strength did not permit. We will have to depend on letters to keep in touch. Just before leaving I did take a swing around thru Cincinnati to be with the Gaziantep Brown family; back thru Berea, Kentucky and Chapel Hill, North Carolina. All the years I have heard of Berea, this was my first glimpse of it. Helen and Margaret Dizney made the days there glow with friendliness. It felt as though I was visiting a place where I had lived for years since there were so many people with China, Turkey or Oberlin connections. Then we went on to Chapel Hill where I had been before but was glad to visit again. Elinor Moore Irwin, my Oberlin roommate, has a farm there and I loved being with her, her father and see how her husband heads up the Chemistry department and looks after the graduate students, many of whom come from other countries and need guidance and help in America. Chapel Hill also is important because of Turkey connections. Mary Dodd, with whom I spent my first working years in Talas, is studying in the university. Beth and Lou Wilkins, who were both on the ship when we sailed for Istanbul in 1958 and have spent the last five years here, are also at Chapel Hill. I spent a happy evening with them hearing about Louis' adventures in Guidance classes and Beth working in the Intensive Care Unit in the hospital. I hope they will be rejoining us here in time.

For one short four-week period I was in Sibley Memorial Hospital in Washington, learning my way around. That is about all I could do but it did give me first-hand views of modern nursing care. Getting up before dawn to make the bus, dashing as fast as I could to answer bells, rubbing backs, giving medicines and then getting home exhausted by evening. All of this showed me that basically nursing has not changed in the 30 years since I worked in the USA. It also strengthened my hand in teaching girls here basic nursing practices.

I am most grateful to the nursing staff of Sibley for letting me come and trust that they did not suffer any loss from it.

Being home on November 22 meant that I could share with our country in its great loss by the death of President Kennedy. We followed events on TV and radio and went to join the people watching at Memorial Bridge as the procession of black limousines drove slowly by, carrying notables from all over the world to mourn the passing of a truly great man. Since then I have seen how people in other countries feel that our loss is their loss also. May President Johnson be given strength and power to continue in this very difficult day.

When my doctor pronounced me ready to work, arrangements were made to go back to Turkey. The S.S. Independence made an uneventful voyage to Naples. We did not know of the disaster of the Lakonia until reaching Casablanca although our ship had gone to the rescue in the night. When its services were not needed it got back on course again. There were nine days with the family in Rome, all on vacation except for Phil but even he took regular holidays from his important work with FAO. Then the San Giorgio brought me safely to Istanbul. It is a fine little ship but the waves were rampant so we were all seasick for 24 hours. I thought of Saint Paul going through the same waters with such a different ship. Two days in Istanbul and then the 24 hour bus trip brought me back safe and sound to Gaziantep. The hospital continues to care for the sick, girls are being taught to care for mothers, babies and the sick of their own country. I must write to tell of work here later when I know what is going on myself.

Best wishes for 1964. May God bless you.

Sincerely,

Isabel Hemingway

The Sunday Bulletin of Holy Neck church carries on its front page this welcome:

This church opens its doors to all:
Who desire to worship our God,
Who seek the fellowship of Christ,
Who need sheltering love,
Who pray, to all who do not, but should,
Who need friendship,
Who love the Lord and serve in his name,
Who sin and need a Savior,
Who mourn and need comfort,
Whosoever will come.

WELCOME

AT FAIRFIELD, CONN.

Dr. Henry E. Robinson, formerly of Burlington, N. C., is serving a church that is celebrating its 325th anniversary this year.

COVENTRY CROSS AT WORLD'S FAIR

A 12-foot cross fashioned from two charred oak beams was solemnly dedicated at the Protestant and Orthodox Center at the New York World's Fair as a reminder of the Christian message of reconciliation (Saturday, April 11, at 11 a.m.)

The cross is made from charred timbers from the roof of the Coventry Cathedral which was destroyed by bombing in November 1940. Its loan was arranged by the U. S. Conference for the World Council of Churches composed of the Council's 30 member churches in the U. S.

The Cross, which has held a place of honor in the ruins of Coventry for the past 24 years, will be on loan to the Protestant Council of the City of New York for exhibit at the Protestant Orthodox Center for the two years of the Fair. A smaller Cross of Nails, made from fourteenth century hand-forged nails which fell from the roof on the night of the bombing, was given to the Council.

NEWS OF PALM STREET

Mrs. James T. Winslow, Reporter

Palm Street Church in Greensboro was very fortunate in having Dr. James Overton speak at our 11 o'clock service and Rev. Walstein Snyder at the 7:30 evening service on Sunday, April 12th in the absence of our pastor. They both brought inspiring messages and we enjoyed the wonderful fellowship. Our sincere thanks to both of these dedicated men.

We would like to make mention of our Junior Choir which did such a wonderful job on Palm Sunday. They were in complete charge of the music for the morning service. They looked so nice in their new robes which the Women's Fellowship made. Their singing, under the leadership of Mr. and Mrs. Johnny Harder, was such a contribution to our Palm Sunday service.

Also our Easter sunrise service was an inspiration. Mr. B. Z. Routh, guest speaker for the occasion, brought a wonderful message. Special music was by Mrs. Ruth Newton, Miss Gayle Newton, and Johnny Harder.

Michael Harrington, author of "The Other America," will be the speaker at United, Raleigh, Wednesday evening, May 6, at 8:00 p.m. Many of our North Carolina church people should take advantage of this opportunity to hear Mr. Harrington in this first of three lectures having to do with "Poverty in America." His book is recommended in "Program Opportunities for Adults."

The Agenda

Twenty-Sixth Annual Session of Southern Synod,

Acting Conference of the United Church of Christ

Peace Church, Greensboro, North Carolina

April 28, 29, 30, 1964

FIRST SESSION, TUESDAY, APRIL 28

- 9:00 A.M. **Registration**
- 9:30 A.M. **Worship**—The President of Synod
- 10:00 A.M. **Convening of the Sessions**
Report of the Roll Clerk
Defining the Bar of the House
Adoption of the Agenda
Greetings: Local Church Representative and Response
Introductions: Guests, New and Retired Ministers
Announcing the Standing Committees
Correcting the Roster
- 10:40 A.M. **Recess**, for Committee Consultation
- 11:00 A.M. **Session Re-convened**
Address: Dr. Reuben J. Bierbaum, Representative of Council, Evansville, Ind.
- 11:30 A.M. **Reports:**
The Committee on Nominations
Officers of the Synod: President, Secretary, Treasurer, Trustees
- 12:15 P.M. **Noon Recess and Lunch**
- 1:15 P.M. **Session Re-convened**
Prayer: Dr. Jacob A. Palmer, Thomasville, N. C.
Committee Reports Continued
O.C.W.M. and Budget—to be received
Audit and Travel Expense
Catawba College, The Chapel Fund, Educational Institutions
Address: Dr. Donald C. Dearborn, Salisbury, N. C.
Lay Life and Work—Verbal statements from representative of the Guild and Brotherhood
Christian Education
Campus Ministry
Elections
- 5:30 P.M. **Evening Recess**
- 6:00 P.M. **Dinner**—The Church Dining Hall
- 7:30 P.M. **Public Worship** for presenting candidates in preparation for Ordination, Licensure, Commissioning.
Sermon, Rev. Marlin T. Shaeffer, Lexington, N. C.
Report of the Committee in Church and Ministry
Ritual for Approval of Candidates

SECOND SESSION, WEDNESDAY, APRIL 29

- 9:00 A.M. **Reconvening Southern Synod and the Conventions at** Congregational United Church
Worship
Introductions
Report of the Steering Committee
- 10:15 A.M. **Reconvening of the Synod at Peace United Church**
Report of the Roll Clerk
Approval of the Minutes
Discussion of the Steering Committee Report
Church and Ministry Report Continued
Minutes of General Synod: the General Council, Statement of the President of the Church.

Town and Country Church
Report of Welfare Institutions:
Nazareth Children Home: Remarks from Supt. Beidler
United Church Retirement Home
Report on N.C. Council of Churches and Statement

12:15 P.M. Noon Recess and Lunch

1:15 P.M. Reconvening the Sessions

Prayer: Rev. N. Ellis Vandegrift, Kannapolis, N. C.
Committee Reports Continued
Evangelism
Church Extension
Church Builder's Club
World Ministries
Blowing Rock Assembly Grounds, Trustees or Board
Johns River Camp, Trustees or Board

2:15 P.M. Christian Social Action

Address: Rev. James H. Lightbourne, Jr., Atlanta, Ga.
Pensions and Relief
Stewardship Education
Overtures
The United Church Herald
The Historian
Special Committee on Publishing a History of Southern Synod
Action on O.C.W.M. and Budget Report
Necrology
Resolutions

5:30 P.M. Evening Session

6:00 P.M. Dinner in the Church Dining Hall

7:30 P.M. Fellowship Worship and the Lord's Supper

This will be a cooperative service, involving the three Judicatories, and will be conducted at Congregational United Church.
Sermon: Dr. Ned B. McKenney, Grand Rapids, Mich.
Liturgists: Host Pastors

THIRD SESSION, THURSDAY, APRIL 30

9:00 A.M. Reconvening the Sessions

Worship: Rev. Willard Stevens, Winston-Salem, N. C.
Report of the Roll Clerk
Approval of the Minutes
Miscellaneous Reports
Summary Report of Synod and Conventions Action on the Proposed Conference Agreements
Reminiscing about Southern Synod, Dr. A. O. Leonard, Lexington, N. C.
Final Roll Call
Adjournment of Synod

Moderator for these Sessions of Synod, Vice President Richard A. Cheek

Parliamentarian, Dr. Felix B. Peck

Song Leader, Rev. George A. Fidler

Meet Our Acting Conference Executives

SOUTHERN SYNOD



Dr. Banks J. Peeler

Mr. Peeler became president of the Southern Synod in 1963, succeeding Rev. Dr. Harvey A. Fesperman. He came to his present office from the pastorate of Trinity United Church of Christ, Concord, N. C., where he engaged in an outstanding ministry for eight years. A native of North Carolina, Mr. Peeler has contributed greatly to the growth and development of the United Church of Christ in our area. Before coming to his present position, he served as chairman of the Steering Committee on Realignment for N. C. and Va.

CONVENTION OF THE SOUTH



Rev. J. Taylor Stanley

Mr. Stanley has been the superintendent of the Convention of the South since its organization in 1950. Before that time, he served as Superintendent of the District of the Southeast, Congregational Christian Churches, for eight years, beginning in 1942. Mr. Stanley came to his office from a very successful pastorate at Dudley, N. C. A native of Alabama, he has given more than 22 years of selfless service to the churches of the south and to our denomination through services on its various boards and agencies.

SOUTHERN CONVENTION



Dr. Clyde L. Fields

Mr. Fields has been superintendent of the Southern Convention since 1960, succeeding Rev. Dr. William T. Scott, Sr. A native of North Carolina, Mr. Fields served as pastor of Asheboro United Church of Christ and Bailey's Grove Church, Asheboro, N. C., immediately prior to his coming to the Southern Convention's staff. Like the other two executives, he has given untiringly of his time and counsel to the Steering Committee as it has worked to make possible our high hopes for a United Church of Christ Conference.

Christian Educators Endorse "Shared Time"

For one week in February, Cincinnati, Ohio was the focal point for nearly 2,000 Christian educators from every state of the Union and Canada. Both clergy and lay teachers, they represented 50 Protestant, Anglican and Eastern Orthodox communions and more than 40 state and local councils of churches at the annual meeting of the Division of Christian Education of the National Council of Churches.

The vast range of modern Christian education embraced in the Division made it necessary to divide the daily work sections into 17 educational fields. Through addresses by many experts, in panel dis-

cussions, plays and films, the problems facing educators were aired, but two dominant themes emerged during the week of Feb. 7-13: civil rights and church-state relations.

The announcement was made at the meeting of the publication of a Bible anthology called the Citizens' Bible, designed for use in American classrooms "in harmony with the Supreme Court rulings." The Rev. Eli F. Wismer, general secretary of the Division's Commission on General Christian Education, explained that it makes extensive use of the RSV but uses

other translations as well, "deliberately pointing out differences between traditional readings of specific passages by Protestants, Catholics and Jews."

The annual meetings of the Division are always geared to finding ways to improve teaching techniques and materials, developing tested methods and encouraging experimentation. Also discussed were problems of denominational parochial schools, school integration in non-white urban and all-white suburban areas, and shared time, which won almost unanimous support. Secretary of the Division of Christian Education is the Rev. Gerald E. Knoff.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23563)

A TALL TALE BUT TRUE . . .

It was a still, dark night as the gang sat around the ole camp fire watching sparks leaping upward from the flaming heap of pine. The little bits of fire seemed to strive to join the thousands of others which shone so brightly and numerous in the velvet sky above the clearing in the pines. The balmy breeze which whispered through the stately, silent trees set a mood which invited reflection. Ole Gabby felt moved to tell one of his tales and the rest leaned back to hear. He started out in a mysterious and quiet way which caught each one's attention from the start . . .

"It was on a dark and stormy night such as this (?) way back on January 4th, 1964, just four days after 1963, that it all began. I was sitting on the sofa typing away on a youth page for the Christian Sun — I was youth editor at the time — and my ole mother was sitting over in the easy chair, snoring away under the hair dryer and pretending to watch the Lawrence Welk Show. But she didn't fool me. I could see she was asleep. Her eyes were closed. Suddenly something caught my attention on the ole telly. The theme of the Lawrence Welk show in progress was, appropriately, the New Year. The poetry reciter on the show, Aladdin by name, was about to begin the evening's poetry. As I listened I realized that this was a poem with much truth and beauty being presented in a profound way. It was entitled "Reflections" and contained a good thought not only for the New Year but all year round and other times, too. (?)

"My first thought upon the completion of this poem was comparable to the main thought of most people today when they see something they like: 'Haveta have ya!!' Then followed another thought: 'It would be great for the youth page.' Then I rudely awakened my mother — I never found a polite way to wake anyone up from a sound sleep — and asked how I might be able to get the poem. She said, "Write to Lawrence Welk." I don't know why I didn't think of that! Well, to make a long story short (or is it too late??), I did. But, being humble as I am, I only addressed it to

'whom it may concern' and hoped for the best.

"Well, just yesterday, as I returned from a harrowing day at the switchboard of the Chesapeake and Potomac Telephone Company (plug) where I work, I saw a letter addressed to me in my own handwriting. As I couldn't remember writing myself lately I was a little suspicious. The postmark was April 14, 1964, just 91 days after 1963. The date was April 18, 1964, just 95 days after 1963. I noticed a return address stamped up in the corner indicating that the letter was from the Lawrence Welk office in Santa Monica, California. Then my mind went back. I recalled that just 91 days ago I had sent that letter to 'whom it may concern' and I'd enclosed a self-addressed envelope — which explained my own handwriting on the letter. Well, let me tell you — ole 'whom' didn't even read the letter. Mr. Welk himself did and also answered it, **personally**. He enclosed a picture of the Champagne family with a neat little calendar on the back so I could figure out how many days after 1963 everything was. That was really nice. And I'm printing the letter since I feel it's as much to you as it is to me. (Don't ask me why.)"

Dear Miss Hughes:

Your letter of January 4th addressed to me at another location, has just been forwarded to our office here in Santa Monica, California.

It is a pleasure to answer your request for a copy of "Reflections," as presented on our January 4th telecast by Aladdin. I'm sure it will prove an inspiring addition to your church paper.

Thank you for watching and listening.
Musically yours,
Lawrence Welk.

"I would like to point out a few things you may have noticed in this letter. Gabby's sex seems to have changed to that of a Miss. Goes to show what a versatile writer I am. And as pointed out by Mr. Welk, the letter I sent to 'whom it may concern' was addressed wrong. I printed the letter at the risk of showing my ignorance. I guess no one knew where 'to whom it may concern,' California, was. Thirdly, my letter to him — rather, **whom**, — was written on the very same night of the January 4 show, which goes to show to what length a faithful, dauntless youth page editor will go for those he (or she, as in my case) serves!

(That last one may have slipped by some of you. Just thought I'd point it out.)"

By now the gang were on the edge of their logs anticipating one of Gabby's recitations which he could do so well. Gabby knew this. He remained quiet for a while and watched the fire. He let the serene and lovely mood which the night carried seep in to a fuller extent. The fire had died down somewhat by now and it too seemed to calm to listen to the silence. Far off in the woods came the muffled hoot of an owl. Gabby chose this moment to start reciting the poem . . .

"REFLECTIONS"

"If you walk as a friend, you will find a friend

Wherever you choose to fare,
If you go with mirth to a far strange land
You will find that mirth is there.
For the strangest part of this queer old world

Is that like will join with like;
And who walks with love for his fellow man
An answering love will strike.
If you walk in honor, then honest men
Will meet you along the way,
But if you are false you will find men false
Wherever you chance to stray.
For good breeds good, and bad breeds bad
We are met by the traits we show
Love will find a friend at the stranger's door,

Where hate will find a foe.
For each of us builds the world he knows
Which only himself can spoil
And an hour of hate, or an hour of shame
Can ruin a life of toil.
And though to the utmost ends of the earth
Your duty may bid you fare
If you go with truth and a friendly heart
You will find friends waiting there."

As presented on the Lawrence Welk Show by Aladdin.

And this, dear youth, is how one takes a single poem and turns it into a whole youth page because you haven't sent anything in!

If Lawrence Welk can contribute, can't you?

The fullest and best ears of corn hang lowest toward the ground.

—Edward Reynolds

The Christian Sun

The 1964 Christian Vocations Retreat

Twenty-six churches of the Southern Convention sent 85 young people to Moonelon Center April 10-12 for the Vocations Retreat. Led by 15 adults, as small group leaders and speakers, the young people spent Friday evening, Saturday, and Sunday morning together in study, worship and fun.

Included in the study were presentations on the parish ministry, social work, Christian education, missions, looking ahead to college, and the demands and rewards of Christian service. The motion picture on medical missions, MONGANGA, was used Saturday evening to provide an honest look at this field. Various types of methods were used in discussing the several concerns: buzz groups, panels, conversational groups and audio-visuals.

The purposes of this weekend, which was sponsored by the Southern Convention at no cost to participants, were to share needs and possibilities in full time Christian service with interested young people; give encouragement to further pursuit of their interest; make resources available to help them think more deeply about this decision; arrange for personal contact with dedicated individuals already engaged in Christian service; create an atmosphere of fellowship and honest searching in which to grow together; challenge young people to dig more deeply into the whole matter of vocation.

In spite of cool weather at night, the young people generally responded well and shared openly in what went on. They evidenced a genuine concern for the needs of our mission at home and abroad, as well as a real indication of their personal involvement in the future as it relates to Christian service opportunities. This retreat is held annually for the young people of the Southern Convention. Each year it grows to take in more youth and churches. Watch for it next year!

1964 CHRISTIAN VOCATIONS RETREAT PARTICIPANTS

Christian Temple, Norfolk, Va.

Patricia Albis, Kathy Copeland, Pat Holland, Sheila Hughes, Kay Schultz, Ellen Smith, Sydney Vipond, Gail Woodman.

Little Creek, Va.

John Anderson, Travis Andrews, Danny Jones, Buster Cassidy, Chuck Higgins, Paul Noll, Sandy Noll, Robert Oatley, Roy Owens, Ronnie Shank, Wayne Shank, Andree White, Phillip White.

First, Albemarle, N. C.

Frieda Deese, Gwen Hatley, Myra Rothwell, Cathy Sells.

Youngsville, N. C.

William Davis, Tony Brown, Harold Strother.

United, Southern Pines, N. C.

Becki Austin, Robbi Austin, Dawn Leland.

Hanks Chapel, Pittsboro, N. C.

Beverly Bland, Lydia Farrell.

Big Oak, Eagle Springs, N. C.

Sylvia Cole, Janice McLean.

United, Greensboro, N. C.

David Grimes, Paula Squires.

Seagrove, N. C.

Sharon Bumgarner, Norma McCaskill.

First, Burlington, N. C.

Ann Kernodle*.

Shelfon Memorial, Portsmouth, Va.

Gary Johnson.

Sophia, Randleman, N. C.

Ruth Hayes.

Bethlehem, Suffolk, Va.

Edwin Brittle, Betty Christley, Richard Davis, William Gardner, Peggy Grady, Ginger Luter, Betty Lou Mizelle, Doris Pierce.

Oakland, Chuckatuck, Va.

Benny Dailey, Lillian Joyner, Carol Moore, Florrie Umphlette, Mary Anne Underwood.

Central, Norfolk, Va.

John Blair, Vallie Jones, Tommy Kirles, Rachel Stornes.

First, Newport News, Va.

George Cannon, Barbara Corbett, Susan Daniel, Joseph Dickson, Gene Hook.

Community, Elon College, N. C.

Doris Barnes*, Vicky Greene*, Marsha Lankford*, Anna Rose Marino*, Linda Smith*.

Shallowford, Elon College, N. C.

Brenda Petersen, Carla Smart, Janet Sparrow.

United, Durham, N. C.

Elizabeth Fairbanks, Betsy Jones.

Windsor, Va.

Peggy Beale.

First, Asheboro, N. C.

Elizabeth Benbow, Carol Davis.

Bayview, Norfolk, Va.

Robert Mills, Dorothy Paine.

Lakeview, Burlington, N. C.

Eddie Walker.

Rosemont, Chesapeake, Va.

Donald Miller.

Holland, Va.

Penny Dollar.

United, Norfolk, Va.

Linda Gray.

*—part time participants.

ADULT LEADERS

Miss Dorothy Ballinger, Greensboro, N. C.
Mrs. R. E. Brittle, Suffolk, Va.
Dr. J. Earl Danieleley, Elon College, N. C.
Dr. Jesse Dollar, Newport News, Va.
Dr. Clyde L. Fields, Elon College, N. C.
Miss Jeanne Ingold, Hickory, N. C.
Dr. F. C. Lester, High Point, N. C.
Mrs. Thomas Madren, McLeansville, N. C.
Mr. Tom Moore, Suffolk, Va.
Rev. Richard M. Petersen, Elon College, N. C.
Rev. Richard N. Rinker, Elon College, N. C.
Mr. Robert Sydenstricker, Norfolk, Va.
Rev. Sterling Whitener, Hong Kong and Carrboro, N. C.
Miss Ruth Williams, Haw River, N. C.
Rev. Kieth Wright, Winston-Salem, N. C.

REMAKE-A-LAKE PROJECT

We still need slightly over \$1300 to complete this project before camps and conferences open. We cannot do anything until the total is available for getting the work done. So far, 35 youth groups in local churches, 2 conference PF groups, several adult groups and individuals have shared in this 1963-64 Convention PF project to raise \$3000 for the re-doing of the lake at Moonelon Center.

First (Burlington); New Lebanon (Reidsville); Franklin; Pleasant Cross (Asheboro); Rosemont; Hanks Chapel (Pittsboro); Good Hope (Youngsville); Antioch (Gasburg); Amelia (Clayton); Rocky Ford; Holy Neck; Lebanon (Semora); Union (Virgilina); Plymouth (Garner); Oakland (Chuckatuck); Bayside; Union Ridge; Sanford; Bethlehem (Suffolk); First (Greensboro); Spring Hill (Waverly); Waverly; Shallowford (Elon College); Liberty Vance (Henderson); Belew's Creek; Pleasant Ridge (Ramseur); Parkway (Winston-Salem); Apples Chapel; Southern Pines; Windsor; Beverly Hills (Burlington); Christian Temple (Junior High); Lakeview (Burlington) — these have participated.

We need every group's support...if your youth fellowship has already done something for the project please send in your gift at once! If it hasn't but will, get it going! The deadline for beginning the work is mid-May...we need your support by then and sooner. Send your gifts to The Moonelon Lake Fund, Box 336, Elon College, N. C.

As you go on through life let your good fellowship follow you as the ripples follow the wake of a ship. If you have any kindness to do, do it now. If you have any one you should encourage, do it now. Pass on the sunshine, and don't wait until it is too late.

News And Happenings At Elon College

The Elon College Diamond Anniversary Campaign Fund of \$600,000 has passed the half-way mark. According to the Report Meeting held April 15 in McEwen Dining Hall, results tabulated showed a total of \$310,394 secured to date in cash and pledges from the following sources:

Board of Trustees	\$ 91,792
Faculty	10,061
Alumni	6,300
Churches	99,233
Alamance County Campaign among businesses and individuals	77,068
Foundations	26,000
	\$310,394

Elon Singers Make Weekend Concert Tour

The Elon College Singers, student choir group, presented a series of four concerts during a tour of northern Virginia and Maryland the weekend of April 10-12.

Dr. J. Earl Danieley, President of Elon College, appeared with the Elon Singers and delivered the sermons at the two morning services held in Christ Congregational Church, Silver Spring, Maryland, on Sunday morning. Following the two services at

Silver Spring, the Elon Singers sang at Annandale Congregational Church Sunday night. This service at Annandale was marked by a gathering of Elon alumni, parents of present Elon students, and a number of next year's prospective students. The Singers concluded their concert tour in one of the high schools in north Virginia on Monday morning, April 13th. The programs were under the direction of Professor Wendell Bartholf, a member of the Elon music faculty. Reverend John S. Graves also accompanied the students on the tour

Professor Westafer Presides at Music Convention

Professor Walter Westafer, member of the Elon College music faculty, on April 9 and 12 presided over the fifth annual convention of the Southern Division of Music Teachers National Association, held at the University of North Carolina at Greensboro.

Mr. Westafer is serving his first term as president of this southwide organization. The Convention includes college and studio music teachers from ten southern states. The meeting in Greensboro was attended by outstanding music educators from throughout the south and also from other portions of the United States.

Professor Fletcher Moore Judge for Piano Events

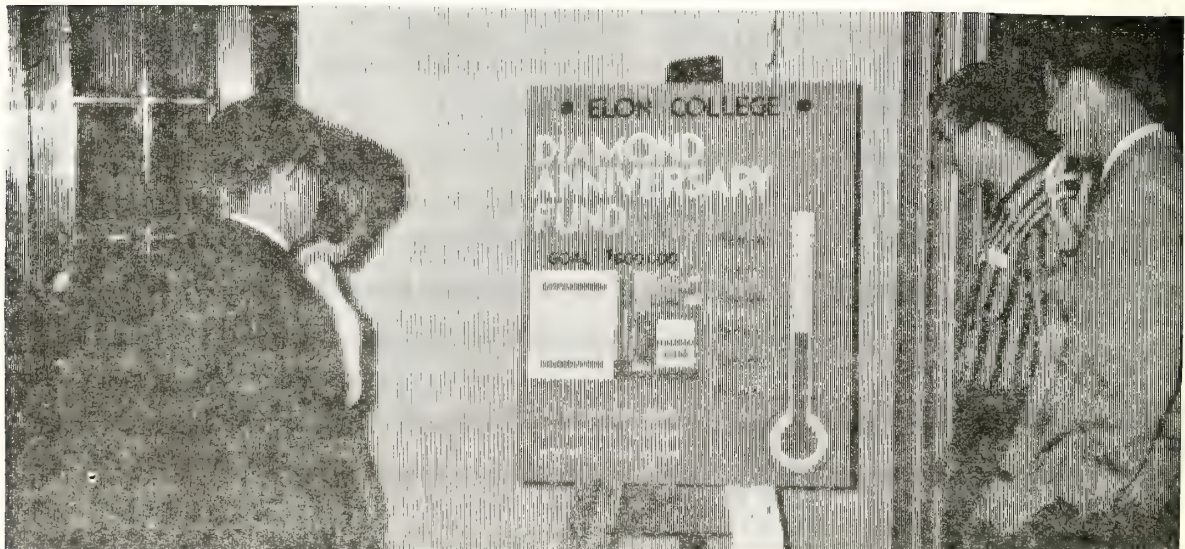
Professor Fletcher Moore, dean of Elon College and chairman of the College Department of Music, served as judge of district piano contests in South Carolina during the week of April 11. The contests were held under the auspices of the South Carolina Music Educators' Association. He was at Winthrop College in Rock Hill and Coker College in Hartsville. The contests were conducted as a follow-up of a state-wide music clinic which Professor Moore conducted at Columbia, South Carolina.

COMMENT

Latest figures indicate that the college trustees have pledged \$103,182, and the churches \$99,283. It is not the time to draw conclusions concerning the campaign, but it is evident that the churches need to give more thought to this very important matter. The trustees are closer to the needs and were more aware of plans, but the churches should rally to the work and needs of the college. A better report from the churches can be expected as the campaign continues.

Editor

STUDENTS ARE INTERESTED IN CAMPAIGN



The Elon student body is keenly interested in the success of the Diamond Anniversary Campaign Fund. A group studies the Campaign "Progress Indicator." Left to right, Rev. John S. Graves, campus minister; Agnes French, daughter of Rev. Joe A. French, President of the Southern Convention; David Andes, son of Dr. and Mrs. W. J. Andes, pastor of Elon College Community Church; and Wally Sawyer, president of the student government.

The Christian Use Of Leisure

Background Scripture: Matthew 6:33; Mark 6:30-32; I Corinthians 6:12-14, 19, 20; Philippians 4:8.

Devotional Reading: Psalm 150.

Memory Selection: **Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.** I Corinthians 10:31.

LEISURE IN MODERN LIFE

This is an important topic. For leisure is intimately related to modern life. The stresses and strains of modern life and modern living make it imperative that men have some leisure. One cannot be taut all the time. The Indians even in their day were wise. Every once in a while they would unstring the bow and let it straighten out. They knew that if it were stretched taut all the time it would lose its resiliency. All work and no play makes Jack a dull boy, even if Jack is an older man. It not only makes him a dull boy, it often makes him an unwell boy. The man who is too busy to take time off is too busy. No man is indispensable. And even cold, calculating business recognizes the value of recreation and vacations, for they give their employees vacations of varying lengths, WITH PAY, and in many instances provide recreational and leisure-time activities! Yes, leisure and recreation are imperatives in modern life.

But there is another side to the picture. The tendency in modern life is a shorter work day and a shorter work week. The goal of labor is less time for work, more pay for work, and more time for play. Many folks are talking about a thirty-five or even thirty hour week. If this comes to pass men will have increasingly more leisure. The disturbing question is WILL MEN KNOW HOW TO USE BEST MORE LEISURE? There is an old saying "Idle hands are the devil's workshop." People usually do not get into trouble when they are working, but when they are at leisure. Thousands of people do not know how to spend their leisure time. Leisure is not only boring, but dangerous. We had better consider the theme "The Christian's Use of Leisure." And this means the Church too. It is folly, and hypocritical for the Church to condemn the recreation of its people, if it does not provide better standards and better means of recreation. By the way, hundreds of cities recognize the place and value and the preventative potentialities of leisure and recreation by financing Directors of Recreation, and Play grounds and what have you.

WRECK-REATION

Much Leisure time, and much recreation is really WRECK-REATION. It is demoralizing to body, mind and spirit. It leaves one more tired and less fitted for work than it helps. Many a man who uses Sunday for "rest?" wakes up Monday morning ill-prepared to go back to his work. Think of the ways some people spend a week-end or a holiday, or a day off! Instead of exhilaration, there is exhaustion.

RE-CREATION

The root idea of recreation is re-creation. Leisure time and play and recreation, should renew, recreate, replenish body, mind and spirit. They should send one

back to his work with new resources and new enthusiasm. There are, of course, many kinds of recreation and leisure. Some like one thing, some another. Dr. Johnson once said to me "Brother Hardy, I have never been able to get you interested in going fishing." To which I replied, "Dr. Johnson I have never been able to get you interested in tennis." Forms of recreation may and do and should vary. But they should have one basic principle, especially for the Christian. They should fit and fashion him for more effective work for God and the Kingdom of God. Our bodies are the temple of the Holy Spirit. Keeping one's body fit is as much a part of religion as saying one's prayers. And recreation should not debilitate but rehabilitate a man. To be frank, we must give an account of our stewardship of recreation or free time just as much as of our money and our influence.

In the light of all of this, one might well ask himself this or these questions. How do I spend my leisure? Where do I spend it? Is it recreative or renewing? Does it glorify God? Can I take him into my play life? Can I take him into the places where I go?

RECREATION

One word needs to be said in this connection. Religion can be, should be, in fact is an important factor in recreation, if we use the word in the sense of re-creation or renewal. There are thousands of people

who talk about how they need rest on the week-end after a hard week in the office or the shop or somewhere else. And they will get in the car and drive like Jehu all over the country, or go down to the beach and expose themselves to the sun until they are done to a well-done brown toast, or engage in strenuous activities, or go on a binge, or lie around home and read the comics or look at the TV or just loaf, eating heartily and dissipating in many ways, and they call that resting. They might get a different idea if on a given Sunday, they would go unhurriedly to Sunday school or Church, settle comfortably in a pew, take part in the service of worship, listen to the sermon and wait upon the Lord. They would find that here was real re-creation. They that wait upon the Lord shall renew their strength. Worship, real worship can be a creative thing. Many a man would come to a new discovery of what rest and re-creation are if he would use Sunday as a day of worship as well as a day of rest. Is it not a fact that often one of the most tiring things a person can do is just to sit around and do nothing?

Or again, how about using some leisure time for the church, visiting shut-ins, calling on the unchurched, sharing an afternoon or evening with others, especially the underprivileged? I have often found that one of the most effective means of renewing my strength is to do something for somebody else, to share with others, to serve Christ in simple ways.

Jesus knew what was in man. Again and again, He took his disciples aside for rest and re-creation. And He knew the necessity for unbending the bow. The servant is not above his Lord. "We need to come aside and rest ourselves again and again. And we need to wait upon the Lord and renew our strength."

ONE THOUSAND DOLLARS FOR NEW COTTAGE

The Women's Fellowship of the Southern Pines Church has recently completed their goal established a year ago to raise one thousand dollars for furnishings for the new cottage at the Children's Home, Elon College, N. C. Methods for acquiring this money included rummage sales; Christmas gifts and an every member solicitation.

Special Mother's Day Service is planned for May 10, at St. Peters, Greensboro. There will be a special bulletin to memorialize those mothers who are deceased and to honor the living mothers and each person who would like to remember his mother on this day is asked to make a contribution. All money thus received will go to Our Christian World Mission.

SUNDAY SCHOOL LESSON

MAY 10, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Superintendent Reports To Convention – Part II

Dear Friends:

This week we are continuing with the report we will be giving to The Southern Convention meeting April 28-30 in Greensboro. Last week part one appeared and this is part two and the conclusion of the report.

"During the biennium, a Boy Scout Troop was formed. This was done in March of 1962 with 21 boys. The scouts are directed by Garreth Simpson, who lives here in the community. The troop is sponsored by the Kiwanis Club in Burlington. The Scout Committee is made up of three members of the Kiwanis Club and two members of the Elon community.

During the biennium, a fire prevention program was inaugurated with the assistance of the Burlington Fire Department. All three of our cottages and Johnston Hall are equipped with fire detection devices.

The Home continues to participate in the Group Child-Care Project sponsored by the School of Social Work of Chapel Hill and the Southeastern Child Care Association. During each of the two years of the biennium, one week of training service is held on our campus. Also, each summer several of our staff members attend the workshops in Chapel Hill for child-caring institutions.

The cost of operation for our Home for Children during the last fiscal year, which ended September 30, 1963, was a total of \$94,290.39. If you will check the records of the past several years, you will find our Home for Children has continued to operate on approximately the same budget, though the cost of living continues to rise. This is due to every effort on the part of the administration and members of the staff to make every penny count that comes to us for our Home for Children.

The following are a number of "firsts" for the Home:

In July of 1962, our Home became a multiple service agency. This is the date of our being licensed as a Foster Home Agency.

In September of 1962, the first wedding of a young lady from the Home for Children took place in Holt Chapel. This was the wedding of Miss Dorothy Spicer to Edwin Frank McDaries.

In October of 1962, the North Carolina Association of Child-Caring Institutions met on our campus for the first time in our history. This organization is made up of all child-caring institutions in the State of North Carolina.

For the first time in the history of the Home an alumnus of the Home became President of the Board of Trustees. The

alumnus is Mr. Clyde W. Rudd of Greensboro, and he is presently Chairman of the Board.

Another first for our Home for Children took place in October of 1963, when we became a licensed group care agency. We are the first church-related Home in the area of child-care to receive such a license in the State of North Carolina.

There are those who cast a critical eye on institutional service for children. According to a report recently received from Dr. Lee Rockwell, Secretary of the Council for Health and Welfare Services of the United Church, indications are that there is a swing back to institutional care for children. This certainly will not be in the sense of institutional care of yesterday. After some years of experience it has been found that not all goes well with the Foster Home Program. It is now believed by some authorities in this area that a small specialized institution, trained and equipped to study and treat the behavior problems that

over-burden today's Foster Care Program can frequently be more effective than the most well-intentioned foster parents. The idea of the homespun formula, "Parental love conquers all," simply is not always true.

Dr. Ronald H. Born, Director of the San Francisco Welfare Department, says that "Most of us feel that new kinds of placement resources must be developed -- for example, small group homes under agency supervision -- and that we will have to swing back to institutional care for more children, recognizing that we can neither find sufficient foster homes nor provide sufficient stability to the children when we rely primarily on foster homes as placement resource."

Thus, we at our Home for Children cannot help but feel that ours is the kind of Home that can minister to the needs of such children today. This kind of care will be needed as long as our society continues its present trends."

REPORT FOR APRIL 20, 1964

Southern Convention of Churches and Sunday Schools

Eastern Virginia Conference	\$149.61
Eastern North Carolina Conference	41.00
Western North Carolina Conference	60.33
North Carolina and Virginia Conference	190.25
Total	\$ 441.19

SPECIAL OFFERINGS

North Clayton Christian Church, Clayton, N. C.	\$ 65.51
Mr. and Mrs. H. H. Waters, Newport News, Virginia	5.00
Women's Association of the Congregational Church, Cheshire, Conn.	150.00
Mrs. Florence Bryant, Harrisonburg, Virginia	10.00
Eure Christian Church, Eure, N. C.	116.13
Class No. 15, Congregational Christian Church, Reidsville, N. C.	15.00
Etta Parker Circle, Women's Fellowship, Great Bridge Christian Church, Chesapeake, Virginia	20.00
H. P. Terrell, Gibsonville, N. C.	10.00
Women's Fellowship, Community Congregational Church, Villa Park, Ill.	15.00
Women's Fellowship, Bunker Hill Congregational Church, Waterbury, Conn.	15.00
R. E. Brown, Randleman, N. C.	25.00
Broadview Church Women, Hartford, Connecticut	80.00
Women's Fellowship, Pleasant Grove Church, Halifax, Va.	14.00
Mr. and Mrs. E. C. Monger, Elkton, Virginia	5.00

Memorial Gifts:

In Memory of Mrs. Judith Knowles Moore	
In Memory of Mrs. Helen Davis	
In Memory of Mrs. Sam W. Moore	
In Memory of Ray J. Nally	
In Memory of Mrs. J. Frank Apple	
Total Memorial Gifts	48.00
Special Gifts	174.60
Total	\$ 768.24
Total for the Week	\$1,209.43

BANGOR THEOLOGICAL SEMINARY

Bangor Theological Seminary of Bangor, Maine, founded in 1814, is a school of the United Church of Christ and is one of the oldest seminaries in the country. It has a unique mission among seminaries. Bangor has two plans of preparing for the Christian ministry — the regular seminary plan (as any other seminary has) and the "Bangor Plan," which is especially designed for the more mature lay person who, after experience in a profession, business or occupation desires to prepare for the full-time Christian ministry. He may come to Bangor with a high school equivalency for education and study in the pre-theological department, really similar to a Junior College, completing two years towards his Bachelor of Arts Degree. He is then permitted to enter the theological department and work for three years towards his Bachelor of Divinity Degree. At the completion of these five years, he is granted a diploma, but his B.D. Degree is withheld until he completes his B.A. work which is usually done at some other institution while he is serving a church. Bangor Seminary maintains a working relationship with several colleges.

When the B.A. is conferred, the B.D. is automatically conferred. The average age of the class entering in 1963 was 32. About 75% of the student body are enrolled in the "Bangor Plan." Bangor Seminary has been one of the few seminaries to show a substantial increase in enrollment in the last decade and today is producing the second highest number of ministers from the Congregational Christian background.

Reverend John R. deSousa, Assistant to the President, and the Seminary's field representative, is available to the churches for preaching, conferences, and church groups.

Mr. deSousa addressed the Southern Convention Churchmen's Fellowship Mid-Year Rally held at Great Bridge Church, Chesapeake, Virginia, Sunday, February 16, 1964. He was a guest on the Elon campus and spoke to the Freshman Chapel Monday, February 17.

AN INVITATION

First Congregational Christian Church of High Point is inviting friends to come for an Open House and Consecration Service in its new building May 17 at three o'clock in the afternoon. This week the building is being completed. Parts of it have been used all the year. Come to see us.

F.C.L., Minister

April 28, 1964



REV. JOE A FRENCH, PRESIDENT
Southern Convention
Pastor at Henderson, North Carolina

MINNESOTA'S VACATIONS PROGRAM

For 16 years, the Minnesota Council of Churches has sponsored a project known as "Minnesota Interracial Vacation Visits Program." This year will mark the first time they will be joined by the Roman Catholic Interracial Council of the Twin Cities in making carefree vacations possible in "white" summer homes for Negro, Indian, Oriental and Mexican youngsters from Minneapolis and St. Paul.

Describing the program, the Rev. Alton M. Motter, executive secretary of the Minneapolis Council, stated: "The sharing of fun and fellowship and worship helps eliminate the prejudices so often expressed toward others because of outward differences in race, color and national origin." Children between 9 and 12 are eligible for the program.

The project is sponsored by a church or parish in the community visited which selects the homes to be visited by the children between June 26 and July 6. "The homes are as carefully selected as the children," said Dr. Motter, "as places where they will be understood and surrounded with real love and affection."

In addition to the home visits, both the Protestant and Roman Catholic leaders of the project are helping place minority-group children in church-related summer camps for which member churches provide scholarships.



REV. NED BURR MCKINNEY, D.D.
Grand Rapids, Michigan

Dr. McKinney comes to the Southern Convention as a member of the Committee of Nine which aids conferences in realignment. He is a graduate of Amherst College, Bangor Theological Seminary, Hartford Theological Seminary, and has an honorary degree of Doctor of Divinity from Doan College.

He has served Congregational churches in Williamsburg and East Longmeadow in Massachusetts, Concord, New Hampshire, Topeka, Kansas, and is now senior minister in historic First (Park) Congregational Church of Grand Rapids, Michigan.

His topic at the Southern Convention is announced as: "The Sentence That Ends With a Comma."

MINISTRY TO "NIGHT PEOPLE"

The United Church Board for Homeland Ministries (which we support through our Apportionment) have joined with Presbyterians in establishing a night ministry to the lonely and desperate in big cities, beginning with a pilot project in San Francisco.

A night evangelist will be on call from 11 p.m. to 8 a.m. when other ministers and social agencies are not normally available. He will be assisted by a corps of specialized laymen — doctors, lawyers and social workers.

The night evangelist will be the eyes and ears of the church at night. His job: to seek out the lonely, the desperate, teen-age gangs, narcotics addicts, prostitutes, derelicts and night workers. The planners hope to provide worship services and counseling for the "night people" in every major U. S. city.

Mary's Musings

Mary Booth

(Mrs. J. H. Booth of Warwick, Virginia)

"DID YOU HAVE A GOOD STAY-AWAKE?"

"Did you have a good stay-awake?" was the heading which captured my interest while looking through a magazine the other day. The article stated it was not only the lack of sleep that usually annoys and worries one, but the inability to fill sleepless hours pleasantly.

"Learning to stay calmly awake at night is part of growth and maturity and this takes patience, courage and humor. . . People who are in good practice know how to lie awake and like it, by using various ways of enriching their night-time."

Last summer I had some stay-awake hours which I would like to share with you. From my vantage point on the 15th floor of the Naval Hospital in Portsmouth, I could see across the river to Norfolk. In the daytime I could see churches, banks, office buildings, places of business, oil tanks near the water's edge, boats, barges, bridges, etc. At night, I could see **only lights** — green ones, red ones, yellow ones, bright clear ones — just lights all aglow, and they were beautiful to behold.

Night after night I would awake in the quiet hours while most everyone else slept, sit up in bed and gaze at the lights. I remember thinking: this is like reading a poem — a poem not written in words, but with lights. They seemed to say: LIGHT or TRUTH is the thing that is vital. It is the only thing to show the way in the darkness.

Another stanza of this poem in lights noticed that the lights shining from the oil tank and the barge were just as bright as those shining

from the church and the bank. Light which is Truth is the same wherever found.

The message was clear: each Christian must let his light shine to help others; That Light is needed in every walk of life; Individuals must make a witness wherever they are.

The blending together of the various colors of lights was responsible for the greater beauty of the scene. (Picture all lights the same color and you will see the difference.) This seemed to emphasize the importance of our individual witnessing.

At this Easter season it is well for us to consider the Good News that Christians have to proclaim to the world. "The Christian faith rests on an event: God has entered the history of mankind and changed its course. Jesus Christ has died on a Cross and is risen from the dead so that in Him we might have life."

Some years ago I read a statement I still remember: to the degree that Christ makes an impact on my life, to that degree I am willing to make Him known to others! Let us ask ourselves: "How great has been my encounter with the risen Christ?" Today a strong Christian witness is vital! Christianity is fast becoming a minority religion. It is predicted that by 2,000 A.D. only 5% of the world people will be Christian. We belong to the world's greatest minority! But 20 centuries ago the world's hope lay not with a mighty Roman empire but with a small group known as Christians and their dynamic Faith. . . It was a good "stay-awake" that reminded me of Jesus' words: "You are the light of the world," and of St. Paul's confession: "God has kindled a flame in my heart to shine for Him."

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AT THE SOUTHERN CONVENTION

The above picture was made at the Southern Convention in Greensboro last week. Superintendent Clyde L. Fields is flanked on his right by Rev. Richard Rinker who works in Religious Education in North Carolina and has offices at the Convention headquarters at Elon College, and on his left by Rev. Lewis Bill Simmons who is Field Secretary for Virginia. All three were reelected for another term.

Other officers elected included:

President, Rev. Joe A. French, 427 Rowland St., Henderson, N.C.

Vice-President, Dr. Frank R. Hamilton, 300 W. 33rd St., Norfolk, Va.

Secretary, Miss Dorothy Ballenger, 400 Radiance Dr., Greensboro, N. C.

Treasurer, Walter W. Cooper, Box 730, Burlington, N. C.

Assistant Treasurer, Miss Edna Fitch, Convention Office, Elon College, N. C.

Historian, Dr. William T. Scott, Box 125, Elon College, N. C.

With the exception of Miss Ballenger, these officers have been serving the Convention, and will continue to do so for the next two years, or until the new Conference is established and adjustments are made for leadership.

The Editor Says:

This issue almost didn't make it. The Southern Convention in session at Greensboro absorbed the attention of the editor until mid-afternoon Thursday when a fourth of the paper should have been on the press. Then there was a choice of going to the printers in Asheboro or going to see the wife who had been in the hospital in High Point for a full day without a visit from husband or other member of the family. He went to High Point. (The wife stayed in hospital only three days, and is doing nicely.) If the paper is a little late, subscribers will be kindly in their criticism, we are confident.

The Convention had an unusually large attendance. Interest was superb, and the work to be done was completely out of the ordinary. Opposition to plans for uniting the Convention, the Southern Synod, and the Convention of the South came to light in a motion to postpone action for two years. The vote on this was 31 for postponement and 223 for moving forward at once. After that there was little opposition, although much difference of opinion on specific plans. The entire report of the Steering Committee was read to the three groups in session together, and then each group discussed it separately. Our Convention went through the entire report and made many suggestions for changes. The other groups did the same, and approved in general. In retrospect the three most important changes proposed were:

1. Change the Board of Directors so paid staff will be present to share in discussions but not to vote.

2. Leave the matter of Associations to local areas without suggestions as to area groupings.

3. Send back to the Steering Committee the whole matter of the Conference paper. Majority of the delegates seemed to think that The Christian Sun should be given further consideration. They were not ready to discontinue this effective witness to the faith and order of the United Church of Christ.

So far as is known at the present, this editor will complete his service to the churches through this medium with the last issue in June. Plans beyond that date were left to the Board of Publications, which is composed of Irwin Smallwood, 2335 Albright Drive, Greensboro; Rev. Wm. A. Grissom, Windsor, Virginia; Rev. W. W. Snyder, Elon College; Rev. K. D. Register, 721 N. Church Street, Burlington; Mrs. Lowell A. Smoot, 326 McIver Street, Sanford; and Rev. C. Carl Dollar, Holland, Virginia.

Next Sunday is Mother's Day, the time

when both sons and daughters take time to say thank you to the one who gave life and helped to shape destiny. It should be a happy day in all our homes and churches, for gratitude brings joy to the one who gives as well as the one who receives it.

Elon College Alumni Day

Saturday, May 23

10:00 A.M.—Registration and Coffee Hour
(Carlton Library)

12:30 P.M.—Picnic Luncheon (McEwen Dining Hall)

2:00 P.M.—Alumni Business Meeting
(Whitley)

5:00 P.M.—Open House, President's Home

6:30 P.M.—Alumni Banquet, McEwen Dining Hall. Rev. Sion M. Lynam, Alumni Orator; Dr. T. E. Powell Outstanding Alumnus.

Reunion Classes are those ending in "4" or "9" with the Golden Anniversary Class being 1924 and the Silver Anniversary Class being 1939. All alumni who attended prior to 1914 will receive special recognition.

Alumni who desire overnight accommodations for themselves and their families May 22-24 will be housed in the new dormitories free of charge. Guests should bring bedding, pillows, towels. Meals can be secured in the dining hall at a reasonable price.

W. B. Terrell, Alumni Secretary

Forty attended the April Women's Fellowship meeting at Warwick when the program topic was "Birth Control." The minister's wife, Mrs. Victor Hayes, introduced the problems posed by exploding world population. Dr. Sarah Forbes described six medically recognized methods of birth control and Father Ready, Roman Catholic priest, outlined the views of that Church on the subject.

The American Bible Society is sponsoring the reading of the second chapter of the Book of Acts at noon on Pentecost Sunday, May 17. Residents of islands in the South Pacific will be the first to read the passage. Churches whose services are still in progress at the noon hour are asked to include the reading of the chapter in their regular Sunday morning worship. Others are asked to call upon members to read it in their homes. A pocket-size "Pentecost Scripture Selection" can be obtained for 3c in the King James, Revised Standard or New English Bible version from American Bible Society, 450 Park Avenue, New York, N. Y., 10022.

Please take a little time to think of your heritage. Mothers will think of the heritage being passed on to the new generation.

With good luck, this paper may show better editing in future editions than is evident in this one. Let's hope!

Rev. Guy H. Veazey, former pastor, was the guest minister at the High Point church Sunday, April 26, and rejoiced with the group in the use of their new building.

May Fellowship Day was observed at Apple's Chapel Friday evening, May 1, with a family night covered dish supper. Rev. W. W. Snyder and members of the Children's Home were special guests and presented the program.

Pictures purchased by United Church, Raleigh, from funds given in memory of L. L. Vaughan are: "Christ's Blessing" by El Greco, "Madonna of the Rose Arbor" by Lochner and "Christ and the Fishermen" by Roualt.

Rev. Douglas Albert, Pakistan youth who came to Elon College through the aid of Dr. and Mrs. W. W. Sloan, begins a pastorate at St. Michael's Church, Marshallville, Ohio, May 24. He has been serving as assistant pastor at Nativity Church, Livonia, Michigan, since his graduation from Lancaster Theological Seminary.

Men of Bayside church are sponsoring a "White Elephant Sale" at the church Saturday, May 16, 3:00 p.m. The announcement says, "Shut off the lawnmower, put up the fishing pole and come on out to Bayside Christian Church." Among things to be auctioned are paint, storm doors, kitchen cabinets! Women will provide food for sale.

Congratulations to Rev. and Mrs. James Humphrey of Hartford, Connecticut, upon the birth of a son, John Gordon, April 6. Mrs. Humphrey was the former Faye Gordon of Suffolk. Jim has received his B.D. from Hartford Seminary Foundation and will receive a master's degree in Christian Education this spring.

Women's Fellowship Sunday was observed April 26 at United, Portsmouth. Presiding was Mrs. L. T. Moss, president. The sermon on "Faith" was given by Mrs. James McDaniel. Others sharing in the service were Mrs. P. W. Swisher, Mrs. E. H. Jester, Mrs. H. Martin and Mrs. Elmo Austin.

\$529.65 was the amount contributed by our Tryon church through One Great Hour of Sharing.

Golden Age Sunday is being observed at Bethel on May 17 and at Mt. Olivet (R) on June 23. Rev. S. E. Madren is pastor of both churches in the Valley Conference.

Dr. Banks J. Peeler, president of the Southern Synod, is to be guest speaker for the annual Memorial Day and Homecoming service at Calvary United Church of Christ, Thomasville, May 31. The pastor is Rev. Huitt R. Carpenter.

Rev. and Mrs. Sterling Whitener and two children were guests of the High Point church at a covered dish supper Sunday evening, May 3. Mrs. Whitener showed slides and he spoke of "Life in Hong Kong" in observance of Family Life Week. There were approximately 45 present for this first special evening event in the new building. Worship services are being held regularly at 10:30 a.m. and 7:30 p.m. each Sunday by the pastor, Rev. F. C. Lester.

Church Union:

Seventy-two churches in 19 countries around the world are now engaged in negotiations for church union, according to Rev. P. C. Rodger, Geneva, Switzerland, executive secretary of the Department of Faith and Order of the World Council of Churches. These involve 23 proposed unions. In addition, 20 different conversations just begun, which have not yet reached the stage of detailed plans of church union, include another 43 churches on 3 continents.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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Please send form 3579 to the office at Elon College, N. C.

O LORD, HELP ME TO HUMBLY GIVE

John G. Truitt

O Lord, help me to humbly give,
My life to Thee each day I live;
When by myself, or in the throng,
I'd honor Thee the whole day long.

For Thou hast blessed me every day,
Had mercy on me all the way;
And shaped this humble life of mine,
With loving care and grace divine.

Be Thou, O Lord, as near to me,
As to Thy friends in Galilee;
And grant that I may daily share
With others all Thy love and care.

Rev. Daniel W. Jones, Jr., pastor at Haw River, was the Homecoming Day speaker at Long's Chapel May 3. Mr. L. G. Cates, a Gideon, spoke at Haw River that day.

Rev. Richard Jackson was the speaker at the Burlington District Churchmen's Fellowship at the Elon College Community Church April 23.

Recently Dr. Frank Hamilton spoke at Cypress Chapel concerning the proposed new Southern Conference of the United Church of Christ.

Dr. David Stowe, executive secretary of the Division of Foreign Missions of the National Council of Churches and formerly a missionary of our Board, preached at our Durham church April 12. This church, where Rev. Richard L. Jackson is pastor, received 20 members on Palm Sunday.

Interesting topics discussed by the United Campus Christian Fellowship, Durham, in April were: "The Role and Significance of the World Student Christian Federation," with Chaplain Cranford Johnson as leader; "The Christian In Politics"; and "Conscience on the Campus," with Dr. Waldo Beach as leader.

John F. Westfield, businessman of Ann Arbor, Michigan, has just become a secretary for the Church Finance Advisory Service of our Board for Homeland Ministries. He will work in 14 southeastern states, counseling churches engaged in building programs, leadership in capital funds projects, and financial aid through loans and grants. One of his first field work jobs was in Florida, assisting Rev. Melvin Dollar.

What Is The Church?

The Business Board of United Church, Raleigh, is planning an unusual session for May. The regular meeting will be expanded, ordinary business will be set aside and the time will be given to searching evaluation of the church.

Questions such as these will be the basis for discussion: What are some of the internal weaknesses of our congregation which need attention? Do most of our people have a deep sense of belonging in relation to the church? Is our fellowship characterized by relationships of "love and trust"? Do we really care for one another? Do most members of the church feel that they belong to a company of "committed" people, involved in a vital mission? Do we as a church believe in a costly style of Christianity? When new persons come into our midst, what kind of ideas do we convey to them concerning the nature of the Christian faith and the church? Is the church for most of our members a "primary" community, or is it just another organization which one should support if he is a good citizen? How do we understand the place of worship in the life of the church? Do we as a church provide a context wherein some people discover a renewed relationship to God? What about the mission of the church in the world? Do we in our gathered life find guidance and encouragement to be Christian persons in our jobs and our homes? What are some of the frontiers of mission in the world which should engage us as a church?

The board invites the congregation to think on these things and to pass ideas along. Eventually the board may establish structures which would involve any interested person in these conversations. We have no preconceived notions about where this kind of searching might lead. However, we are sure that a hard look at ourselves in the light of our calling will be helpful.

The Eastern Virginia P.F. Officers' Caravan conducted a seminar on "Christian Morals" at Christian Temple, Norfolk, May 3. Bayview, Bayside, and Lynnhaven Colony young people were guests.

During the past year the Friendly Service Committee of our Tryon church has been responsible for distributing 1100 pounds of clothing: 747 (new cloth) to Church World Service; 89 to projects in Missouri and Puerto Rico; 273 to needs in Polk County. Cash gifts totaling \$150 were sent to projects in North Carolina, North Dakota, Ceylon and Lebanon.

N. C. Pastor Writes From Germany

Dear Dr. Lester:

The Christian Sun has been coming to me regularly and I have very much appreciated this contact with friends in the area. Also I have found the editorials and feature articles to be of interest not only to me but to people of other countries.

In just a few days I will have been at Gossner Mission in Germany for six months. There have been many people before me who have gone overseas to work in a different culture and struggle with a new language but somehow I don't believe I have had much appreciation of what it was like. If this stay of two years in Germany does nothing else, I am sure it will give me a little sensitivity for the foreigner who comes to America, making an adjustment to a new life.

Gossner Mission, located in an industrial area on the Rhine, is a most interesting place in that it attempts to make Christianity a real and living thing in every day life — especially with the working person. This mission was started on this location in 1949 with practically nothing in the way of funds. From 1949 to 1956, 18 Ecumenical Voluntary Work Camps were held here in Mainz-Kastel, completing the present buildings (many people marvel that such a fine physical plant could have been built entirely by voluntary labor). The volunteers came from 40 different nations during these 7 years with about 80 Americans participating in the camps. Today these buildings house 75 boys between the ages of 14 and 21, and this is the home of many industrial seminars participated in by pastors and Christian lay workers. The participants in the seminars work for a 2 month period in the various factories.

My work is with the boys, most of whom are apprentices. Some of these boys are orphans, others from broken homes, some here for correctional purposes, and a good number are here by choice because the Mission provides a good atmosphere while the boys are doing their apprentice work.

In order that I might better understand the life of an apprentice, I worked for 4 weeks as an apprentice in a large automobile factory. This was a rare privilege to get the inside view of the Apprentice System of Education in Germany. (See Jim's articles about this work elsewhere in this issue.—Ed.)

Gossner Mission is a German Mission but it seems clear that the associations with so many different countries during the past years has given the Mission a broadness far beyond that of a particular nation. The leaders here are constantly open to the possibility that there may be new

and better methods of approach. They show little hesitancy to experimentation.

As you may have gathered from this letter, I have the definite feeling that I am

in one of the most interesting mission spots in the world.

Jim Jackson

Gossner Mission
Mainz-Kastel, Germany
March 20, 1964

Pleasant Grove Church Has New Building

Elizabeth F. Caviness

Pleasant Grove Congregational Christian Church, Route 1, Bennett, observed the annual Homecoming and Memorial Day services, May 3, 1964. Also on this day at 2 o'clock the consecration service for the new church building was held under the leadership of the pastor, Rev. Mack V. Welch.

The president of the Western N. C. Conference, Rev. Avery Brown, and the pastor-at-large, Rev. L. M. Presnell, had a part in the service. Both are former pastors. The other living pastors were invited back for the service, as were those who have gone out from this church as ministers of the gospel.

This church dates back to 1837 when preaching services were held in a brush arbor. On April 24, 1842, the Pleasant Grove Christian Church was officially organized by Rev. Thomas C. Moffitt with 16 charter members.

The building that served the church after the brush arbor lasted until July, 1913, when it was torn down and a frame building erected. (This building was torn down and moved away in March, 1964.) Sunday School rooms and other renovations were added and a fellowship hall built in 1954. This stands directly behind the new church building.

Planning for the new church began about 7 years ago during the first pastorate of Rev. Mack V. Welch. Ground breaking services were held March 10, 1963, and construction began the next day. Clayton A. Brown, a native of the community and a High Point contractor and his nephew, who grew up in the area of Thomasville, helped plan and supervise the construction. Mr. Brown has a brother who is a member here.

The church is a colonial style structure with tall columns on the porch and a white sanctuary with stained wood paneling at the pulpit and choir area that matches the pews. It has 18 rooms and a pastor's study in the Sunday school area. Brick for the building was given by Rev. E. Carl Brady, a community native and a former pastor as well.

In October, 1962, the finance committee purchased a tract of timber. The men of

the church cut and hauled logs, the saw mill sawed them at cost, and there was the needed framing and extra lumber to sell.

The contractor, Mr. Brown, planned the work so all who could would be able to help and he arranged it so that for many weeks each Saturday was "work day" at the church with work the average man could do. Also in the finishing the men saved an estimated two thousand dollars by doing many, many hours of painting and other work.

February 9, 1964, there were many momentarily blurred eyes and very full hearts as many church members and enough friends to almost fill the new church saw a dream come true. The first service was held in the new sanctuary and the entire Sunday school and church congregation used the entire building for the first time.

Pastors who have gone out from Pleasant Grove as ministers of the gospel:

1. Rev. Clint Oates, Greensboro, N. C., Baptist.
2. Rev. Everette Oates, Greensboro, N. C., Baptist.
3. Rev. W. M. Leonard, Rt. 2, Bennett, N. C., Baptist.
4. Rev. Ivey Hammer, Jr., High Falls, N. C., Pilgrim Holiness.
5. Rev. B. H. Lowdermilk (deceased), Congregational Christian.
6. Rev. E. Carl Brady, Robbins, N. C., Congregational Christian.
7. Rev. L. M. Presnell, Sophia, N. C., Congregational Christian.
8. Rev. Winfred Bray, Rt. 2, Burlington, N. C., Congregational Christian.
9. Rev. Gail Brady, Chaplain, U. S. Armed Forces, Congregational Christian.
10. Rev. James W. Caviness, Jr., Rt. 2, Robbins, N. C., Congregational Christian.

Former pastors now living:

- Rev. L. M. Presnell, Sophia, N. C.
Rev. E. Carl Brady, Robbins, N. C.
Rev. C. Fred Allred, Belews Creek, N. C.
Rev. Bill Simmons, Field Secretary of Virginia, Chesapeake, Va.
Rev. Avery Brown, Seagrove, N. C.
Rev. Dolan Talbert, Elon College, N. C.
Rev. Mack V. Welch, Rt. 1, Bennett, N. C.
Since 1842 and its organization, Pleasant Grove has had 29 ministers to serve the church.

A Tribute To Mother

Mary H. Booth

A beautiful custom was established by Anna Jarvis in 1907 when she asked that the second Sunday in May be designated as Mother's Day and that special honor be paid to Mother whether she is living or dead. In 1913 Mother's Day was nationally observed.

The week beginning with the first Sunday in May and ending with Mother's Day is observed as Christian Family Week by our churches. How glad we should be that we live in a country which respects and honors motherhood and family life.

In Elton and Pauline Trueblood's book, *THE RECOVERY OF FAMILY LIFE*, we find these claims: "If we have enough good homes, we shall have a good world..."

"The problems of family life today are so great that they cannot possibly be served on the merely secular level. Only something as strong as a sense of religious vocation will suffice."

"Religion is not something separated from ordinary life, but the way in which common life may be made sacred. God, we believe, is not primarily interested in religion but in LIVING, not primarily in churches, but in PEOPLE. If we can believe that a home is potentially as much a sanctuary as any ecclesiastical building can ever be, we are well on the way to the recovery of family life which our generation so sorely needs."

THE BUILDER

"A builder builded a temple,
He wrought it with grace and skill,
Pillars and groins and arches,
All fashioned to work his will.
And men said as they saw its beauty
It never shall know decay,
Great is thy skill, O builder!
Thy fame shall endure for aye.

A mother builded a temple,
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the mother builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust,
Low lies each stately pillar—
Food for consuming rust;
But the temple the mother builded
Will last while the ages roll
For that beautiful unseen temple
Was a child's immortal soul."

Report Of Resolutions Committee To Southern Conv.

Whereas nearly 400 Congregational Christians from the churches of The Southern Convention are deeply appreciation of the high spiritual challenge engendered in this, the 46th Biennial session; and

Whereas a tremendous amount of work and energy has been expended in planning this meeting and carrying it out;

Now therefore be it resolved, that we assembled here as delegates and guests, express our particular thanks to those who have shared in making this experience possible. In specific, we would mention the following to whom our appreciation goes: Dr. W. E. Wisseman, our host pastor, who has given countless hours in planning the arrangements; the individuals and committees of our host church who have cared for our comfort and well-being; the women of the Hines Chapel United Church of Christ who graciously served the Men's Fellowship dinner; as well as our good neighbors of the Friends Church and the Centenary Methodist Church who have provided hospitality; our guest speakers — The Reverend Ruben J. Bierbaum, The Reverend James H. Lightbourne, and The Reverend Ned Burr McKenney, who have revealed more fully to us the will and the grace of God, and our own need for growth in wisdom and stature as children of our heavenly Father; the officers of the Convention, and in particular The Reverend Joe French, who has given dedicated and gentle leadership during days of unusual confusion and strain; to Dr. E. Danieley for his expert guidance as parliamentarian; and to the Program Committee for a task well done in planning such a full schedule of inspiration and achievement.

It is further resolved, that we express our heartfelt gratitude to the members of the Steering Committee, for their total commitment to their assigned task. Arduously have they labored through long hours to bring to us a workable plan of organization for the structure of The United Church of Christ. Our gratitude is expressed to them for their courageous and sacrificial service to God's Church.

Be it further resolved, that we commend the Staff of the Southern Convention for a two year's work well done and our Convention Committees, and in particular that we accept the challenge of the new frontiers of service with which, as our leaders, they must of necessity constantly confront us.

Be it further resolved that this 46th Biennial Session of the Southern Convention take notice that one of our members, Elizabeth Lester, has since our last gathering

embarked upon a career of service in Christian Missions, currently being stationed in Japan . . . and be it further resolved that greetings from this Biennial meeting, expressing our on-going interest and prayers, be forwarded to Miss Lester.

Be it further resolved that we express our appreciation to Mr. and Mrs. Lewis Wilkins for their stay in our area while on furlough as missionaries serving in Turkey, and that we assure them of our continued prayers and good wishes as they return in August to their chosen field of work.

Be it further resolved that we commend the Recruitment Commission for the excellence of the annual Conference on Recruitment for Christian Vocations held at Camp Moonelon for upper class high school students

Be it further resolved that the appreciation and abiding affection of the Southern Convention be conveyed to the Reverend H. S. Harcastle for his forty-two years of faithful service in writing the weekly Sunday school lesson for publication in *The Christian Sun*. Little does "Hardy" realize the significance his splendid spirit has had upon the thousands of readers over the years. Be it further resolved that the Executive Committee see that proper recognition is conceived and presented to Dr. Harcastle.

Be it further resolved that we commend Dr. F. C. Lester for his dedicated service of fourteen years as editor of *The Christian Sun*. Be it further resolved that the Executive Committee of the Southern Convention devise a suitable method of memorializing these years of editorship, and forward an appropriate document of notice to Dr. Lester.

Be it further resolved, that we shall, each one of us here assembled, study humbly our own inadequacies and limitations; and return home with a renewed commitment to the call of God's Kingdom, and with wholesome enthusiasm for the proposed Southern Conference of the United Church of Christ, determined to carry a true and unbiased report of this meeting to our individual churches, that our contribution may be one of high inspiration and encouragement in the work of God's causes in and through our fellowship.

Resolutions Committee

Reverend Robert B. Marr, Chairman
Mrs. Robert Kimball
Reverend Collie Seymour
Reverend Bland Leebrick

Four Weeks As A Lehrling

Rev. James Jackson

I feel that it was a very rare privilege for an American pastor who is approaching the age of 40 to work for 4 weeks in a large German factory as a Lehrling (or apprentice) with boys who were roughly between the ages of 14 and 19. The best books available, or explanations from informed persons, could not have replaced this experience. Such a short period of time as a Lehrling does not qualify one to speak as an authority, but it did serve to give some of the feeling of this system of education and to grasp a portion of understanding of the life of the Lehrling. The latter was of primary importance as my work in a German Mission is with 75 boys, most of whom are Lehrlings.

As one who is not trained in a technical field, it would be difficult to give an evaluation on the level of technical education this system provides, although I have the very definite feeling that these boys are required to meet very high standards of achievement. Exactness is demanded and I was impressed with the neatness of all written work and drawings.

As the Lehrling period of 3½ years roughly corresponds with the 4 years of the American High School, it was impossible not to make comparisons and develop some conclusions about what this system does in the preparation of the youth for later life. It is clear — the German boy of 18 years has made strong strides in the pursuit of a particular trade whereas an American boy of similar age perhaps has a High School diploma and more of a broad general knowledge, and is at this age taking up the question of life work. One cannot say which system is better. Certainly, if time permitted, it would be ideal for a youth to have both, and perhaps a combination of the two systems is the answer. All we can do is draw certain conclusions about what each system seems to accomplish.

The Lehrling works 5 days a week, 8 hours a day. Four of these days are devoted to practical productive work with a small monthly payment to the boys and one day a week to school, for which outside work is required. It is a technical school directly related to the practical work, although the timing of the two is usually not together. Although it was impossible to experience the load of the school work along with the boys, I was impressed with their level of interest and the carefulness with which they did their work. One hour a week was devoted to the discussion of current events, for which there was a keen interest and, under German law, there is an optional one hour a week of religion

class, conducted by the Catholic priests or Evangelical pastors. A few boys had a keen interest in the religion class but most of them looked upon this period as an hour in which they did not have to work.

The real contact with the boys came in the practical work. The presence of a temporary Lehrling who was a somewhat older American pastor created an undue amount of interest. There were few who could understand WHY. However, I had the feeling of a warm reception by all for the first 3 of the 4 weeks.

The boys were divided into groups of 10 to 15 with a Meister in position of authority in each group to direct them in their work. For youngsters, the boys seemed to have a rather high degree of concentration on their work. The first 10 minutes each morning was devoted to the Meister who would explain the work for the day. As the boys then went to their various machines, the Meister would circulate among them and discuss various aspects of their work. The boys were quite free with most Meisters to discuss various methods of operation. This made an impression on me, as it had been previously suggested by a German friend that the boys were supposed to do what they were told and they had little chance to think for themselves. For the most part, I found it quite to the contrary. However, as it was exacting work, there were usually not too many different ways to operate a machine.

My four weeks were spent in four different groups, a week with each group. Most of Monday was devoted to watching

and then, as it was possible, I would begin with a boy on a machine. This gave a boy the opportunity to display his knowledge and this he did with much enthusiasm. The rest of the week would develop into working either with the different boys in the group or alone on a machine with the boys dropping in to make their suggestions.

Had this experience ended with the third week, this report would have merely given the impression that this had been a pleasant and interesting time and very worthwhile in getting a feel for the life of the Lehrling. However, Americans being what they are, they sometimes have difficulty in not being American while working in a foreign culture.

Early during the first week at the factory, I was called in for a visit with the Director of the Lehrling School, who in turn introduced me to all the teachers, with the explanation that a Pastor was also a Teacher. Somehow, I failed to take this as a suggestion that my primary identification during the four weeks should be with the teachers, not the Lehrlings. That a mistake in protocol had been made probably would have gone by relatively unnoticed had it not been for a dance sponsored by a group at the factory. An invitation to come was cheerfully accepted. This dance provided the opportunity for acquaintance with the girls who were working as Lehrlings and one day during the 4th week, I joined these girls at their table for lunch. Toward the end of the meal several of the boys joined us at the table.

That afternoon, the Director of the School called me in for a second visit, this one being not so friendly. The explanation

THE MEDICINE SHELF

Don't mind it a bit if you're put on the shelf,
For wonderful things are found there;
There are vials of wisdom, of patience, and love,
But especially — vials of prayer.

Like the medicine shelf for the body's ills,
With its cures for the bruise or the sprain,
Your store of balm for the aching soul
Can lighten both sorrow and pain.

To your shelf they will come — the young and the strong
For a taste of your medicine pure,
'Twas distill'd from the depths of experience
And its healing virtues are sure.

So—don't worry a bit if you're laid on the shelf,
As long as you take with you there
The vials of wisdom, of patience, and love,
And especially—vials of prayer.

Ella Janes, Canada (Modern Maturity)

was made that it was not good for a visitor to attempt to change the conditions of their culture — that there was a table for the Meisters, a table for the Teachers, a table for the girls who were Lehlrlings, and all the other tables were for the boys. It was not proper for anyone to sit at a table where he did not belong. Furthermore, he made it clear that a big mistake had been made in choosing to sit with the boys rather than with the teachers. He further questioned the conversations that had taken place at lunchtime, suggesting that perhaps I had attempted some type of political influence. The conversation of the Director often brought up the word "Politics," saying that one must at all cost avoid getting involved politically. He further informed me that the dance the previous week-end had been sponsored by a political group and that I should not have accepted their invitation.

As the Director talked on he explained and actually condemned certain social conditions in Germany — the division of people into classes — and the deep mistrust that exists between people, suggesting that this was certainly a hangover from the Nazi years. While in his heart, he feels the wrongs that exist he cannot do anything which might help create a change, because "people might be offended."

This conversation further produced the fact that boys who had ideas and had tendencies to express themselves were looked upon with considerable disfavor.

While I am not totally unfamiliar with this type of leadership, it did cause me to ask the question, Is this typical of the leadership in the Lehlrling system of education in Germany?

Granting for the moment that the Lehlrling system in Germany gives an excellent technical training and that the High School in America gives the needed broad general base, both systems should be under question if they do not in some way lead toward the character building of the student.

As this particular factory has a well developed Lehlrling program and the boys are chosen on a competitive basis, the average intelligence and alertness was well above average. They have been trained in good manners and, with few exceptions, always treat their elders with respect. In the peculiar position of working with the boys, it was easy to detect that the outward show of respect was at times quite contrary to what they felt.

The boys came under the influence of two groups of people, the Meisters four days a week and the Teachers one day a week. The Meisters were practical technicians in their fields, and the teachers were prepared to teach the technical theory.

A TRIBUTE TO MY MOTHER AND YOURS

"You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art,
But with a nobler vision
You lived them in your heart.

You carved no shapeless marble
To some high soul design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals,
That centuries applaud,
But with a finer sculpture,
Your life cathedraled God."

Somehow I have regret on two points: (1) the boys are trained almost entirely in a technical field, with very little being offered toward a broader general education during these important years, and (2) the division between the classes makes it almost impossible for a Meister or Teacher to share with the boys on a closer, more intimate basis.

The Lehlrling on the average in this factory is prompt, exacting, and performs well that which is expected of him. On the other hand, I could not help but notice the excessive amount of "little cheating" by the boys. This came in the form of boys slipping into the front of the cafeteria line to avoid the wait, beating the company out of a lunch when they had no ticket, and the older boys brushing the younger ones aside when the time came to punch the clock.

In this excellent system of technical training, is the boy in the type of atmosphere which is helpful to him in preparation for life? I do not have the answer to that question and I must admit that these four weeks have given me a lot of mixed feelings, but, in fairness, I must ask that question.

In looking back over this report, I can see how fully it is written out of my background of being an American. If the tables were turned and a German had an experience in America, I would hope that he would write out of the perspective of his own background. Out of this type of approach, some important questions can be raised.

PLAN SUMMER CHRISTIAN MINISTRIES

The first of a series of regional conferences on Christian ministries in the nation's vacationlands is meeting this week in Estes Park, Colo. Organized jointly by the National Council of Churches and the Colorado Council of Churches, the conference begins a series of 12 similar meetings in all parts of the nation which will lead to a national study conference in 1966 on "the implications of leisure in the life of the church."

Attending this Rocky Mountain regional conference, April 22-24, are some 150 resort operators, hotel and motel managers, camp directors, officials of chambers of commerce, National Parks representatives and church leaders concerned in closing the "spiritual gap" in the ministry to "people in leisure and recreation."

Meeting at the YMCA Camp at Estes Park, delegates from a six-state area will hear keynote speaker, the Rev. Warren Ost, director of the National Council's Department of a Christian Ministry with People in Leisure and Recreation. Other featured speakers include Stewart Case, director of community development and extension services at Colorado State University, who is president of the National Recreation Society; Herrick Roth, AFL-CIO Labor Council in Denver; and representatives of the Colorado Visitors Bureau.

Commenting on the conferences, Mr. Ost said: "The church must go where the people are. It must find new ways to minister to people who have increasing amounts of free time on their hands."

SOME PRACTICAL SUGGESTIONS

In thinking about a Christian's Responsibility to Government some practical suggestions can be given in conclusion.

A Christian should obey the laws of the land. The good citizen has no fear of law, for law is made for his protection, generally speaking. If the law is wrong, it should be changed by lawful processes.

A Christian should pay his taxes. He enjoys privileges from the State. He should be willing to pay his share of the cost.

A Christian should vote. There are thousands of Christians who gripe and grumble about the folks at "City Hall" and in other places of authority who never vote at all.

A Christian should be willing to serve his community and state and nation. We hear a great deal about "dirty politics." It is up to Christian men to get into the arena and clean up politics.

A Christian should support his Church as the institution which seeks to redeem society and to inaugurate good government.

A Christian should pray as well as pay.

My First Missionary Conference In Japan

Elizabeth Lester

"Maybe we need to overcome the subconscious pre-supposition that God is at work only where we or the church is at work." With this thought-provoking idea as a starting point, more than 400 missionaries associated with the Nihon Kurisuto Kyodan (United Church of Christ in Japan) began their annual conference, held March 31-April 3. The theme of the conference was "God at Work In This Changing Society."

Speakers well-acquainted with the fields of Japanese youth, the economic and political world, the family, and Protestant-Catholic relations helped us see the changes that are taking place in these areas and to see how we as missionaries can relate ourselves to this action.

Particularly striking was the future envisioned by Dr. Kenneth Boulding, an economist from the University of Michigan, now teaching at International Christian University in Tokyo. He feels that it's quite possible that the advance of science will not make religion outmoded, but rather will make it more possible for Jesus' teachings to be practiced. Both war and poverty may become things of the past — and people may have more opportunity than ever to feel real love and concern for others.

Youth In Japan

I was especially interested in the discussion of the problems of Japanese youth. Most of the information came from recent sociological studies. It was interesting to compare our own observations with those of the social scientists! Among boys and young men pressures are extremely great, especially pressure to pass school entrance examinations, which enable one to get a good job later. Since the prestige of schools and of jobs is graded and ranked more strictly than in the U. S., it is very important for the young man and his family that he get into good ones. Pressures on girls are less great. They mainly center around preparing for marriage. The chief problem lies in choosing between the "traditional" and the "modern." Should a girl develop the skills (flower-arrangements, tea ceremony, etc.) and personality of the "traditional" Japanese girl or should she develop wider interests and more independence?

From Dr. Paul Johnson of Boston University, now teaching in Japan, we learned of the great changes which have taken place in the Japanese family since World War II. The trend is now toward small families and away from the traditional system of several generations in one house. As more people move into large apartment houses and as more mothers work, new problems arise. For example, the

"key children" who have no supervision between the time when they arrive home from school in the afternoon and the time when their parents come home from work. Perhaps the most interesting area of all was that of Protestant-Catholic relations. Our

speaker was a Catholic priest, a missionary in Japan for many years. He urged that during our Conference we not talk about the areas of great disagreement between Protestants and Catholics but rather that we talk about areas where all Christians in Japan could work together — for example, in making a common translation of the

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

The Near East

ALEPPO

Located in northeastern Syria; population 451,435; commercial center. Related institution, Aleppo College.

May

10—Mr. and Mrs. Frederick D. Shepard are stationed at Aleppo College where Mr. Shepard is Dean of the Boys' Division and teaches Biology. Mrs. Shepard teaches art in the Girls' Division of the college and also supervises a self-help program for scholarship students in both divisions.

JORDAN

Jerusalem

11—Mr. and Mrs. J. Richard Butler reside in old Jerusalem and supervise a work in which a dozen nationalities and many communions are involved. Mr. Butler's present responsibility includes inter-agency coordination of refugee work not only in Jordan but also in Lebanon, Syria, Egypt, and the Gaza Strip, serving upwards of a million displaced persons; the direction of rehabilitation projects of the World Council of Churches and of Church World Service; and the training of community leaders and young people.

LEBANON

Beirut

Gateway to the Near East; located on Mediterranean Sea; capital of Lebanon; related institution, Near East School of Theology and American University of Beirut.

12—Rev. and Mrs. William Lee Holladay were appointed in 1963 to serve in Beirut where Mr. Holladay is Professor of Old Testament in the Near East School of Theology.

13—Rev. and Mrs. Burton B. Thurston represent the United Church Board for World Ministries in the American University at Beirut. Mr. Thurston has the following duties here: professor of religion and chairman of the Religious Study program; serves as chairman of the Religious Life committee which is responsible for the chapel and other religious activities on the campus; serves on the Near East Christian Council committee on Theological Education and its committee on Radio and Audio visual work; vice chairman of the Joint Christian Committee for Palestinian refugees and a member of the Board of the University Christian Center; chairman of the Leadership Training Division of the Bible Lands Union for Christian Education and a member of its executive committee; secretary of the newly formed Near East Association for Theological Education. Mrs. Thurston speaks to women's and church groups and is involved in youth work and Interdenominational Christian Fellowship for Arab Women.

IRAQ

14—Our work began here in 1924. In 1962, the six Protestant congregations, which had been independent of each other, made plans for the formation of the Evangelical Synod of Iraq.

15—Miss Catherine M. Sheidy began in 1962 a three-year term as high school librarian and English teacher for the High School for girls in Baghdad, Iraq.

MISSION OF FELLOWSHIP TO EUROPE

FRANCE

La Chambon-sur-Lignon

16—Small mountain town in the Department of the Haute Loire, southeastern France. Historically an area of refuge for Protestants since the time of the wars of religion and the period of the persecution of the Huguenots after the revocation of the Edict of Nantes. The town is today 85% Protestant, a rarity in the Latin world. Related institutions: Le College Cevenol and L'Accueil Fraternel.

Bible and in correcting social evils.

Aside from these four main study areas, the conference included worship, fellowship, a play, and a program of recognition for retired and newly-arrived missionaries. Eight were retiring, after many years of service. A much larger number were coming to Japan for the first time, but many of these were short-termers, like myself.

I found the conference surprisingly interesting and informative. I learned not only about "this changing society," Japan, but also about the great body of Christian missionaries who have been and are working in this country.

Concern About U.S. Racial Situation

During the Conference a great deal of concern was expressed over the current racial situation in the United States. The members of the Conference who were U. S. citizens (missionaries of the United Church of Canada were also present) adopted a resolution on this subject. It was as follows:

"As United States citizens, serving as missionaries to Japan and representing the American Baptist Convention, Evangelical United Brethren Church, The Methodist Church, The Reformed Church in America, The United Church of Christ, the Disciples of Christ and the United Presbyterian Church in the U. S. A., we take advantage of the opportunity afforded by the annual conference of missionaries related to the United Church of Christ in Japan, held at Hakone Yumoto March 31 to April 3, 1964, to express our deep concern over the crises on race relations in the United States.

"The urgency of the Gospel gives urgency to Christian demand for racial justice. The preaching of the Gospel will labor under an intolerable handicap until the world witness of the Church to Christ is supported by its social witness in the field of racial justice at home.

"The democratic concepts associated with and deriving from the Christian faith demand equality of all men regardless of race. The preservation of the image of our country as a free people held by the Japanese, and their confidence in our good faith as a nation professing democracy, make necessary the removal of social structures and institutions which deny such equality. We wish to express our appreciation for the courageous initiative already taken in civic, political and religious circles on behalf of civil rights. We affirm our support of the Civil Rights bill already passed by the House of Representatives and presently before the Senate — especially those provisions with respect to public accommodations, housing, the right to vote, fair employment practices, and the withholding of federal funds for programs fail-

ing to practice integration. We urge the support of this bill by our legislators, our fellow Christians, and all our fellow countrymen."

The second paragraph of this statement says something that is quite important. News of U. S. racial injustice and violence is widely circulated in Japanese newspapers. People often ask us, as Americans in Japan, about U. S. racial problems, since the U. S. is seen as a "Christian country." Surely our failure to carry out our Christian ideals at home hinders the growth of Christianity here and throughout the world.

Dr. and Mrs. James H. Lightbourne, Sr., after his second retirement, move to Kingston, Rhode Island, June 1, where they will make their home as they bask in the friendship of a multitude of people.

GRAHAM JUNIOR PILGRIM FELLOWSHIP

Mrs. Nina Williams

For the past two months, our Pilgrim Fellowship has been making a study of China and India as to religion, dress and way of life. Last month on the second Sunday night, the children dressed as Chinese and we served them from tables flat on the floor. We had fortune cookies and hot tea. The directors, Mrs. Koch and Mrs. Williams, dressed as Chinese ladies and welcomed them at the door. This month we dressed as people from India and served lentils, rice, hot tea and date dessert. We made colored pictures of the group. The leaders dressed themselves in saris and served the children. We have found this entertaining as well as interesting our children in other countries where we have missionaries

Care For The Aged

Mrs. W. W. Sloan

Aged and pale, lying there among her pillows, she reached out a thin hand to the edge of the bed, feeling for the chubby little fist holding the potted plant.

"Mother, this is Ronnie." A sweet-faced, middle-aged woman made the introduction.

"How old are you, Ronnie?"

"Five."

"I want to see — I mean feel — you," she said, as her hand finding his gently caressed the firm, young flesh.

"You're a good boy. Thank you for coming."

The church is a family, so we are told; but how shall the beginners and the graduating class know it — unless they meet? The little old lady clasped in hers the hand of each of the five-year-olds, and thanked them for their gift. This was the climax of their carrying the bright-colored coleus plants, carefully potted in pastel paper cups tied with individually selected ribbons, all the way from the kindergarten room to this home four blocks distant. This was the climax of the conversation about Jesus and why people loved him. By being "doers of the word, and not hearers only," the children had learned what it means to help the sad, the sick, the lonely. Their experience had brought a growing understanding of the ministering Jesus. It had also formed a link in the bond of Christian fellowship between the two extremes of the family we call the church.

"If she can't see, does that mean she is blind?" asked Ronnie as we walked down the steps toward the street.

"Yes. But she can feel and she can

talk." This was the teacher's response. The five-year-old drew a final conclusion that was more significant.

"I think she can do just about everything but see."

So back they went, running, skipping, almost dancing, reaching the church just in time to meet their parents coming out of the Easter service on this the happiest day of the Christian year.

As I have turned over in my mind these events, this happening which seemed so simple has taken on greater dimensions. I used to think of friendliness to older folk as only a work of compassion for the lonely, not as of great importance in the total task of the church — or of society for that matter — and therefore as one of the last activities to be included in a list of priorities. I assumed that, being in process of wearing out, and having nothing of special value to contribute to others, they might and sometimes must be by-passed in favor of those able to make definite contributions to society.

Now I can see that the loneliness of any group is a symptom of the lack of wholeness in our society, a challenge to weave such a group into the whole fabric of life. Life which excludes any part is not "whole." I now believe that many of the ills present among us are traceable to a person's or a group's lack of a feeling that they belong. If even one individual is adrift or without roots he imperils the health of the many. God did not create any one superior age within the human life-span, and no one age can say to another, "I have no need of you."



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

ROSEMONT REPORTS

The Pilgrim Fellowship of the Rosemont Christian Church had a barbecue dinner March 21, 1964. The profit was approximately \$150.00. This money will be used to send our Youth to Camp Moonelon.

Speaking of Moonelon, we've sent in \$30.00 for the Remake a Lake Project.

To help give us a better understanding of the governing body of our church, some of our youth are on the Junior Board of Deacons and others are in the Women's Fellowship. Also every third Sunday the P.F.'ers participate in the Worship Service.

We are especially proud of Danny Miller and Danny Dunnagan who were recently elected officials in the Eastern Virginia Conference.

Respectfully submitted,
Judy Halstead, Reporter

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GREENSBORO REPORTS

The Senior High Youth Fellowship is working through the Cerebral Palsy School in Greensboro, arranging visits with teenage cerebral palsy victims in their homes. The world of handicapped children is necessarily very narrow, since most of them are confined to wheelchairs, and it is hoped that the friendship of our young people will help to enrich the lives of some of these less fortunate boys and girls.

On Good Friday morning, our Senior Highs met at church for breakfast and a worship service before going to school; and Easter Sunday morning we drove over to Winston-Salem to attend the Moravian Sunday Service there. This was a unique experience for most members of our group, and a real inspiration to us all.

Our Junior Highs went to the Masonic and Eastern Star Home, in Greensboro, to present a worship service the day before Easter — and we plan to return every few weeks. The elderly ladies and gentlemen at the Home seemed so delighted to see our young people, and were so grateful for our visit — and we enjoyed it thoroughly.

The Junior Highs have donated \$50.00 to the Wisseman Cottage, their project for this year, and \$25.00 to the Moonelon Lake Fund, in which we are all interested.

This weekend, April 25-26, our Senior Highs will have a Spring Retreat at Moonelon, the theme for which is "The Teen-ager as a Christian." We are planning to explore this subject as it applies to school life, social activities, civic responsibilities, etc. — and are looking forward to some stimulating discussion, and a really worth-while couple of days.

On May 2-3rd some of our Senior Highs will attend the Conference Rally at Moonelon; our group will have the closing worship service.

Our church is having a Family Night also on the 3rd of May — our Senior Highs will do the worship service for this program, too. The Junior Highs are going to do a skit about Camp Moonelon.

There are programs and activities planned beyond these but they will be saved for another time.

* * * *

AND THE EDITOR REPORTS

Since it 'tis the season for spring fever maybe there is an almost valid reason for the — pardon the expression — laziness of the youth groups who haven't sent in reports on their activities. Or would I be safer in assuming that many are in such need of a good dose of sulphur and molasses (whatever that is) that they are presently in a state of suspended animation? From the two excellent reports sent in this week there are many good ideas for any who are having a hard time trying to find something to do with themselves. I'm hoping that more of you will get busy and type me a report (or scratch it out in Egyptian hieroglyphics — I'm not choosy) on what you have been up to. Or that you will hurry up and do something and then sent in a report. Most youth groups will be winding up active meetings in the next month or so for the summer. Let's fill the youth page in this period with reports on what has been going on around North Carolina and Virginia.

I want to commend the groups I have received reports on and who seem so very lively and active. You've all got the ol' Youth Ministry spirit. And you are also setting a very good example. I'm hoping that many more will take the initiative and follow it.

Hissingly,
Sheila

THE RIDE INTO JERUSALEM

Jesus saith to two disciples, "Go!"
And said they as they went, "Lo,
A Colt for a King?
Such a terrible thing!"

But Jesus rode to the town,
And people before him fell down,
Saying, "Hosanna in the highest,"
Some saying, "Who is this?"

They answered by shouting,
And singing so loud,
"This is Jesus, the Master,
Hear him now."

And down before him
Went branches of trees,
And people praying
To him on their knees.

Jesus went into the temple,
What a sight he saw,
He said,
"This is against my law."

Then he broke up the money table
And threw out the sinners, if he were able.

My house is the house of prayer,
Not a county fair!
Then the lame and blind came before him
And he automatically healed them.

And when the priests and scribes saw
what he did,
They said, "Hosanna to the Son of David."
He said, "Thou has perfected praise,
Out of the mouths of babes."

Then he left and the multitude broke up.
This is what we celebrate on Palm Sunday.
Because palm branches were held in his
way.
They cared for Jesus, like you and me,
They saw a Master, just like we see.

By Bonnie Regina Crump, age 12
March 22, 1964

A family was having dinner with some friends. Their small son was having some trouble cutting his meat. "Are you sure you can cut your meat, dear?" the hostess asked.

"Oh, yes, thank you," the little boy replied. "We have it this tough at home sometimes."

Apportionment Giving In 1964

SOUTHERN CONVENTION

(ACTING CONFERENCE,
UNITED CHURCH OF CHRIST)

Elon College, North Carolina—Box 247

Report of Receipts for Apportionment

North Carolina and Virginia

To March 27, 1964

Bethlehem	1,774.00	—
Asheville	2,029.00	100.00
Belew Creek	650.00	—
Monticello	969.00	242.25
Bethel	991.00	—
Beverly Hills	2,369.00	400.00
Carolina	906.00	—
Edgewood	582.00	—
Burlington, 1st	6,166.00	1,117.48
Hopedale	582.00	—
Lakeview	582.00	—
Long's Chapel	1,347.00	224.50
Union Ridge	2,757.00	—
Zion	319.00	—
Durham	3,268.00	550.00
Berea	526.00	—
Elon College	3,114.00	—
Concord	666.00	—
Shallow Ford	1,472.00	175.00
Apple's Chapel	2,712.00	226.00
Gibsonville	683.00	—
Graham, Prov.	1,192.00	246.00
Calvary	423.00	—
G'boro, Congre.	6,602.00	286.07
Palm St.	2,284.00	571.11
St. Peter's	635.00	—
Pleasant Ridge	442.00	—
Haw River	1,472.00	—
Hendersonville	1,788.00	—
Kallam Grove	377.00	—
Hines' Chapel	1,441.00	240.20
Mebane	125.00	—
Mt. Zion	1,316.00	3.00
Pfafftown	799.00	—
Reidsville	4,229.00	—
Howard's Chapel	249.00	—
New Lebanon	1,077.00	169.30
Happy Home	1,519.00	—
Lebanon	659.00	—
Mt. Bethel	500.00	—
Tryon	3,500.00	642.00
Salem Chapel	644.00	—
W.-S., Parkway	990.00	—
Rocky Ford	280.00	—
Danville	3,485.00	529.98
Elk Spur	—	—
Pleasant Grove	1,047.00	—
Lynchburg	605.00	—
Liberty (Va.)	1,047.00	—
Hebron	326.00	—
S. Boston, Center	1,169.00	—
Ingram	936.00	—
Union (Va.)	2,278.00	18.00
Totals	77,900.00	5,740.89

Eastern North Carolina To March 25, 1964

Pleasant Hill	238.00	—
Ebenezer	709.00	50.00
Damascus	490.00	—
Martha's Chapel	175.00	—
O'Kelly's Chapel	—	—
Chapel Hill, United	1,320.00	100.00
Clayton	466.00	—
Amelia	1,640.00	250.00
Fayetteville	1,035.00	—
Mt. Carmel	290.00	—
Pope's Chapel	424.00	106.00
Bethel	177.00	10.00
Christian Light	605.00	—
Garner, Trinity	658.00	—
Hayes Chapel	521.00	—
Mt. Hermon	378.00	—
Henderson, 1st	2,271.00	125.00
Fuller Chapel	758.00	—

SUDDENLY IT'S SPRING

Long it's been, and dark, and cold,
And now come slush and mud
As old Winter slacks its hold—
But look! A tree's in bud!

Comes a sudden bitter blast,
But still the sun is there—
And you seem to sense at last
A softness in the air.

It's no longer just a dream
This lengthening of days;
Willows by the lake and stream
Unfold a golden haze.

You can scarce believe it's true:
In swamps the peepers sing.
Suddenly the sky is blue—
And suddenly—it's Spring!

Liberty Vance	2,049.00	—
Hope Mills	233.00	38.84
Pleasant Union	—	—
Bethlehem	357.00	—
Mt. Gilead	448.00	76.00
New Hope	725.00	—
Mt. Auburn	720.00	—
Christian Chapel	211.00	—
Morrisville	181.00	60.00
New Elam	926.00	—
Niagara	94.00	—
Auburn	709.00	—
Catawba Springs	—	—
Piney Plain	896.00	—
Plymouth	513.00	—
Six Forks	—	—
Raleigh, United	2,134.00	—

Wentworth	587.00	—
Sanford	2,109.00	—
Lebanon	—	—
Lee's Chapel	402.00	—
Moore Union	387.00	—
Shallow Well	1,994.00	—
Turner's Chapel	583.00	—
Southern Pines	2,600.00	400.00
Wake Chapel	2,460	336.54
Beulah	896.00	—
Youngsville	239.00	50.00
Good Hope	270.00	—
Oak Level	504.00	—
Antioch	333.00	—
Totals	\$34,928.00	\$1,302.38

EASTERN VIRGINIA CONFERENCE March 24, 1964

Bayside	2,349.00	200.00
Oakland	2,594.00	—
Dendron	197.00	—
Union (Surry)	119.00	—
Bethlehem (Disp.)	372.00	—
Centerville	206.00	—
Berea (Nans.)	1,498.00	—
Mt. Zion	499.00	—
New Lebanon	64.00	—
Franklin	3,127.00	—
Hunterdale	2,150.00	197.08
Holland	1,820.00	455.00
Holy Neck	1,837.00	—
Hopewell	696.00	—
Isle of Wight	458.00	200.00
Lynnhaven	1,545.00	—
Newport News	4,073.00	1,030.61
Warwick	1,780.00	55.00
Bayview	1,867.00	100.00
Central	968.00	—
Christian Temple	6,442.00	1,610.49
First, Va. Beach	992.00	—
Great Bridge	2,815.00	720.00
Little Creek	535.00	—
Portsmouth, 1st	1,411.00	—
Ptsmth, Shelton Mem.	1,380.00	90.00
Ptsmth, United	1,270.00	—
Prince George	442.00	110.00
Richmond, 1st	1,726.00	—
South Norfolk	4,262.00	355.00
Rosemont	4,634.00	1,000.00
Bethlehem (Nans.)	4,079.00	—
Suffolk Christian	7,973.00	—
Cypress Chapel	2,008.00	—
Liberty Spring	2,334.00	30.00
Wakefield	599.00	—
Barrett's	93.00	—
Burton's Grove	214.00	34.84
Mt. Carmel	899.00	—
Waverly	1,553.00	—
Spring Hill	244.00	—
Windsor	1,662.00	1,237.00
Antioch	576.00	150.00
Eure, N. C.	1,347.00	—
Sunbury, Damascus	1,002.00	—
Oak Grove	229.00	57.25
Totals	\$78,837.00	\$8,112.27

(Continued on Page 15)

Alcohol In A Complex Society

Background Scripture: Proverbs 23:29-35; Matthew 18:5-14; Romans 13:11-14:23.

Devotional Reading: Psalm 40:1-8.

Memory Selection: **Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.** Proverbs 20:1.

A story is told — and it is a true story — that a young man was once offered the one thing he wanted most in life. Instead of choosing riches or honor or long life, he asked for wisdom. And his choice has been immortalized in the words “as wise as Solomon.” Late in life, after many experiences and much observation, this man wrote what we call Proverbs. It contains the distilled wisdom of a sage or of sages, for scholars are not agreed that Solomon wrote all of Proverbs. In any event I want to quote a few verses from that book.

“Who hath woe? Who hath sorrow? Who hath contentions? who hath babbling? Who hath wounds without cause? Who hath redness of eyes?” Think a minute and then give me your answer. I will give you three guesses and the first two do not count! The answer is simple — the drunkard, or even the man who drinks to excess.

There is another answer to the first question, “Who hath woe?” It is the wife and children and father and mother and loved ones of the man who drinks. It were bad enough if the drunkard alone had to pay the penalty of his folly and intemperance. But the tragedy of the thing is that others, and those who love him best have to pay the penalty too.

But we must go even further. It is not simply the comparatively small inner circle of family and friends who pay a price for drinking; society itself pays a staggering price for intemperance. Think of the cost of crime due directly and indirectly to drinking. Think of the waste of man hours of labor due to drinking and the inefficiency of those who drink. Think of the cost of taking care of the eight hundred thousand Americans who are alcoholics who are receiving institutional care. Think of the people who are killed or crippled by automobile accidents caused by drinking or drunken drivers, or by other accidents caused by drinking. The Lesson today deals with this aspect of drinking, **ALCOHOL IN A COMPLEX SOCIETY**. It was one thing for a man to drink in a primitive society; it is quite another thing for a man to drink in a complex society. We are all bound up in the bundle of life. One might think of the matter of alcoholic beverages in terms of what it does to the individual who drinks and the price is high. But it becomes ever and ever higher in terms of what it does to society too.

Let us not kid ourselves about the assets of alcoholic beverages. The liquor industry does pay the government huge sums of money in taxes. But liquor costs many times what it gives.

VIEWPOINTS ON DRINKING

Basically speaking there are three viewpoints on drinking:

1. One view is that drinking is wrong, and should be universally condemned. This is the view of the extremists and fanatics, but even at that these folks “have something there.” Is there any question about how much better off the world would be if there were no drinking. Lay aside the money which the liquor industry puts into circulation, would not this be a better world if there were no intoxicating beverages?

2. It is best for a Christian not to drink, but it is not for any to condemn those who feel it is all right for them to drink. “Let us therefore not judge one another any more,” says Paul. There are people as good and even better than I, who drink and who drink with all good conscience. I do not condemn a man because he drinks. I think he would be better off if he did not drink. I think he ought to set a better example to his fellowman, especially if he is a Christian. But who am I to condemn him? God is his judge and it is a matter of his conscience before God. But as has been said above, there are social implications which do go beyond personal feelings in the matter.

3. Moderate drinking is permissible, even for Christians. There are Christians who hold this view, and hold it in all good conscience. Some may wonder how they can look at it this way, but they do. Obviously there is no generally accepted Christian attitude toward the matter of social drinking. Nor is there uniformity in the official positions of the Churches on the question. One wonders if there can be unity of mind on the matter.

Alcoholism is the third most prevalent disease in the United States. It is more than six times as prevalent as tuberculosis, five times as common as cancer, and more than four hundred times more common than polio. Dr. Salk has brought a considerable drop in the polio death rate. But where is the Dr. Salk who is doing the same thing for death by alcoholism?

How account for this distressingly large number of alcoholics in our land? There are many answers which could be given. But one of the most pertinent is the fact that alcohol is a habit-forming drug. Human beings are always saying “It couldn’t happen to me. I am too smart to become a regular or problem drinker. I can take a drink or leave it alone. Just one little drink won’t hurt me.” And so on. Many a man who started out to take a drink has found out too late that the drink has taken him.

Of course one of the unfortunate aspects of the whole thing is that drinking has become intimately associated with respectability. Most social functions are opened with a cocktail hour. Ads show men and women of distinction drinking. Young people are often served drinks in their own homes. They are “chicken” if they don’t drink, when out with their companions. Advertising, social custom, movies, many things conspire to stimulate social drinking. We live in an alcoholic society — it is the number one social problem in America today.

The disturbing and discouraging thing about it all is that folks know all this. But they go on drinking just the same. Moralizing and preaching is not going to make much difference. Perhaps the hope of any success is to be found in **EDUCATION OR ALCOHOL EDUCATION OR EDUCATION ABOUT ALCOHOL**. The Virginia Temperance Council is doing a good work along this line and deserves our support.

Paul does not deal with abstinence or temperance as such in today’s lesson. He puts the question on higher ground. He probably was not an ardent devotee of abstinence. Paul asks in so many words, not only what your drinking does to you, but what does your drinking do to your weaker brother. You may be strong enough and even right enough in what you do without violating any of our principles, but what about your influence on your weaker brother? As Christians we should be concerned not primarily about our rights, but about our responsibilities.

Grace Sloan Overton was a dinner guest in the home of friends one evening. She politely refused the cocktail offered to her by her hostess. The young son asked, “Daddy, is she too young to drink?” “No,” replied his father, “She is old enough to know better.”

SUNDAY SCHOOL LESSON

MAY 17, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

DR. SLOAN OBSERVES 35th ANNIVERSARY OF ORDINATION

Carey Andes

Dr. and Mrs. W. W. Sloan, of Elon College, entertained about thirty ministers and their wives at an informal dinner at Moonelon Conference Center on Friday evening, April 24, at 6:00 p.m. The occasion was planned to celebrate the 35th anniversary of Dr. Sloan's ordination to the gospel ministry.

The opening prayer and grace, spoken in Arabic, were given by Rev. and Mrs. Jiries Amash, formerly of Jordan, now residents of Elon College.

Guests were introduced by Dr. Sloan, who gave some highlights of his and Mrs. Sloan's ministry. Following this, each minister gave some interesting and unusual incidents which had occurred during his and his wife's experiences. After the ministers spoke, each minister's wife was given an opportunity to describe the things her husband could do best and the most important thing they had done.

Dr. Sloan gave to each minister present a copy of his newest book, "Between the Testaments," and explained briefly the contents of the book.

Dr. W. J. Andes spoke in appreciation of Dr. and Mrs. Sloan's services to the churches, Elon College Community Church, and the Elon community, saying that they are world citizens, interested especially in world missions, Christian Social Action, and betterment of the community.

The Sloans have brought to America three young men — two from Pakistan, one now in the parish ministry and one in school; one from Sarawak, now in seminary.

The group was led in a closing prayer by Dr. John G. Truitt, who had the longest record of ordination and service to churches.

ELON BAND WILL PLAY IN NEW YORK

Elon College, April 30 — The Emanons of Elon College, a student jazz band, left by bus this afternoon for New York City and the World's Fair where the Elon musical group is to appear in three jazz concerts this week.

The Emanons will play two concerts Friday and another on Saturday, all of them in the Tiparillo Band Shell located in the Industrial Plaza at the fair.

The Elon band, which was invited by the World's Fair authorities some weeks ago, will represent the state of North Carolina as well as Elon College. Gov. Terry Sanford named the student musicians last week as "Ambassadors Extraordinary" to represent the Tar Heel state in New York. In giving the band group this appointment, Sanford also gave the band a group membership in the state's Order of the Long Leaf Pine.

The Emanons, who will play under the direction of Jack O. White, of the Elon music faculty, is one of several band organizations at Elon. White also directs the college's marching band that appears at football games and in parades, a large concert band and a small pep band group.

AMELIA WOMEN'S FELLOWSHIP La Rue G. Barnes

On April 10, we had a family night picnic supper. The food and fellowship was enjoyed by all. Members taking part in the program were Mrs. Edgar Johnson, Mrs. Leon Stevens, Mrs. Iredell Batten, Mrs. Jack Penny, Miss Nance Penny, Mrs. Clyde Daniels, chairman.

Our project for three months is making money for Our World Missions. On April 23 we served supper to the Clayton Rotary Club, and obtained \$35 clear.

A Parable?

There once were three blind men. They had heard it said that a church was being started in their land. They had never heard of a church before, so they decided to go and visit it together to find out what a church was.

When they reached the new building for the church, they carefully found their way inside. One entered the furnace room and came out of the building sweating. The second happened upon a courtyard planned for the church school playyard. The water sprinkler was turned on and he came away soaked. The third ended up in the sanctuary without anyone else about.

After a few days the three men were asked by their friends who had also never heard of a church, "What was the church like?"

The first replied, "It was too hot for me!"

The second replied, "The church is all wet!"

The third answered, "It didn't have a thing to say to me!"

Since then, what with rumors and such, people have been staying away from the church in that land because they didn't like controversy, believed the church didn't know what it was talking about, thought that what the church had to say didn't apply to them.

RNR

Capsule Sermon

THE NATIONAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

Stanley U. North

The cooperation of Protestantism is of fundamental importance on the national level. The National Council of Churches is not an agency apart from the churches — it is the churches at work. It will be what we make it. If the Protestant witness is to be effective, it must represent a consensus and to mean business. Our world stands on the brink of destruction. And time is running out for the forces of reason and brotherhood and peace. The hour has passed when we can merely save ourselves; we can only do that by saving our world.

CONVENTION REGISTRATION

Rev. Richard Rinker, Registrar, reported that 399 persons registered at the meeting of the Southern Convention in Greensboro last week. Of this number 120 were ministers, 159 delegates, 17 alternates, 28 board members and officials, and 75 were visitors. This was an unusually good attendance.

Ministers absent because of sickness included Dr. John G. Truitt who was staying with his sick sister, Mrs. Robert Simpson; Reverends Emery M. Carter, Martin Fogleman, Tucker G. Humphries, Joseph E. McCauley, and George M. Talley. Greetings were sent to them and to Elizabeth Lester who is serving in Japan.

After 42 Years

HARDCASTLE TO STOP WRITING S. S. NOTES

Resolution by Board of Publication
(adopted by Convention)

We note with gratitude that Dr. H. S. Hardcastle has furnished notes on the international Sunday school lessons for *The Christian Sun* for 42 years. This has been a very great help to our Sunday school teachers and a multitude of others interested in a study of our sacred Scriptures. Now that he has retired from the active ministry, he desires to discontinue this writing as of June 30, 1964. We recommend that, in appreciation of this long and distinguished service, the Convention give a rising vote of thanks to Dr. Hardcastle.

Irwin Smallwood, Chairman
Board of Publication

Four "Children" To Graduate From High School

Dear Friends:

In a few weeks three of our girls and one boy will be graduating from high school. In each of the situations this year, this means they will be leaving our campus to make their way in life. This does not mean we will break ties with those who are completing their high school education, for we will continue to keep in touch with them, as any home would their own children. This is especially true this year, for two of these are full orphans, one is a half orphan, and the other one comes from a broken home.

Boys and girls live with us until they finish high school or reach age 18. If they finish high school and choose to go to college we will work with them and assist in any way we can. Should they choose Elon College, as Sandra Ferrell did this year, it is possible for them to live on the Children's Home campus if they prefer to live here.

It so happens this year that none of those graduating plan to continue with formal education. The girls finishing are Helen Johnson, Brenda Crumpler, and Carolyn Turner. Helen came to live with us here at the Home for Children in 1956. This has been her home for 8 years. She came to us from Siler City. Helen's plans right now are to marry in July and take a beautician's course and become a licensed beautician. Brenda came to live with us in July of 1951; this means she has been with us 13 years. This truly has been home for Brenda. Brenda's plans for the future right now are not definite. She was in an automobile accident recently and is still in a cast. She will not have this cast removed until July. Carolyn has been with us since July of 1955, which is 9 years. This, too, has been home for Carolyn. Carolyn has been working part time as a secretary in one of the loan agencies in Burlington. She is now looking for full time employment when she finishes high school the last of May.

Mike Wise is the only boy finishing school this year. This has been home for Mike for the past 9 years. He came to live with us in February of 1955. He has been working for one of the plants here in Burlington while completing his high school education. He is indefinite at this point as to what he will do. He would like to become a professional fireman, but he cannot receive employment in this area until he is 21 years of age. Right now he is thinking of going into service for 3 years and receiving training as a fireman. Then when he com-

pletes his 3 year term in service he will be old enough to be eligible for a job with some city fire department. Right now we are trying very hard to help Mike make up his mind as to what he would like to do.

These 4 seniors, like other seniors, stand on the threshold of a new life. We here at the Children's Home feel a heavy responsibility in helping these young people make

the right step into this new life. We are anxious for them to succeed, and the next several years we will help them in every way possible.

We are proud of all four of these young people and hope for them the very best, as they will soon be making their way into a larger world than they have heretofore known.

REPORT FOR APRIL 27, 1964

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 469.00
Eastern North Carolina Conference	27.00
North Carolina and Virginia Conference	92.00
Total	\$ 588.00

SPECIAL OFFERINGS

Junior Youth Fellowship, Rosemont Christian Church, Chesapeake, Virginia	13.33
Women's Fellowship, United Church of Christ, Chapel Hill, N. C.	20.00
Miss Helen H. Videto, Montpelier, Vermon	20.00
Memorial Gifts:	
In Memory of Mrs. J. Frank Apple (2 Memorials)	
In Memory of Mrs. Edith Carroll Brown	
In Memory of Mrs. Ada Harviel	
In Memory of Mrs. W. L. Burke, Sr.	
In Memory of Mrs. Vera Pritchett Albright	
Total Memorial Gifts	32.50
Special Gifts	1,356.81

Total	\$1,442.64
Total For the Week	\$2,030.64

"CASA MIA" CELEBRATES 12TH ANNIVERSARY

June 1, 1963, marked the twelfth anniversary of the founding of Casa Mia, the Christian Service Center in the harbor slum area of Naples, through which the United Church of Christ ministers to the physical and spiritual needs of a host of people who suffer serious poverty. Dr. Teofilo Santi, founder and director of Casa Mia, wrote:

"We had anticipated the occasion with the high hope that most of the families living in the miserable old barracks around Casa Mia would have been relocated by this time. But, alas, changes come slowly and many of our families are still where they have been for so many years. However, with much joy our Casa Mia fellowship gathered in the courtyard on the afternoon of June first. A lively program of songs, poems, and dances demonstrated

clearly the patience and the inspiration of faithful workers who never cease to help these children walk along paths of a decent life and human dignity."

During World War II, Naples was heavily bombed. The waterfront area was practically leveled. People found shelter in ruins and caves, and later in an old army barracks. Food was scarce and human need staggering. In 1948 the Congregational Christian Churches established an Italian Service Mission. Dr. Santi identified himself with this Mission and, in 1951, founded the present Service Center in the heart of an area in which vast numbers continued to live in dreadful conditions. Kindergarten and elementary school classes, vocational training for older children, sports club programs for youth, a wide program of medical assistance to young and old, clothing distribution and a feeding program for the five to six hundred children all these have been a part of the work of Casa Mia.

called in revolution

(Continued from Back Page)

AUDIO-VISUAL CONSULTATION

September 6-11 — Green Lake, Wisconsin

Production and Use of Audio-Visuals in the Church

For clergy and laity

Write to:

The Rev. Alva I. Cox

National Council of Churches

475 Riverside Drive, New York, N.Y. 10027

SUMMER INTERDENOMINATIONAL CONFERENCES ON THE CHRISTIAN WORLD MISSION

June 6-12, Fayetteville, Ark.; June 21-26, Denver, Colo.; June 22-25, Brandon, Manitoba; July 8-15, Silver Bay, N. Y.; July 12-18, East Northfield, Mass.; July 27-31, Sackville, New Brunswick; July 31-Aug. 5, Pacific Grove, Calif.; Aug. 3-7, Evanston, Ill.; Aug. 7-9, Sheboygan, Wisc.; Aug. 21-26, San Diego, Calif.; August 23-28, Chautauqua, N. Y.; Aug. 24-28, Vancouver, British Columbia.

TOWN AND COUNTRY

CHURCH LEADERSHIP SCHOOLS

July 13-24 — Fort Collins, Colorado

July 20-31 — East Lansing, Mich.

For clergy

Write to:

The Inter-Faith Committee on Continuing Education
Colorado State University, Fort Collins, Colorado
or

Committee on Church-Related Programs

Michigan State University

East Lansing, Mich.

Food For Thought

Better homes will make a better world; pray for the power to build a good home.

In trying times many people are tempted to stop trying. This is tragedy.

The rule for success is "It works when you work."

Crime can be better controlled in the "high chair" than in the "electric chair."

The Christian home does not just happen; it is built.

God's love is personal; he loses not one in the great crowds of life.

Life is most often shaped and fashioned by what one loves very dearly.

The great glory of a free-born people is to transmit that freedom to their children. "You shall know the truth and the truth shall make you free."

—Holy Neck Bulletin

Apportionments

(Continued from Page 11)

WESTERN NORTH CAROLINA CONFERENCE

March 26, 1964

Albemarle	1,987.00	494.13
Asheboro	1,806.00	451.50
Bailey's Grove	132.00	—
Pleasant Cross	508.00	127.00
Pleasant Union	412.00	150.00
Spoon's Chapel	400.00	—
Union Grove	640.00	250.00
Bennett	49.00	—
Pleasant Grove	1,314.00	—
Biscoe	187.00	—
Flint Hill (M)	305.00	—
Big Oak	515.00	—
Ether	419.00	—
Patterson's Grove	—	—
High Point	732.00	—
Liberty	744.00	—
Pleasant Hill	1,782.00	500.00
Smithwood	794.00	—
Antioch (C)	481.00	80.16
Center Grove	—	—
Hank's Chapel	1,635.00	—
Ramseur	1,033.00	300.00
Parks' Cross Rds.	—	—
Pleasant Ridge	1,538.00	—

Shiloh	247.00	—
Randleman	1,176.00	300.00
Brown's Chapel	508.00	—
Providence Chapel	170.00	—
Grace's Chapel	687.00	27.50
Northview	407.00	—
Zion	890.00	225.00
Seagrove	551.00	100.00
Antioch (R)	474.00	—
Needham's Grove	577.00	—
New Center	271.00	—
Sophia	636.00	171.50
Flint Hill (R)	274.00	—
Shady Grove	274.00	—
Mt. Pleasant	502.00	125.00
Total	\$25,057.00	\$3,301.79

VIRGINIA VALLEY CENTRAL CONFERENCE

March 24, 1964

Mayland	\$ 544.00	—
Mt. Olivet (G)	422.00	—
Palmyra	398.00	—
Bethel	1,648.00	100.00
Mt. Olivet (R)	1,407.00	—
Antioch	874.00	218.50
New Hope	368.00	—
Beulah	196.00	54.00
Linville	977.00	—
Leaksville	1,176.00	—
Valley Central	300.00	—
Joppa	—	—

Dry Run	343.00	—
Mt. Lebanon	768.00	—
Newport	1,268.00	100.00
Bethlehem	1,581.00	384.25
Concord	263.00	—
Winchester	2,000.00	—
Timber Ridge	778.00	—
Totals	\$15,311.00	\$856.75

Dr. S. Franklin Mack, formerly executive director of the National Council of Churches' Broadcasting and Film Commission, has become executive for special projects for our Office of Communication, according to announcement by Rev. Everett C. Parker. A pioneer in the field of religious mass communication, he was a founder of the Protestant Film Commission and of RAVEMCCO which provides Christian mass media communication in the far corners of the world as part of the work of the Foreign Missions Division of the National Council of Churches.

A cannibal made a visit to a neighbor to admire his new possession, a large food freezer. "What's its capacity?" he inquired. "Well," replied the neighbor thoughtfully, "it holds the two men who brought it."

called in revolution

The world is going through a revolutionary upheaval. . . independence movements . . . rising expectations . . . civil rights . . . automation . . . population explosions. Christians are called in the midst of revolution . . . to understand it . . . to discern how and where God is at work . . . and to serve his purposes in history. The instrumentalities of the United Church of Christ offer these summer conferences and institutes to both laity and clergy who are called in revolution.

DEERING THEME CONFERENCES

July 7-18 — Hillsboro, N. H.

The Arts, the Gospel and the Freedom Revolution

July 20-30 — Hillsboro, N. H.

Church Education in a Time of Revolution

For clergy and laity

Write to:

United Church Board for Homeland Ministries.

Rm. 822.287 Park Ave. South, New York, N.Y. 10010

ECUMENICAL EVANGELICAL CONFERENCE

July 25-31 — Green Lake, Wisconsin

The Missionary Structure of the Congregation

For clergy and lay leaders

Write to:

The Rev. Gerald J. Jud

United Church Board for Homeland Ministries

287 Park Ave. South, New York, N. Y. 10010

INSTITUTE OF RACE RELATIONS

June 29-July 11 — Fisk University, Nashville, Tenn

For clergy and laity

Write to:

Race Relations Department

American Missionary Association

United Church of Christ

Fisk University, Nashville 8, Tennessee

LaFORET PASTORS' SCHOOL

July 6-26 — Colorado Springs, Colorado

For clergy

Write to:

The Rev. Purd E. Deitz

United Church Board for Homeland Ministries

287 Park Ave. South, New York, N. Y. 10010

LAY SCHOOLS OF THEOLOGY

June 7-13 — Lancaster, Pennsylvania

June 14-20—Webster Groves, Mo. and Lancaster, Pa

Theology for the Laity

For laymen and laywomen

Write to:

Dr. Alfred C. Bartholomew, Dean

Lancaster Theological Seminary, Lancaster, Pa
or

Registrar, Lay School Office

475 E. Lockwood Ave., Webster Groves, Mo. 63119

MANSFIELD COLLEGE INSTITUTE

July 11-31 — Oxford, England

For clergy

Write to:

Council for Church and Ministry

297 Park Ave. South, New York, N. Y. 10010

MINISTERS-IN-RESIDENCE PROGRAMS

April 6-15 and early Oct. — Hartford Theological Seminary, Hartford, Connecticut

Jan. 13-24 — Eden Theological Seminary, Webster Groves, Missouri

Apr. 13-24 and early Oct. — Graduate School of Theology, Oberlin, Ohio

For clergy

Write to:

Council for Church and Ministry

297 Park Ave. South, New York, N.Y. 10010

PASTORS' FAMILY CONFERENCE

July 8-14 — Blowing Rock, North Carolina

July 28-Aug. 3 — Estes Park, Colo.

Aug. 9-15 — Dunkirk, N. Y.

For clergy and their families

Write to:

Council for Church and Ministry

297 Park Ave. South, New York, N. Y. 10010

RELIGIOUS DRAMA WORKSHOP

Aug. 8-15 — Lake Forest, Illinois

Acting and Production

For clergy and laity

Write to:

Religious Drama Workshop

Room 722, National Council of Churches

475 Riverside Drive, New York, N. Y. 10027

SOCIAL ACTION INSTITUTES

June 22-26 — Mill Valley, California

July 12-18 — Craigville, Massachusetts

Christian as Citizen: From Christian Faith to Political Decision

For clergy, laity and social action leaders

Write to:

Miss R. Elizabeth Johns

Council for Christian Social Action

289 Park Ave. South, New York, N. Y. 10010

SUMMER CONFERENCES FOR THE LAITY

July 6-11 — Green Lake, Wisconsin

Aug. 17-22 — Pilgrim Firs, Washington

Aug. 29-Sept. 3 — Warwick, New York

How in the World? — Christian Responsibility in a New World Being Born

For leaders in the ministry of the laity

Write to:

William H. Rogers, Registrar for Green Lake

27119 Marshall Ct., Madison, Wis. 53705

or

The Rev. Paul D. Sutley, Registrar for Pilgrim Firs

720 14th Ave. East, Seattle, Wash. 98102

or

Miss Martha S. Nuttelman, Registrar for Warwick

297 Park Ave. South, New York, N. Y. 10010

(Continued on Page 15)

THE CHRISTIAN SUN

VOL. 116

MAY 12, 1964

NO. 19

A Pentecost Hymn

(Tune: St. Cuthbert)

Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

He came in tongues of living flame,
To teach, convince, subdue;
All powerful as the wind He came,
As viewless, too.

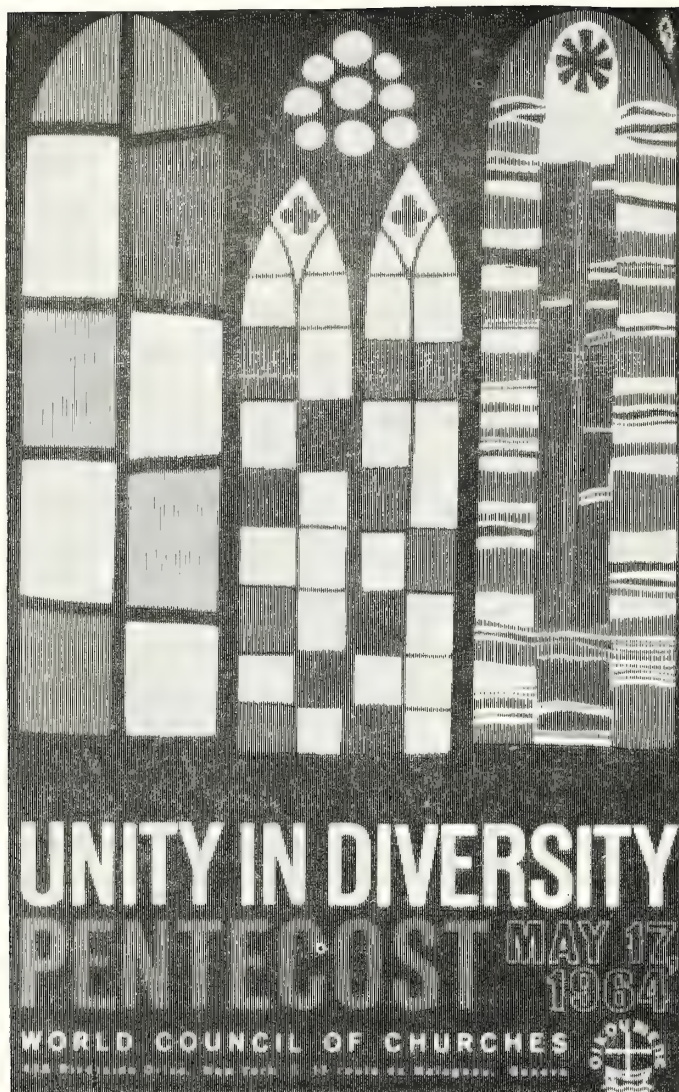
He comes sweet influence to impart,
A gracious, willing Guest,
While He can find one humble heart
Wherein to rest.

And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

Spirit of purity and grace,
Our weakness, pitying, see:
O make our hearts Thy dwelling place,
And worthier Thee!

—Harriet Auber



Fifty Days Later

Pentecost came fifty days after Easter. The disciples of Jesus remembered Easter, and probably thought that was the most important event in all history. They could date their renewed faith in the Master from that Sunday morning when the women found an empty tomb. They remembered his presence with them that day, and later. These memories thrilled them, challenged them to renewed efforts, and bound them together as nothing else had ever done.

It was fifty days later, and they were still in Jerusalem. And they were in church very early in the morning. There was a good congregation for that early hour — about 120 persons. Prayers became united, for they were of one accord, and in one place.

Then it happened. Exactly what, it was difficult to say. Some said they heard a noise "like a mighty rushing wind." Some believed they saw tongues of fire lighting up the face of each of the disciples. Then they began to talk — to talk with a fluency and fervency never known before. They were excitedly happy, and witnessed enthusiastically to their faith in the crucified and resurrected Christ. That caused a commotion, and a large crowd gathered — it always does when there is excitement; and sometimes when the church becomes alive.

The story is simple enough as told by Dr. Luke, the friend and physician of St. Paul who was also a serious seeker after historical facts. That day Simon Peter started his career as a marvelous and fearless preacher of the Good News that Christ is Redeemer and Lord. That day the Church was born.

No one need wait fifty days later. Now is the acceptable time. Memory is not all of religion. The future belongs to faith. Flaming tongues of evangelism can still change a staid old world into an exciting Kingdom of God.

What Happened In Greensboro?

Our members who did not attend the Convention meeting in Greensboro are eager to know what happened there. What difference will the actions of the Convention make in the local churches? They deserve a true and simple answer.

In the first place 400 of our people were there. That demonstrated an interest that has not been manifest in recent years. Two sessions were held when similar delegates to the Convention of the South (Negro) and the Southern Synod (Evangelical and Reformed) met in our church at the same time — or at least they attempted to get inside a building that was not large enough to receive that many delegates. This was something new. No such meeting has ever been held in our area. Those delegates heard the reading of the report of the Steering Committee at the Wednesday morning session, and returned in the evening to worship and take communion together. Sensitive souls felt the presence of God both times, and especially as they broke bread together.

In the second place all three groups voted to join with each other in a single Conference that will meet annually and transact business for all the people in all our churches in this area. It must be understood that the votes were not final, since the Convention could not change its constitution at that time without three months' notice, and since all three groups had changes they wanted made in the plans for the new Conference. All the suggestions will go back to the Steering Committee for study, and with the hope that they can all be correlated and a new report can be made in the fall on which all can agree.

Southern Synod voted, we were told, in favor of the Conference Center being located in Greensboro rather than Burlington. Majority vote of the Convention was in favor of Burlington. This item will call for more debate, as witness An Open Letter in this paper. The Conference Paper suggested in the report was not satisfactory to the Convention, and has gone back to the committee for further study. It should

be understood that the reason for wanting a paper more like the present Christian Sun was not based on sentiment. Of course there are people who have read this paper for a long, long time, and who want to continue to receive it. Why? Because it helps.

What changes are necessary in the local church because of the meeting in Greensboro? None whatsoever. Every local church can continue to run its own business in its own way. It will elect delegates to go to meetings with delegates from other churches as it has in the past. It will study the program of the United Church of Christ, and will contribute such amounts of money, love, and service as it can and desires. Nobody from the outside will come to a local church to say what must be done. Trained workers may be invited to come and help in whatever way the local church desires. Ministers will be called just as they have in the past by vote of the local church, and with the aid of the Superintendent in finding the right man. There will be no integration of a local church caused by an Association, Conference, or

Synod. Every local church can be nice to everybody, or just the opposite if it prefers. It is hoped that the new Conference, which will be composed of delegates from white and Negro churches, will be even more effective than have been the separate organizations of the present three groups. If that happens, our local churches may gain new ideas and inspiration and become better churches. That is the devout hope.

When the Steering Committee has had time to correlate the suggestions which have been made, or may yet be made, to it, there will be further meetings of the delegates to consider the newly agreed upon plans. All those plans will be given to the churches for study before the groups meet again. This may seem like a long and tedious method of work, but it is believed to be the democratic and Congregational way. Surely it is the way for all of us to have our say about what shall be undertaken. Then, hopefully, we can all move into the new Conference with joy and enthusiasm.

Civil Rights Legislation

This paper is glad to carry ideas of members of the churches that may be diametrically opposed to each other because it is in that way we get to see both sides of the coin. The coin Jesus looked at had on one side the picture of Caesar, but on the other he could see (as recorded in his sacred book) "the silver and the gold are mine." Not all truth is contained in one simple statement. We learn by comparing ideas.

Surely no one believes that integration and the Christian religion are one and the same. The Christian religion is based on love to God and man. Integration may be one way to show love for our fellows, but it certainly is not the only way.

Why should we give Communists credit for all the things that bring people together in bonds of fellowship and service? Why not claim that fine characteristic for our own Christian religion? Suspicion is a deadly thing. Let's not be afraid of each other. Most church people are trustworthy.

Civil rights, and all kinds of rights, belong to all people because they are endowed that way by their Creator. Legislation may make it possible for some to get the rights that have been denied them. If so, the laws should be made and enforced. But make no mistake here, the law does not create the rights. They are inherent in all human beings, and should be respected by their fellows.

Vol. 116

No. 19

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

CHRISTIAN EDUCATION MEETINGS

May 24 (Sun.) 3:00—First UCC, Virginia Beach, UCC Curriculum Summer Courses Workshop
May 25 (Mon.) 7:00-9:00—Raleigh UCC, Laity Workshop Leaders Training
May 26 (Tues.) 7:00-9:00—Greensboro Cong. UCC, Laity Workshop Leaders Training
May 27 (Wed.) 7:00-9:00—Salisbury UCC, Laity Workshop Leaders Training
June 20-21—Southern Convention Youth Assembly Moonelon Center
June 23 (Tues.)—Eastern N. C. Church School Convention, Garner Trinity
June 28 (Sun.)—Virginia Valley Church School Convention
July 12 (Sun.) 2:30-5:30—Cong. UCC Greensboro, Fall Courses UCC Curriculum Workshop
July 19 (Sun.) 2:30-5:30—Pleasant Hill, Liberty, Fall Courses UCC Curriculum Workshop
July 21 (Tues.)—Eastern Virginia Church School Convention
July 26 (Sun.)—Laity Workshops Conventionwide
Aug. 21-23—Youth Ministry Conference, Blowing Rock
Aug. 29 (Sat.) 2:00—First UCC Virginia Beach, Fall Courses UCC Curriculum Workshop
Sept. 26-27—Convention & Conference P. F. Retreat Moonelon Center
Oct. 11 (Sun.)—Norfolk District Curriculum Clinic
Oct. 12 (Mon.)—Suffolk District Curriculum Clinic

TWO PASTORS RESIGN

Rev. Max Vestal has presented his resignation as pastor at Shallow Well, Sanford, to take effect June 30.

Dr. Jesse H. Dollar will be finishing his second pastorate at First, Newport News, August 1, according to his resignation which was presented and accepted May 10

Homecoming Service will be observed at Hank's Chapel, Pittsboro, May 24, beginning with church school at 10:00 o'clock, worship service at 11:00, followed by a brief Memorial Service. A picnic lunch will be served at 12:30 o'clock. A special Song Service is planned for the afternoon. All relatives and friends are cordially invited.

UNITED CHURCH MINISTERS' CONFERENCE

Blowing Rock Assembly Grounds

BLOWING ROCK, N. C.

May 18-20

Theme:

Mission On Renewal and Evangelism

PROGRAM

Monday

- 1:00- 2:00 P.M.—Registration and Room Assignment, Rev. Frank W. Snider
2:00- 3:00 P.M.—Worship in "The Little White Church," Rev. Percel O. Alston, Leader, Dr. W. J. Andes, Preacher
3:15- 3:30 P.M.—Announcements
3:30- 5:30 P.M.—"Presentation of MORE Program and Question Period." "Raising Questions on Concern I," Dr. James W. Bright
6:00 P.M.—SUPPER
7:30- 8:30 P.M.—Sermon, Dr. Homer C. McEwen
8:30- 9:30 P.M.—"MORE Program and Raising Questions on Concern 2," Dr. James W. Bright

Tuesday

- 8:00 A.M.—BREAKFAST
9:00- 9:20 A.M.—Worship
9:30-10:30 A.M.—"MORE Program and Raising Questions on Concern 3," Dr. James W. Bright
10:30-11:30 A.M.—Sermon, Dr. Homer C. McEwen
11:30 A.M.—Business Session
12:30 P.M.—LUNCH
6:00 P.M.—SUPPER
7:00- 8:30 P.M.—"MORE Program and Raising Questions on Concern 4," Dr. James W. Bright
8:30- 9:30 P.M.—Recreation, Rev. Harold Myers and Rev. Richard Peterson

Wednesday

- 8:00 A.M.—BREAKFAST
9:00-10:00 A.M.—Sermon, Dr. Homer C. McEwen
10:00-11:00 A.M.—"MORE Program and Raising Questions on Concern 5," Dr. James W. Bright
11:15-12:15 Noon—Communion Commitment Service in "The Little White Church"
12:30 P.M.—LUNCH

A TRIBUTE TO THE BOARD FOR HOMELAND MINISTRIES

Clyde L. Fields, Supt.

In all our criticism for the leadership and work of the Board for Homeland Ministries in these crucial and controversial times, have you ever thought what the Board for Homeland Ministries means to the Southern Convention?

Did you know that the Field Secretaries for the Board for Homeland Ministries in Church Extension are always available to render expert assistance in matters of church extension, church finance, and advisory service? Information in regard to Christian Education and the work on Evangelism, such as the Mission on Renewal and Evangelism and countless other things are available.

Did you know that the Board for Homeland Ministries provided the following amounts for leadership aid for 1964 in the Southern Convention?

- | | |
|---|-----------|
| 1. Edgewood United Church of Christ | \$ 750.00 |
| 2. Trinity United Church of Christ, Garner | 2,800.00 |
| 3. St. Peter's United Church, Greensboro | 750.00 |
| 4. Portsmouth United Church, Portsmouth, Va. | 1,900.00 |
| 5. First United Church of Christ, Va. Beach | 500.00 |
| 6. Pembroke Manor United Church, Va. Beach | 3,500.00 |
| 7. Parkway United Church, Winston-Salem | 1,200.00 |

At times when we are critical or negative, these things should be borne in mind.

This reminder is as much for the Superintendent as anyone else. He has sat in the seat of the critic and needs the above information to remind him that there is much of the positive in the work of our instrumentalities of our United Church of Christ.

Members of the Young Women's Fellowship at First, Durham, discussed "A Woman's Vocation?" at their May meeting. They had read "The Feminine Mystique" and "The Recovery of Family Life" preceding the meeting.

Robert Dickens, chairman, on behalf of the Board of Deacons of our Durham church, made application to sponsor a French high school student coming to the United States to live and study for a year as a part of the International Christian Youth Exchange Organization. Dr. and Mrs. Henry Fairbank, of the Durham church, will have this student live in their home as a member of their family.

SERMON EXCERPTS

A DEVILISH NOTION

Thomas H. Britton
Ashtabula, Ohio

"Whatever a man sows," said Paul the Apostle, "that will he also reap." And this is so. A man cannot sow weeds and reap flowers. He cannot sow thistles and reap grain. He cannot plant evil and gather a harvest of good.

A man or woman cannot ignore the rules of good health and expect God to intervene with miraculous protection from infirmity and disease.

Parents cannot neglect the religious and moral training of their children and expect God to step in and keep their children safe and pure.

Citizens cannot disregard their responsibilities and expect God to restrain unscrupulous politicians who become entrenched in high positions largely because of widespread indifference in society.

Christians cannot neglect their churches and expect God somehow to infuse them with miraculous power and make them thrive.

Individual persons cannot slight the spiritual nurture of their souls and expect somehow to be guarded against life's stark emergencies and deep tragedies.

But how often we do expect to sow one thing and reap another! To use the words employed in scripture, we put the Lord our God "to the test." And when things fail to work out the way we think things should work out, we exclaim, "Why did God allow this to happen? Why did God do this to me?"

We are forever wanting to throw ourselves down from the parapet of the temple, expecting God to reach out and save us from the consequences of our folly and our sin. But, though God does overlook a multitude of our foolish deeds and cover our sins with his forgiveness, he does not and will not remove the consequences of our stupidity and evil. And the notion that God will do this is a devilish notion.

Following the tradition of many years, Memorial Day Services will be held at Wake Chapel Church Sunday Morning, May 17, at 11:00. The choir has prepared special music for the service which will be conducted by the pastor, Rev. Carl F. Dunker.

Memorial Service was held at Holy Neck Church, Holland, Virginia, May 3, with the pastor, Rev. R. T. Grissom, preaching on "Life's Immortal Reflections." Among the many visitors were Dr. and Mrs. John G. Truitt of Elon College. Dr. Truitt led the morning prayer.

Echoes Of The Southern Convention

GRATITUDE FOR LEADERS IN CONVENTION SESSION

Clyde L. Fields, Superintendent

The Superintendent would like to take this opportunity to express to the entire reading public the heartfelt appreciation we share for those who led us through an historic Southern Convention meeting.

Gratitude and appreciation are hereby expressed to Dr. and Mrs. W. E. Wisseman, host pastor and wife; Miss Dorothy Ballinger, assistant to the pastor; Mr. and Mrs. Don Trexler and the choir, and the membership of the Congregational United Church of Christ for their splendid hospitality afforded the delegates; to Dr. Fletcher Moore, Prof. Wendell Bartholf, and the boys from Elon College who provided music for the Convention; to Dr. James H. Lightbourne, Jr., Dr. Ned McKenney, and Dr. Ruben J. Bierbaum, for their participation in the Convention program; to Rev. Joe A. French, president, and all officers of the Southern Convention for their splendid leadership; to Dr. Frank Hamilton, chairman, and all members of the Steering Committee and the sub-committees of the Steering Committee for two years of faithful service and helpful contribution during the Convention sessions; to Dr. J. Earl Danieley, Convention parliamentarian; to Boards and Committees who served faithfully for the biennium and made excellent reports to the Convention in session; to the program committee for the preparation for the Convention session and the plenary sessions, for reporting and worship; to the leaders and recorders who shared in Wednesday's session in connection with the Steering Committee Report; to the leaders of worship for the Convention session; for neighboring churches near the Congregational United Church of Christ willing to serve meals; to The Christian Sun for providing information helpful to the Convention sessions; to the public press, radio, and TV for such excellent coverage of the Convention sessions, we express our heartfelt gratitude and deep appreciation.

Knowing how dangerous it is to try to single out people or committees or boards or institutions for special praise, please allow the Superintendent of the Southern Convention to express his personal appreciation to each person, group, institution, or service agency for helping to make the forty-sixth biennial session of the Southern Convention one of the most historic meetings ever held during the past 108 years.

The Superintendent would commend delegates, ministers, visitors, for the courageous and wonderful manner in which they participated in discussion, worship, and action.

An Open Letter to the Steering Committee

The Case For Greensboro

Dear Sirs:

In view of the fact that one of the merging bodies has expressed an explicit preference for Greensboro as the proposed conference headquarters site and also in view of the fact that numerous persons in the other two bodies prefer this same location, it would seem appropriate for the steering committee to give the most serious consideration to this possibility. Following are some reasons why this writer believes Greensboro would be the most logical choice for a headquarters site:

1. Transportation facilities are far superior to Burlington both in convenience and variety. This will be extremely important for persons traveling to the headquarters location from other parts of the country. (In this connection, the argument previously used that the Greensboro-High Point airport is as convenient to Burlington as it is to Greensboro should surely be abandoned as the fiction that it is. If it is contended that time would be expended in getting out of the downtown area of Greensboro the same could be said of Burlington which is, after all, approximately twenty-five miles east of Greensboro and even further east of the airport.)

2. The Southern Conference will be composed of two racial groups. It will be necessary, therefore, to have available in the headquarters vicinity a variety of public accommodations open to both races. In Greensboro these **do** exist. Surely the two merging bodies which are predominantly white could take this into consideration and concede the location of the headquarters site out of respect for the convenience of the other group involved. Also for the benefit of out-of-conference guests who may be of another racial group it would be most advantageous for the headquarters to be near decent and desegregated accommodations.

3. It is generally recognized that the choice of North Carolina and parts of Virginia as a combined conference was something of a concession to elements within the Southern Convention. One of the merging bodies prior to this choice had explicitly voted in favor of separate state conferences. Surely the Southern Convention, which is itself divided on the preference for Burlington as headquarters (the vote in the recent biennial meeting was by no means unanimous), could concede on the matter of headquarters site after having succeeded in gaining such a large compromise in its favor on the matter of con-

ference boundaries.

4. In answer to the contention that Greensboro is already the headquarters site for one of the merging groups, it should be noted that (a) the group in question is not confined to North Carolina and Virginia and is not, therefore, as provincial in its interests, (b) that in contrast to the other two headquarters involved there is no college connected to this particular headquarters which might further contribute to its provincialism, and (c) Greensboro is large enough and varied enough to permit an easy avoidance of any complication with an existing headquarters site in any case.

Respectfully yours,
William T. Joyner

* * *

As One Pastor Saw It

Southern Merger

Rev. Victor C. Hayes

1,000 delegates to three Synods meeting simultaneously at Greensboro, N. C., on April 28-30, gave their approval or blessing to the detailed proposals to merge the three judicatories of the United Church of Christ in Virginia and North Carolina.

The present situation is as follows:

The Convention of the South, Negro, 17,405 members, 153 churches (formerly CC) and The Southern Synod, 16,610 members, in 70 churches (formerly E & R) and The Southern Convention, 34,700 members in 189 churches (formerly CC).

By January of 1965 these three bodies should be One — The Southern Conference of the United Church of Christ, 417 churches, 68,715 members. The Southern Convention will meet in September, 1964, to consider adoption of the new Southern Conference Constitution and By-Laws.

The crucial vote for the Southern Convention came at 4:30 p.m. on the second day, when a motion to defer the whole realignment question till 1966 was inserted into the proceeding. It was defeated by a vote of 223 to 31.

Although the three Judicatories were meeting separately, they came together on two occasions. 700 attended the Plenary Session on Wednesday morning, and 500 packed the sanctuary at Congregational United to share together in Holy Communion. The preacher, a Scot, had just reminded us: "Never has the church faced a greater challenge, never has the fidelity of its people been more important." Then we broke bread together, and the prayer of Jesus "that they all may be one" (John 17) joined our hearts across the painful divisions of race and tradition.

No Hiding Place

A Sermon by Paul E. Strauch, Stewardship Council

(Used in connection with Middle Atlantic Lay Leaders Meeting, Binghamton, N. Y.)

"Jesus gave a loud cry and breathed his last. At that moment the curtain of the temple was torn in two from top to bottom."—Matthew 27:50, 51 N.E.B.

There is no hiding place for us who bear the name of Christian. Our religion provides no way of escape from the forces of evil that stalk the earth. The Christian faith is no shrine of quietness set apart from the clamor and perils of life.

When life becomes difficult, and weariness weighs a man down, there is always the temptation to turn to religion in the hope of finding a place of peace and quiet. Much that is said in the name of Christianity encourages people to think that by turning to religious faith, they can find peace of mind, and a respite from the maddening pace of life. There are voices that say that in the church people are sure to find a shelter and a refuge from the cares and tensions of life.

The crucifixion of Jesus is a hard, solid reminder that there is no place for us. In one of those rare insights that seems almost inspired, the scholars who translated the New English Bible linked the 50th verse of the 27th Chapter of Matthew with the 51st. In all the other versions, a paragraph break occurs after the 50th verse, so that it reads: "And Jesus gave a loud cry and breathed his last." Period. Paragraph. But the New English Bible continues without a paragraph break, so that it reads: "And Jesus gave a loud cry and breathed his last. At that moment the curtain of the temple was torn in two from top to bottom."

The significance of what the translators of the New English Bible have done becomes clear when one remembers that the curtain in the temple separated the outer court from the holy place. The space behind the curtain was regarded as the most sacred area in the temple. Only the priest was permitted to go beyond the curtain, and he did it only on special occasions, and only after he had carefully prepared himself to do so. That curtain symbolized the separation between the sacred and the secular, between the holy and the profane.

When Jesus died on the cross, the curtain was torn in two from top to bottom. It was as if God were saying that the neat distinctions that you have been making between the holy and the profane, between the spiritual and the material are no longer valid. The curtain is removed and the holy stands completely exposed.

Let us lift this verse out of the gospel of Matthew and set it down in the midst of life. When we do, three things begin to take shape.

1. It becomes clear, in the first place, that the attempt to separate the spiritual from the material, the sacred from the secular, is bound to end in futility. The curtain is torn in two from top to bottom, so that there is no possibility of finding a hiding place where all is sweetness and light.

Someone may say, But doesn't prayer provide us a way of getting away from the earthly and of entering into the heavenly? Is it not true to say, as the poet does,

In the castle of my soul
Is a little postern gate
Whereat when I enter in
I am in the presence of God?

Can we not by the simple device of prayer, shut out the harshness and brutality of the world and find a place of grace and beauty?

Anyone who has taken prayer seriously knows that it is not nearly as simple as that. The flight to the eternal is never easy, and the outcome is not always comforting. Harry Emerson Fosdick many years ago wrote: "Prayer is a battlefield. Playing is a real battle and not a dress parade." David Brainerd, colonial missionary to the Indians, came from one of his prayer experiences, saying: "My joints were loosed; the sweat ran down my face and body as if it would dissolve."

Far from being a solitary walk beside still waters, prayer is a place of struggle where the forces of conflicting motives are engaged in mortal combat. So it was with Jesus himself. Again and again, he went off into a desert place to pray until at last we see him in the garden in great agony of spirit. "Now is my soul troubled" ... "Father, if it be possible, let this cup pass from me." ... "Not my will but thine be done."

Someone may say, "But does not the church provide a place for withdrawal and refreshment?" On the Sunday following the assassination of President Kennedy, thousands of people turned to the churches. What did people expect to find in church that Sunday? Were they seeking a haven of assurance and hope?

But is this the purpose of the church? Is the church a first aid station where our hurts are bandaged and our pain is drugged? Must we not say that the church that gathers people for worship also scat-

ters them for service in the world. The church that calls men out of the world does so only to equip them to return to the world to do battle with injustice, greed, evil.

Let us go a step further. We have been saying that there is no hiding place in the so-called religious activities. Neither are the so-called secular activities completely devoid of the divine. The attempt to achieve a fuller measure of civil rights in America appears to be a political question. But everyone who has gotten involved in the struggle has discovered that at times he feels he is walking on holy ground. The launching of a new play on Broadway may be regarded as a business venture, a cultural event or an occasion for entertainment. But when a play, like Hochhuth's *The Deputy*, or Arthur Miller's *After the Fall*, or Robert Bolt's *A Man for All Seasons* is produced, people come away feeling that they have caught glimpses of the holy.

The fact is that you just can not neatly separate the holy from the profane, the sacred from the secular. Ever since the curtain was torn in two in the temple, it has been impossible to screen off part of life as holy and the rest as profane.

2. A second thing begins to take shape when we set these words from Matthew's gospel in the midst of our life. Those of us who are identified with the church should increasingly be engaged in breaking down the partitions between the holy and the secular. Perhaps we haven't thought of this as part of our role as Christians. We may have thought that it was our business to mend that curtain that was torn from top to bottom. When actually we should be constantly on guard lest the curtain is put in place again.

Take the phenomenon of suffering in the world. What is our role as Christians? Should we be trying to screen it off, to keep it at a safe distance? Or, should we be helping to make it more visible?

Norman Cousins reported that visitors to Southeast Asia are never quite prepared for what they see there. They usually fortify themselves with all sorts of pills and drugs to ward off disease, only to find that they inevitably succumb to a disease for which there is no prescription. It is the disease of compassion-fatigue or conscience-sickness.

One young American left India with the explanation: "It's no use. You help one man only to discover fifty men standing behind him. Then you help fifty men and five thousand suddenly appear. You help the five thousand but what do you do about the five million behind them and the fifty million to follow? At some point along

the line you decide it's hopeless." Compassion-fatigue!

Now the business of the church is not to screen off the suffering of people throughout the earth. It is to expose it. In a sense this is the meaning of **One Great Hour of Sharing**. Churches throughout America are saying we can't hide behind the curtain of indifference and callousness. "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17.)

Let us be honest with ourselves. How much are we involved in the business of curtain hanging? We hang a curtain between our affluence and the poverty all around us. Michael Harrington in his book, **The Other America**, says that we are unaware of much of the poverty in America because so much of it is invisible. You don't see it in our nice suburban communities.

Or again, we hang a curtain between Negroes and whites. We segregate the Negro people into separate neighborhoods, separate schools. We relegate them to a second-class citizenry. We make it more difficult for them to get jobs in our society, to get education in our schools, and to get justice in our courts.

Or again, we hang a curtain between the church and the world. The church is the company of good people, as over against the vast number of bad people in the world. The church is a select, chosen group, while outside there are the left-outs.

Now whatever else we are called to do as the church, we are not called to be drape-hangers, any more than we are called to be crepe-hangers. We are called to tear down the curtains, to make the holy visible, to set the light upon a stand and not to cover it with a basket. We must let loose in the world the good news of the gospel of Jesus Christ.

3. **The third thing that is taking shape is a new understanding of our vocation as Christians.** Elton Trueblood in a fine little book entitled, **The Company of the Committed**, points out that while Jesus used a variety of figures of speech, they had one thing in common: "He told his little company that they were the salt of the earth, that they were the light of the world, that he had turned over the keys of the kingdom; he compared his own work to that of bread and water; he said the kingdom was like leaven; he said he had come to cast fire on the earth."

Now all of these figures have one thing in common. They represent some kind of penetration. "The purpose of salt is to penetrate the meat and thus preserve it; the function of light is to penetrate the

darkness; the only use of the keys is to penetrate the lock; bread is worthless until it penetrates the body; water penetrates the hard crust of the earth; leaven penetrates the dough, to make it rise; fire continues only as it reaches new fuel, and the best way to extinguish it is to contain it."

The cumulative effect of all these figures is almost overwhelming. They make absolutely clear what the function of Christ's company is meant to be. If there is something of the divine in us, then our task is not to protect it, nor to draw a curtain around it, but to let it loose in the world. Our task as Christians is to make the holy visible in the world.

We say in the creed that we believe in the Holy Catholic church. But how can the church be both holy and catholic? Is not this a contradiction of terms? If the church is to be holy, it must keep itself clean, unspotted, pure, above reproach and beyond all that would foul and besmirch its purity. If the church is to be catholic, that is, universal, then it must reach into all of life — into its depths of degradation, into the bogs of ugliness, into the market place of malice and avarice. How can the church be both holy and catholic? If holy, then not catholic. If catholic, then

not holy.

But the creed is right. We are called to be both holy and catholic — to carry the holy into every condition and aspect of human life.

The poet Edwin Markham reflecting on the birth of Jesus in a manger, composed the lines:

Now have the homely things been made
Sacred, and a glory on them laid.
For He whose shelter was a stall,
The King, was born among them all.
He came to handle saw and plane,
To use and hallow the profane:
Now is the holy not afar
In temples lighted by a star,
But where the loves and labors are.
Now that the King has gone this way,
Great are the things of every day!

If that can be said about the birth of Jesus, how much more it can be said of his resurrection. Cruel men tried to take this Jesus who walked the earth, and seal him off in a tomb. They hoped thereby to imprison his spirit and influence. But on Easter morning the world witnessed the greatest prison break of all time. And his spirit was let loose in the world — now no longer bound by time or space. To this we are witnesses and to this we testify!

Social Action Institute On Christian Crises — 1964

Moonelon Conference Center,
Elon College, North Carolina

PURPOSE

To Come Together

- * To reassess what God is calling us to do
- * To face the most challenging domestic issues of our time in light of our Christian faith.
- * To consider the opportunities and obligations of our churches in Racial Justice Now
- * To study how our churches can be more effective in community witness
- * To discover how the power of the laity can be more effectively released

Cost: \$10.00

SCHEDULE

Friday, May 22

- 5:00 P.M.—Registration
- 6:00 P.M.—DINNER
- Welcome—Mr. Fidler
- 7:30 P.M.—Keynote Address
 "The Christian Crisis"
 The Rev. John R. Washington
- 8:15 P.M.—Three discussion groups led by
 Betty Johns
 Marlin Schaeffer
 John Washington
- 9:30 P.M.—Closing Worship
 The Rev. Mr. Jenkins

Saturday, May 23

- 9:00 A.M.—Worship—Rev. J. T. Stanley
- 9:30 A.M.—**"Responsible Citizenship"**
 The Rev. Judson King
- 10:30 A.M.—Discussion groups—
 same as Friday
- 12:30 P.M.—LUNCH
- Report on Merger by The Rev.
 Richard Cheek
- 2:30 P.M.—**"Poverty"**
 Michael Brooks of North Carolina Fund
- 3:30 P.M.—Discussion groups—
 same as before
- 6:00 P.M.—DINNER
- 7:30 P.M.—**"Christian Faith In Action—A
 Theology for Social Action"**—
 Betty Johns
- 9:30 P.M.—Closing Worship
 The Rev. James Morrison

Sunday, May 24

- 9:00 A.M.—Attend Worship Service
- 10:30 A.M.—Bible Study by Mrs. Edith
 Grimes
- 12:30 P.M.—LUNCH
- 2:00 P.M.—Closing with **Evaluation**, led by
 Betty Johns and
 John Washington

Boys Debate Co-Education At Tarsus College

"It is not education; it is not economics either. The gravest problem Turkey faces today is the waste of man power."

Who is speaking? Not the candidate for mayor on the reform ticket. Not one of Turkey's angry young men. It is a serious young man, Ates Aykut. His is the winning speech in the tenth Annual Speech Contest at Tarsus College. His name will be engraved on the cup. Ates is a senior this year. His father is an officer in the army which means that he has lived in many parts of Turkey, most recently in Ankara. After graduation in June he plans to go on to Middle East Technical University to study engineering.

Here is an abridgement of his speech in his own words. We wish we could send you a complete tape-recording.

"According to the State Planning Department, out of 18 million village population, only nine million work. These nine million work only 80 days a year, and do nothing for the other 285 days.

"Thousands of people are without a job, which means, thousands of people are wasting their energy. Turkey needs that energy. Our hospitals are understaffed and hundreds of doctors are working outside of Turkey. There are thousands like them, who are trained and qualified people. **Turkey needs this energy.**

"Bureaucracy wastes man power too. It takes a lifetime to get a paper signed in the Tax Department. . . The potential of the student is directed at many fields and is over-directed. He has to spread himself too thin amongst too many fields. The education system is another place where man power is wasted.

"These problems can be solved by radical planning. No other type of planning is able to solve it. It will not be radical if the government forces the villagers to work, but does not teach them how to work. It will not be radical if the government calls the people back to Turkey but does not create new fields of work. It will not be radical if new laws are passed to prevent inefficiency of government offices.

"But it will be radical if the whole system is reformed. . . We expect everything from the government. This is the traditional concept; but the government cannot afford this attitude any more.

"The late John F. Kennedy, in his inaugural speech said, 'Don't ask what the government can do for you, ask what you can do for the government.'

"Friends, here lies the secret of the new concept. The day when every single one of us says, 'What can I do for the government?' Then this radical change will turn out to be true."

Two speeches dealt with a subject always of interest in a boys' school: Should Tarsus College be Coeducational?

"Yes," said Ibrahim Paksoy, "for then the boys would be much more gentle and clean than they are today. They would study much more than they do usually in order to receive their friend's attention."

Ibrahim Paksoy is in our Junior High division but he competed with the seniors, speaking in his second language with an ease and assurance that would have done credit to any 15 year old speaking in his

own language.

He admitted that there were some hazards. There is "the possibility of falling in love with your friends and of putting all books away and simply trying to be handsome. Well, I didn't mean that when I said neatness. . . There might be a romantic fellow who may write poems and songs to his sweetheart. As a result he will put away all his books too. . . A guy might like to spend his money for girls. By the second day of the week he will have a hole in his pocket. . . This is the third boy we lost. And I think that this might be the last.

As for the Advantages. . . "We would be ashamed in front of the girls of pushing

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

MISSION OF FELLOWSHIP TO EUROPE

FRANCE

La Chambon-sur-Lignon

May

17—**Rev. and Mrs. Verne Fletcher** were appointed missionaries in 1960. After a pastorate in Valdrome, France, they became directors of L'Accueil Fraternel in Le Chambon-sur-Lignon, France. Recently they were reassigned to Indonesia and will work in Java.

GERMANY

BERLIN (West)

That part of Berlin administered by the British, French and Americans: population 2,226,000.

18—**Rev. and Mrs. Robert B. Starbuck** represent the United Church Board for World Ministries in Germany, serving as fraternal workers with the Gossner Mission at its headquarters in West Berlin. This Mission is engaged in pioneering "home missions" in East Germany. Among other phases of the ministry, an important one is to discover the role of the Christian in a Communist Society.

ITALY

NAPLES

Seaport in Southern Italy; population over a million and a half; related institution, Casa Mia Settlement House.

19—**Miss Hulda Stettler** has assisted in the work of the Italian Service Mission in various developments. Casa Mia, under the leadership of Dr. Santi and his co-workers, is located in the slum area along the waterfront of Naples. A wide program for young and old in medical and educational work is carried on here.

GREECE

ATHENS

Population 1,400,000; capital and cultural center; related institutions, Orlinda Childs Pierce College and Estia Filias Community Center.

20—**Mr. and Mrs. Richard Alan Bushley** have been in service in Greece since 1962. Mr. Pierce is supervising engineer for construction of the new high school campus Pierce College is now building with U. S. Government aid. Mrs. Bushley teaches English at Pierce College's high school division.

21—**Miss Nathalie Pennington** sailed in 1963 for a five-year term to serve on the faculty of Pierce College, Athens. Previously she was director of the Junior College Division of Crandon Institute, Uruguay, South America.

22—**Mrs. Katharine M. Reichel** began teaching at Pierce College, Athens, in 1962. She taught in a New York high school for many years and served for five years with her husband in Thailand under Presbyterian auspices.

23—**Mr. and Mrs. Newell Steward** have been in service in Greece since 1955. Mrs. Steward has recently been made president of Pierce College. Mr. Steward has emphasized the practical through the demonstration of effective social work in slums and mountain communities. To help the people help themselves is the point of his inspiring work. He administers a varied program, including case work and group work in Athens and in 50 mountain villages.

Letters To Greensboro Church

and pulling, rude and loud talking. There would be a gentleness in school atmosphere. The best result, we would avoid shyness between us, the boys and girls, so we could make friends easily and enjoy ourselves. Now for us to make friends with a girl is so unique that if a boy makes a friend he talks about it for a year.

"Here in Tarsus College we learn math, geography, Turkish, science. We even learn a second language, English. Now shouldn't we also learn how to get along with girls and how to handle ourselves socially? I think Tarsus College ought to be co-educational."

"No!" said Muammer Arikan. "Perhaps we could bear up with the presence and troubles of the girls if co-education had some advantages. Unfortunately, it doesn't."

Muammer is a senior. His father's ancestors not so very far back were nomads in the central plain of Turkey. His mother is from an old Mersin family where they now live. Next year, Muammer plans to enter Middle East to study engineering. We'd like to see him enter teaching for he has proved his value as a teacher in helping many a beginner who needed just an extra push to get over the hump.

"Our school has an air of privacy," he continued. "We all love each other perhaps even more than brothers. Self-sacrifice of a boy for the good of his friends is not a rare event. . . If there were girls in the school this friendship would divide up.

"Making the school co-educational would demand a terrific amount of money to build a very separate part for the girls. But from the Prep class on, I've always heard that our school budget has an eternal gap, that each year is closed by the help of the American church. . ."

"Some of the friends may think it would improve the school conduct. But again, I don't think so. For a week or two, the complaints and other impolite actions would cease. Then gradually we would begin to take the girls for granted. . . This is human nature.

"Bringing in the girls would make only one good. When we finished this school and went to the University we wouldn't be as naive or as girl-crazy as now. But this one favorable point is not enough. We should try to make up our deficiency by inviting more girls to the school and by having more contact with them. . . I find it unnecessary to adopt co-education in our school."

We'd like to send you all of all the speeches. However, this much will give you a sample of what the boys talk about and how they talk. In our next letter we'll tell you about some of the things they do . . . outside of class . . . the social service work, the athletics and dramatics.

(Rev. Perfecto Yasay is with the Broken-shire Memorial Hospital, Davao City, Philippines, which was destroyed by fire in late February.)

"Thank you very much for the help, which you and your people have extended to us. Your letter with the check of \$216 was received this afternoon (March 10, 1964), and the one coming from the Pleasant Ridge Congregational Church came five days ago. Your help comes in the hours of our direct need and we can only say, God bless you all for your Christian charity!

"I was able to save only three of my books, and others only the clothing on their bodies. The day after the fire, the river that saved many of our lives during the fire, especially those of our hospital patients, turned into a raging demon and destroyed properties and lives spared and saved from the fire!

"We want to tell you that we may be down but we are never out! A week after the fire our hospital started to function again in a partly burned student nurses dorm which is the only building left by the fire. Our student nurses are presently housed in the social hall of our church and we are holding our classes there and in the church. We thank God for giving us the spirit that is forever free. No fire can hurt it and no cord can bind it! Put the child of God in a dungeon and his spirit would rise and reach for the stars!

"We thank God also for giving us His children the courage to walk in the midst of fire. We continue to walk in the midst of the fire of trials because we know where we are going. And in this walking He gives us the deep sense of a personal relationship with Him. He walks with us! He walks with us through your help also.

"Again, thank you very much for your love and concern.

Sincerely in Him,
Perfecto Yasay"

* * *

When Dr. Kenneth Howe, dean of the School of Education at the University of North Carolina at Greensboro, spoke at our church about his recent trip to India, a member of our sponsoring committee asked him about an honorarium. He said that he expected nothing—but that anything that we might ordinarily pay to a speaker he would like for it to be sent to Miss Ruby Alagumani. Dr. Howe was advisor to Miss Alagumani when she was a student at UNC-G last year. A check, some from the Women's Fellowship and some from the Missions Committee, for \$25.00, was sent to her.

"I received the cheque for \$25.00 a week ago. I have cashed it in the Indian bank and it came to about RS 120. Thank you very much for the thoughtful gift. I will use it carefully. Thank Mr. (H. H.) Jordan, the chairman of the Mission Committee and the Women's Fellowship members for sending the money. I will spend the money in the best way. I will write to you later how I spent it. I have the mind to help the poor children in the Child Welfare Center in Pasmalai who need nutritious food such as ragi-porridge and cod-liver oil who come to the center daily from villages.

"Our children are poor, our people are poor. I want to help them because you are sacrificing your money for us. Our (here she means us) church's sacrificial love for my people make me to work hard for them and give my energy for them. Thank our congregation very much.

"This year I am acting in the play **Love Divine**, where I act as Mary Magdalene and Martha. Mr. L. Lorbeer started it. We do it as evangelistic work. The life of Christ from birth till the resurrection will be enacted in a natural setting, for each performance there will be 6,000 people. Please offer special prayers on these days! (March 21, 24 and 27.) I recollect the happy days I spent there last year. Please remember me in the hour of prayer. With love and prayers.

Yours affectionately,
Ruby Alagumani"

PRAYER FOR TODAY

O God, Thou knowest that there are times when the heart is heavy and the soul is burdened with sorrow. Sometimes it is a physical handicap, a purpose frustrated, a dream denied, or the loneliness of bereavement. In such an hour minister to my need. May Thy love be the balm of Gilead to heal my troubled soul. Though there is much in life that I cannot understand, may my trust be unshaken and my purpose steadied in assurance that Thou dost never leave nor forsake Thine own; in Christ's name. Amen.

—Alfred Grant Walton, Brooklyn, N. Y., Flatbush-Tompkins Congregational Church.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

1964 MOONELON CENTER MISSIONS GUESTS

Mr. Louis Simon, a native of India, will serve as missions resource representative for the P. F. Officers Retreat, Junior High I, Junior Age II and III, Middle High and Senior High camps and conferences.

Mr. Simon came to America in 1963 to study toward a Ph.D. in the Department of International Relations of Yale University. A member of the Church of South India, he has taught at the university level in India and Indonesia for seven years and hopes to teach in a Christian institution when he returns. He is interested in journalism and has worked with young people extensively. He is 31 years old.

Miss Maylin Lim, from Bangkok Thailand, will serve with the staff of the Junior High II camp. Her father is minister of the first Chinese church built in Thailand. She has shared in virtually every aspect of church school and youth work. She has served as leader in a community center and at youth camps across the nation.

Miss Lim is interested in music and reading and has a deep personal belief in the Christian faith which she is able to communicate well with young people.

Rev. Richard Metjian, of Beirut, Lebanon, is an ordained deacon in his church, the Armenian Apostolic. He has attended school at Beirut, Jerusalem, and graduated from the Episcopal Divinity School of Philadelphia this year.

He has an interest in sports, recreation, and finds working with young people stimulating and challenging. He is 25 years of age. He will be working with the Junior Age 1 camp at Moonelon Center.

TREES AND MEN

There is a great affinity between trees and men. We grow at much the same pace, if we are not hurt or starved or cut down. In our youth we are resplendent creatures, and in our declining years we stoop a little, we remember, we stretch our brittle limbs in the sun and, with a sigh, shed our last leaves.

From *The Kite-Maker* by Ruskin Bond

THE TIME IS HERE

"Now is the time for all good men to come to the aid of their country." This is a phrase that is familiar to most people who have studied typing. This statement is one that should be regarded as good by both young and older people. For it is never too late for a person to help his country.

There are a few words we could add to give this phrase more Christian meaning. "Now is the time for all good Christians to come to the aid of their country by bringing God to it."

Our country is in a great turmoil today and we as Christians should and must help. **Something has to be done right now!**

What this country of ours needs most is God. The Communist influence in this country today is at an overwhelmingly high percentage. I feel that we as Christian youth have to use our actions as guides for other people — guides to a more Christian way of life. Most people will not do what you say right off the bat, but will rather wait to see what you do. We must be preparing at all times to do something because we are the leaders of tomorrow, and our actions today are what counts in planning the future. We must use our actions to produce both faith and fellowship.

—Donald E. Miller
Chairman, Action Commission
Southern Convention P. F.

FAITH IS A GAMBLE

(From an unforgettable poem
by G. A. Studdert-Kennedy)

How do I know that God is good?
I don't. I gamble like a man.
I bet my life upon one side in life's great war.
I can't stand out. I must take sides. The man
Who is neutral in this fight is not
A man. He's bulk and body without
breath; cold leg of lamb without
mint sauce. A fool.
He makes me sick. Good Lord!
Weak tea. Cold slops!
I want to live, live out, not wobble through
my life somehow,
And then into the dark.

THE LANGUAGE OF FAITH

A report from the Senior High Church
School Class, by their teacher,
Mr. James Spielberger

Just for a moment, picture yourself taking a cross-country bus trip. Your seat companion is a young man from India — a Buddhist. By the time you reach Oklahoma you all are on friendly enough terms for him to feel he can ask you about some of the Christian words, terms and symbols he has seen and heard in the country: Christ — sin — the Cross — salvation — heaven — the virgin birth.

Do you have a ready answer for this type of questioning? Can we be intelligent Christians without knowing what such terms and symbols mean? Do the symbols we see inside our church and use in worship services ("the Holy Spirit," "Baptism," "The Lord's Supper") have any deep meaning for us, or do we just go through the motions, so to speak? Can we really speak for our faith?

The purpose of this semester's high school course, *The Language of Faith*, is to provide our young people with an understanding of Christian terms and symbols and to help them grow in their ability to use these terms and symbols intelligently. If the course is successful, our young people will gain a deepened sense of the relevance of the Christian faith to their present and continuing lives.

The course this semester makes the following observations:

- there are many terms and symbols used in the language of faith.
- these have come down to us over many centuries.
- they have been differently interpreted at different times.
- they are not interpreted in exactly the same way by all Christians today.
- they may seem strange to a person not in the church.
- they may seem strange and confusing to us too.

The course is, at the same time, direct and straightforward. "If we are intelligent Christians, we need to know what these terms and symbols mean, in spite of the difficulties." Of equal importance is the need to understand our faith so that we can share it meaningfully with others.

The Church And Public Relations

By Richard K. Morton*

Churches today are much more conscious of public relations and news values than in decades past. This trend has been almost inevitable, because of the many interrelationships of church and community and the multiple roles engaged in by individuals who are at one and the same time church members and members of other community organizations.

Speaking out of a background which includes more than two decades in parish administration, five as church editor of a metropolitan newspaper, and decades in providing religious and educational radio and television programs, and a decade in education, I should like to stress some principles which remain important to a church or any other organization which seeks to establish and maintain effective and rewarding public relations.

1. You or your staff should study public relations and know the techniques of going about establishing them. You should know the make-up and conditions of your own community — especially the organizations and personnel engaged in running your newspapers and other publications, radio and television stations and other media. How do they operate? What is their objective? What do they use, and what are their rules about receiving public-relations material? In this connection I think of the pastor of an influential church of over 2000 members who, after nearly twenty-five years in the parish ministry in one city, still did not know what material the newspaper wanted most or when its deadlines came.

2. If you want effective public relations, they should be pleasant and cooperative relations with the people who present information to the public. Sometimes clergy will try to "throw rank" and indicate that because they are clergy and perhaps have a large and important parish, almost anything they provide should be used — and in the way they sent it. When your item is occasionally left out or your idea for a feature is rejected, accept the verdict and try again. The principle of the Golden Rule applies here very definitely.

3. Distinguish carefully between publicity or news events and public relations. I have often found that all officers of some churches think large in terms of news items before or after the events involved. They leave untouched many areas such as feature stories, exhibits, outstanding and exceptional facts about someone or some-

thing, as well as interpersonal contacts between church members and the general public. Public relations includes all those means by which a church, its officers and members become associated with the community in which they serve.

Taking strictly news copy for the moment, I have found these points important to stress: (1) Do not blow them up inordinately; (2) distinguish between what is of solely parish interest and what is of some concern to non-parishioners; (3) do not editorialize; (4) give all of the pertinent facts, accurately and fully (don't leave out first names, dates, or exact titles); (5) take the copy to the news medium in adequate time for deadlines and don't expect a reporter or agent to come to your church for relatively minor affairs; (6) type the copy double-spaced and have it as clean and free from interlineations as possible; (7) do not flood a news medium with copy — remember there are other organizations in town; (8) remember the value of pictures and drawings and get all the action and color and timeliness you can into your pictures; (9) concentrate on news **before** the events rather than post-event write-ups; (10) in many cases remember that the medium, rightly or wrongly, does not often give space or time to quotations from sermons, speeches, or historical sketches, and the like; (11) if you are sending copy to more than one publicity outlet simultaneously, do not send carbon copies, especially blurred ones; (12) if you are dealing with newspapers, radio and television, local periodicals and possibly some other outlets, rotate the times when you "break" stories, so that, for example, television and radio do not always have them before newspapers can publish them.

It is wise to be selective in your news stories and not try to get space and time for everything. A steady carriage may bore your public and also antagonize some of your community groups that want some attention, too.

The most important piece of advice, however, to pastors and publicity chairmen or other officers is this: if you have a legitimate claim to publicity, then be people and provide activities that are interesting and unusual enough to be given publicity. Nothing is more dreary than the routine, parish-bulletin stuff turned out for organizations that are weak and inactive and are really not of much account.

The best plan I know for regular week-by-week publicity is to see that the highlights are prepared accurately and concisely for each period and conveyed to each medium, leaving the disposition of the material to them.

4. Effective public relations, however, depend only partly on active publicity notices. A church establishes such contacts through the character and words of its officers and the services rendered to the community by everyone associated with the parish. Activities such as the following come under public relations: the pastor and his staff speaking at community meetings and participating in local projects; promoting the general welfare; stressing community needs; giving volunteer aid and leadership to varied projects of a religious, educational, social and vocational nature.

A great mistake made by many pastors and churches is that they attempt merely to join the publicity-seekers and to get public attention. Even where this is successful, the effect might actually be harmful, for people might get the impression of a self-assured, go-getting, aggressive agency out to boost itself at all costs. The public relations of a church should build a community image for the church of service and of human concern and above all of a spiritual ministry. Many people dislike to see a church brandishing its powers, proclaiming its activities, and boasting of its achievements, without any reference to its proclaiming the Word of God and bringing healing and salvation to the sinful and the broken-hearted. There is something deeply offensive about the proud and loud band-wagon techniques of some churches that are out to run a large-scale and forceful organization but which forget their major mission and their major emphasis. When we try to run with the secular agencies and occupy ourselves with the same type of work they are doing, we are not fully faithful to our sacred responsibilities, in my opinion.

Ours is to be a testimony for Christ. Ours is to be a message of light and hope and power. We can well forego the methods and plans of those who merely want to impress the public.

PASTOR'S DAUGHTER CONSECRATED

Varissa Talbert, daughter of Rev. and Mrs. Dolan A. Talbert, was consecrated May 3 as a part of the worship service at Bethlehem Congregational Christian Church, Altamahaw, N. C., where Mr. Talbert is pastor. The Talbert have two other children— Michael and Mark.

The choir, under the direction of Mrs. Linda Lashley, sang the anthem, "O To God We Pray Thy Name." Mr. Horace Lee served as organist. Superintendent Clyde Fields officiated at the Consecration Service and preached the sermon, which was entitled "Dynamic Power."

*Chaplain of Jacksonville University
Box 8105, Jacksonville, Florida, 32211

Importance Of The Church-Related College

(From the Burlington Times-News)

The tremendous importance of the privately-endowed and church-related college in the field of American higher education was stressed by Archie K. Davis, of Winston-Salem, Chairman of the Board of Wachovia Bank and Trust Company, when he addressed the workers in the Elon College Diamond Anniversary Fund Campaign at a recent luncheon held in McEwen Memorial Dining Hall on the campus of Elon College.

The address by Mr. Davis was an outstanding feature of a "report session" of the Diamond Anniversary Campaign. The Winston-Salem banker and civic leader stressed in particular the great role played by private colleges in the North Carolina educational picture, and he cited the obligation of the state's corporate organizations and citizens in general to lead adequate financial support to the privately-supported institutions.

Mr. Davis pointed out that 104 of the first 118 colleges founded in the United States were church-related institutions, and he cited the fact that the church-related schools in North Carolina were founded long before there were any publicly-supported institutions of higher education.

He stressed the fine part which private colleges play in present day higher education in the state, pointing out that as late as 1945, the church-related colleges were educating 52 per cent of North Carolina's college population. Latest figures show that the private colleges are still educating 45 per cent of the college students in the state.

The speaker, himself a graduate of a publicly-supported institution, declared his own great interest in private colleges and spoke of his services as a trustee of three such private colleges. He spoke at length of his interest in the North Carolina Foundation of Church-Related Colleges, in which he has long been a leader.

Of this Foundation, which includes twenty three of the church-related colleges in the state, he told of the interest shown by private and industrial corporations both within and outside the state, whose contributions have made possible great growth of the member colleges in the past ten years.

He cited the fact that these 23 institutions in the North Carolina Foundation of Church-Related Colleges have increased their combined annual budgets from \$7,539,000 in 1954 to \$19,888,000 in 1963 and pointed out that it has been gifts from corporate groups which have made possible

the growing student bodies and increased faculty.

His closing remark was that American corporate society has no higher financial obligation today than to support privately-endowed higher education.

The report of the progress of the Diamond Anniversary Campaign Fund on April 29 revealed that a total of \$400,631 had been received in cash and pledges on the goal of \$600,000. The churches as of that date had contributed \$123,048 of that amount.

Our churches of the Convention are urged to take action in support of this Campaign which will increase the effectiveness of our College.

WTS

Elon College Commencement Plans

Dr. William C. Archie, director of the Board of Higher Education for the state of North Carolina, will deliver the commencement address when Elon College presents diplomas and degrees to its 1964 Senior Class on Monday morning, May 25.

Dr. Archie is one of the three featured speakers who will appear on the Elon campus during a full weekend of the commencement exercises. The commencement will get underway with the annual Alumni Day observance, an all-day program set for Saturday, May 23, and will continue with the baccalaureate sermon on Sunday, May 24th.

The Rev. Sion M. Lynam, an Elon graduate of the Class of 1924, now minister of the Community Congregational Church in Greenland, N. H., will be the speaker for the Alumni Banquet, set for Saturday night, May 23rd, in the banquet room of the McEwen Memorial Dining Hall.

Third of the commencement speakers will be Dr. Thomas A. Collins, president of the North Carolina Wesleyan College at Rocky Mount, N. C., who will deliver the baccalaureate sermon in Whitley Auditorium on the Elon campus at 11 o'clock on Sunday morning, May 24th.

The Elon College Class of 1914, which observes its golden anniversary this year, will be paid special tribute during the commencement this spring. Other classes whose graduation years ended in either "4" or "9" will also hold class reunions as part of the 1964 commencement program.

ELON ALUMNUS NOMINATED FOR FEDERAL JUDGESHIP

Eugene A. Gordon, attorney, of Burlington, a member of the First Christian Church of that city, and an alumnus of Elon College, is expected to be confirmed by the Senate as a Federal Judge of the Middle District of North Carolina. Announcement was made by President Lyndon Johnson of the nomination of Mr. Gordon.

Born and raised in Guilford County, Mr. Gordon attended public schools there and was graduated from Elon College and Duke University Law School. After a term in the United States Army, World War II, he returned to Burlington, where he practiced law from 1947 until 1954, when he was named Alamance County Solicitor.

Since 1954, he has been Alamance County Attorney. He is a past president of the Alamance County Young Democrats, and has been active in organization work at the statewide level.

The nomination of Mr. Gordon will go to the Senate Judiciary Committee, which then will set up hearings. After the hearings, which could come within the next two or three weeks, a recommendation will be made to the Senate and acted upon there.

Our congratulations and best wishes to Mr. Gordon.

EARL VICKERS NAMED POSTMASTER AT ELON COLLEGE

The U. S. Senate confirmed the nomination of Earl W. Vickers, Jr., as Elon College postmaster on March 18.

Mr. Vickers has been serving as acting postmaster since the retirement of the former Postmaster, Hurley Whitesell, September 1, 1963.

The newly-nominated postmaster is a resident of Elon College and a native of Alamance County. He attended the Elon College High School, graduating there in 1952. He has senior standing at Elon College, where he plans to graduate with a business degree. He and his family are members of the Elon College Community Church.

An employee of the Elon College Post Office for approximately six years, he is married to the former Ann Joyce of Ridgeway, Virginia. They have two sons. He is the son of Mrs. Gladys Simpson Vickers and the late Earl W. Vickers, Sr., who was an employee of Elon College for 18 years.

The Vickers family has resided at Elon College since his great-grandfather, Sam Crawford, came here in 1891 to farm and to secure better educational opportunities for his children.

The Christian's Responsibility To Government

Background Scripture: Judges 9:7-15; Luke 20:19-26; Romans 13:1-14; I Peter 4:12-16.

Devotional Reading: I Timothy 2:1-8.

Memory Selection: **Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.**

Man is a citizen of two worlds. This is especially true of the Christian. He is a citizen of the State and he is a citizen of the Kingdom. And to each he has obligations and responsibilities. This fact raises at times critical and crucial issues. Which has the prior claim upon him? Where does his highest allegiance rest? What is his responsibility to government? It is an old, old question. It was asked in Jesus' day. It is a modern question. One of the hottest questions today is the relation between Church and State. Today's lesson, therefore, is quite relevant, A Christian's Responsibility to Government.

JESUS' ANSWER

The critics of Jesus thought they had him in a trap when they asked him whether it was lawful to pay tribute to Caesar or not. If he said "No" he would have brought down the wrath of Rome upon him. If he said "Yes" he would have aroused the ire of the Jews, for the Jew rebelled against paying tribute to any foreign government. Using a coin as a backdrop for his answer — it had the image of the Emperor stamped upon it — he said in the words of the Memory Selection, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." It was as simple as that. Or was it simple? In answer to the first statement it was simple. If a man lived under the Roman government, if he received benefits from the government, he was under obligations to pay for those benefits. Rome provided security, peace, protection, good roads, various benefits for its citizens. A sense of appreciation, to say nothing of a sense of duty should prompt a man to pay his part of the cost of all these things.

But Jesus stated that a man also lived under the government of God. Under that beneficent rule a man received benefits and blessings. And as he was under obligation to render unto Caesar for the benefits which Caesar conferred upon him, in like manner he was under obligation to render unto God the things that belonged to God. That was simple enough.

But it was not so simple when there arose a conflict between the two claims. How was a man to know what was Caesar's and what was God's? What was a man to do when there was a conflict between these two loyalties? That posed — and still poses — a question. Jesus answer expressed or implied was that allegiance to God had priority over allegiance to Caesar! Men are to obey God and not men, as Peter said later. Christ has first claim upon our loyalty and allegiance. The State is not supreme in matters of conscience.

PAUL'S WORDS

Paul had to deal with this question a little later. And in today's lesson we come to a surprising passage for it seems to counsel absolute obedience on the part of a Christian to the civil state. The fact is that this idea or commandment runs thru the whole New Testament. And in the writings of the Church Fathers. It was the consistent and official teaching of the Christian Church that obedience should be given to, and prayers made for, the civil authority or power, even when the wielder of that power was a Nero! Paul had an immediate reason for stressing civil obedience. The Jews were notoriously rebellious. There was one group which was in favor of trying to overthrow the Roman government. Paul saw the danger in all this. Furthermore he wants to make it clear that Christians can have no part in this matter, and that Christianity and good citizenship went essentially and necessarily hand in hand. This was what might be called the immediate background of his words.

But there was an abiding principle embodied in these words. Like Jesus, Paul knew that no man is an isolated individual; he is part of society and as such he has a duty to society and to the state even if a Nero is on the throne. What would society be without government and law? Life would be ruled by the law of the jungle. Ultimately every man owes his security to the State, and is therefore under a duty and a responsibility to the State. Men in society, and especially in modern society have water, light, sewerage, transport

SUNDAY SCHOOL LESSON MAY 24, 1964

By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A PILGRIM IN PALESTINE

When I go to Bethlehem
And in the straw-strewn stable linger.
A little Babe lifts up His hand
And tries to grasp my finger.
When I visit Nazareth
And climb the hill to view the land,
An eager Boy runs up the path
And takes me by the hand.
When I walk in Galilee
And all the storied places find,
I meet a Man at every turn
Whose words possess my mind.
When I kneel at Calvary
Ere from this sacred land depart,
A Presence close beside me comes
Who warms and claims my heart.

—Dr. Merlo Heicher

systems and many other things provided either by the state or by organizations. Men owe their security and their protection to the state or local government. No man should take everything and give nothing. Finally Paul saw the Roman government as the divinely ordained instrument to save the world from chaos. Ideally men should be bound together by love. But they are not; and the cement which keeps them together is the state. Thus Paul urges Christians to give obedience to the state, to support the state, to pray for the state.

A NAGGING QUESTION

But what if the state or government is bad? What if rights are trampled or ignored, if wrongs are not redressed? What shall a man do when what the state demands violates his conscience? There's the rub. Is it ever right to disobey government? Is it wrong to seek to overthrow a bad government? To take a case in point, What about the Colonies rebelling against England and fighting a war for their independence? Are bad governments ordained by God? When, if ever, is force justified?

All this has point in the present rash of demonstrations. What about people who feel very keenly the injustice of the treatment that is accorded them because of their color, making demonstrations? To be sure demonstrations of violence cannot be condoned. But can peaceful, passive, non-violent demonstrations be condemned? Should those who participate in them be arrested and jailed and fined? Is there not a place in modern life for some form of expression or action whereby people may register their disagreement with government in peaceful ways? Of course one of the classic and colossal examples of civil disobedience was India's passive resistance movement under Ghandi's leadership. That lean, little man accomplished more by passive resistance than a nation could have done by overwhelming armed might!

Older Girls Occupy Wisseman Cottage

Dear Friends:

Thursday of this past week (April 30th) was an important date to your Superintendent for many reasons. For one thing, he celebrated another birthday; this may or may not be important, at least it is to me. For another thing, The Southern Convention completed an historic meeting on this date.

Time will have to record the full meaning of the three days spent in Greensboro. I am sure that all of us would like to know fully what the decisions made in Greensboro will bring forth in the next years. This of course is no more possible here than it is in any other area of life in knowing what a decision of today will bring forth tomorrow. I cannot help but feel that the Holy Spirit moved in a great way in our Convention. There are many questions that we have relative to this new Conference. We are much concerned about many of the things involved. We cannot help but believe, however, that we will find the right answers and that we will find ourselves greatly strengthened for the cause of Christ by the formation of this new Conference.

Also there is another reason why April 30th was an important date for us. Upon

DR. DANIELEY MAKES VISIT TO CONNECTICUT

Dr. J. Earl Danieley, Elon College President, the weekend of May 1 met alumni of Elon College in New York and Connecticut. He was the guest speaker at the morning service of the Flagg Road United Church of Christ in West Hartford, Connecticut, on May 3. He was one of the featured speakers of a state-wide gathering of men from the United Church of Christ congregations throughout Connecticut, which was held at Restland Farms, Northford, Connecticut, on Sunday night. Speaking with him on the program was Dr. Kyle Haseldon, an editor of the CHRISTIAN CENTURY.

Concluding the visit to Connecticut and New York, President Danieley with Alfred Hassell, director of student personnel services at Elon, visited with College alumni in New Jersey, the gathering being held at the Glen Ridge Congregational Church, at Glen Ridge, New Jersey.

David Jackson, son of Rev. and Mrs. R. L. Jackson, won the 1964 Alcoholism Essay Contest at Carr Junior High School, Durham.

Rev. Collie Seymour, pastor at Apple's Chapel, was the speaker for special evening service at Liberty Church, Nathalie, Virginia, May 3-8.

our return from the Convention, after enjoying a very delicious evening meal at the Clyde Rudd Cottage, Mrs. Snyder and I stopped by to visit for the first time the girls who are now living in Wisseman Cottage. They moved into this new building on Tuesday evening. The furniture arrived on Monday and was placed in readiness for them on Tuesday while they were in school. That evening, very happily, they moved their belongings into the new cottage. We could never describe our feeling when we came out of the cottage and stood in the

road looking back and seeing a dream come true. We can never say "thank you" well enough or strong enough to the fine people in the Greensboro church for their interest and concern and determination to see this facility erected. Certainly they could not have found, according to our way of thinking, a better way to express their appreciation to their fine minister and his wife, than to construct this cottage in their honor.

We are thrilled beyond words to say that our older girls are now living in the Wisseman Cottage.

REPORT FOR MAY 4, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Virginia Valley Conference	\$ 60.92
Eastern Virginia Conference	32.00
Eastern North Carolina Conference	59.00
Western North Carolina Conference	9.00
North Carolina and Virginia Conference	47.00
Total	\$ 207.92

SPECIAL OFFERINGS

Adult Bible Class, Third Avenue Christian Church, Danville, Va.	\$ 5.00
Mary Sue Brittle Sunday School Class, Bethlehem Christian Church, Suffolk, Va.	5.00
Junior Hi Fellowship, Christian Temple Church, Norfolk, Va.	21.65
Young Leaders Class, Monticello United Church of Christ, Brown Summit, N. C.	10.00
Woman's Council of Stafford Springs Congregational Church, Stafford Springs, Conn.	20.00
Woman's Guild, Pawtucket Congregational Church, Pawtucket, R. I.	25.00
Mayflower Circle, Women's Fellowship, United Church of Christ, Winter Park, Fla.	50.00
New Hope Christian Church, Roanoke, Alabama	10.00
Memorial Gifts:	
In Memory of Mrs. Frederick W. Daeke	
In Memory of Dr. J. W. Willcox	
In Memory of Mrs. B. L. Boisseau	
Total Memorial Gifts	20.00
Special Gifts	448.56
Total	\$ 615.21
Total for the Week	\$ 823.13

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder:

Please accept the enclosed \$_____ as a memorial gift to the Congregational Christian Home for Children in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to Be Written)

(Address)

Name _____

Address _____

In Memoriam

WILKINSON

We, the members of the Windsor Congregational Christian Church, wish to pay tribute to Mrs. Opher Bailey Wilkinson who joined our Heavenly Father on February 19, 1964.

In memory of her we present the following resolutions:

That we bow in humble submission to the will of our Father and show appreciation for her Christian life, for her loyalty to her family and strive to honor her life by being true to the cause she loved and served.

That the members of this church hereby express its profound regret in the loss of this member and express our gratitude for having known her.

That we convey to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them strength.

It is ordered that a copy of this resolution be sent to the family and a copy spread upon the minutes of the church record book, and a copy sent to The Christian Sun for publication.

Mrs. E. R. Laine
Mrs. Bruce K. Johnson, Sr.
Resolutions Committee

DOFFLEMYER

When Milton A. Dofflemyer passed to his eternal reward on December 5, 1963, Bethel United Church of Christ, Elkton, Virginia, and the community suffered a great loss.

Mr. Dofflemyer united with the church in early life and remained a most faithful and devoted member until death. He served the church in every capacity that duty called upon him to offer his time and talents. For many years he served in the capacity of Trustee and Deacon, which positions he held at the time of his death. He would have been 87 in March.

His first wife preceded him in death about a quarter of a century earlier. There are eight surviving children by this marriage, six of whom attended Elon College. He was a devoted husband and father.

He is also survived by his second wife, Mrs. Nannie Monger Dofflemyer to whom he had been married for twenty-three years.

Knowing that we shall miss his devotion to his church, we the members of the Women's Fellowship of Bethel submit the following resolutions:

1. That we extend to his family and his loved ones our deepest sympathy.

2. That the memory and influence of his long, useful and unselfish life prove a benediction to his family.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy entered on our church record.

Mrs. W. A. Hensley
Mrs. L. W. Snyder
Mrs. E. C. Monger
Committee of
Women's Fellowship

EASTER SERVICES AT BAY VIEW, NORFOLK

Old Lady Smalling, Reporter

Easter services began with Maundy Thursday evening vigil and the office of Tenebre with Holy Communion. We had services in the sanctuary, then all filed, silently to the social hall and were seated around tables, lighted only by candles. Then came the "one hour of sharing" followed by the Lord's Supper and the extinguishing of candles — after a period of utter darkness, the one big candle was re-lighted.

On Easter, we had a sunrise service followed by breakfast, served by the Laymen's Class. At mid-morning services, the Crown of Thorns, which had been on the altar since the beginning of Lent, was removed and the altar was decked with fifty or more full-blown lilies, which made a lovely background for the pastor's thoughtful message, given by Rev. John R. Lackey.

There were six babies baptized, thirty-two members joined the church, including nine from the pastor's class. Altogether it was a most memorable Easter — a serious thought-provoking time of very real worship.

Letters To The Editor

CIVIL RIGHTS

Dear Sir:

Please print my sincere thanks to Mrs. Evelyn L. Beale, Franklin Virginia, for her frank and courageous letter which you ran in your April 21, 1964, issue of "The Christian Sun." It certainly expresses my view on the so-called "Civil Rights Issue." As she stated so well, per most recent articles, "the test of Christian faith is now determined by our acceptance of total integration."

Our ministers and conference leaders faithfully urge us to bring our children to church, teach them to pray, warn them against drinking, stealing, cheating, and using God's name in vain, but we should not even try to guide them in their social environment or marriage anymore.

Even if the ministers really believe that we should be integrated, surely they do not approve of the individual and state rights that will be lost if this bill is passed. Why shouldn't they tell their congregation about all the issues involved. This sounds like a sermon that tells of the Heaven we gain by accepting Jesus Christ, but no Hell to endure if we reject Him.

The FBI has finally admitted that the Civil Rights Issue is communist inspired. I hope that more of our lay people will speak out against this while we still have a little freedom left.

I. S. Chrismon

RECENT HAPPENINGS AT LONG'S CHAPEL

Mrs. Donald Faulkner

Mr. and Mrs. Neil Carey presented their baby, Neil, Jr., for consecration on Easter Sunday.

Revival services were held March 30-April 3. Rev. Odell Powell of Greensboro was the evangelist. Rev. Dan Jones assisted with special music. Friday evening the congregation enjoyed a fellowship supper before the service, with choir members and their families as special guests. This period of fellowship was enjoyed by all. Arrangements were made by the music committee: Mrs. Polly Lewis, Mrs. Betty Hopkins and Mrs. Ethel Rudd.

April 14 the Women's Fellowship met for its regular monthly meeting. The program was based on the foreign mission theme, "Southern Asia." Mrs. Larry Russell gave the devotional. Mrs. Evelyn Robertson, Mrs. Betty Ectar and Mrs. Ethel Rudd gave historical backgrounds of the four countries of Nepal, Ceylon, India and Pakistan. Mrs. Esther Blanchard: family life, marriage and economic developments. Mrs. Edith Anderson: Foods and eating habits. Mrs. Donald Faulkner: communications and religions. Mrs. Becky Wyatt: dressed as a Hindu woman, told about festivals, music and dress. Mrs. Ida Blanchard played the "Shawl Song," an Indian song that women sing while knitting and weaving.

Four women attended Burlington District Spring Rally at Bethel U. C. C. on April 7.

April 19 Mr. Jimmy Darden of our First Church, Suffolk, Virginia, was guest organist for the morning worship service. Mr. and Mrs. Darden were visiting with Mrs. Darden's parents, Mr. and Mrs. Harvey Jeffreys, Sr., members of Long's Chapel.

April 26 the three youth groups of church were invited to Cross Roads Presbyterian Church (by the Youth Fellowship there) for supper and to share in a program presented by Miss Mary Thompson, missionary from the Philippines. Miss Thompson showed slides and told of her work on Mindanao in the Philippines.

A panel of church school teachers discussed "Ways the Church and Family Work Together in Christian Education" at the May Women's Fellowship meeting at First, Burlington.

Members who have joined the church this year were recognized at a covered dish dinner sponsored by the Missionary Education Committee of Shelton Memorial Church, Portsmouth, in April.

Pentecost 1964

A Message from the Presidents of the World Council of Churches

COME, CREATOR SPIRIT

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and his delight shall be in the fear of the Lord.

(Isaiah 11:2-3, RSV)

So writes the prophet Isaiah and Christians have always given a clear interpretation to his prophecy. It was Jesus Christ upon whom the seven-fold gifts of the Spirit rested, and it was from the risen Christ that these same gifts came to his people on the first Pentecost.

No gifts are more sorely needed by our world in its confusion and violence, its lack of order and its blind self-confidence. And the world should be able to look to the Church of Jesus Christ for these gifts — even in places where the Church may be materially poor and insignificant. “Silver and gold have I none, but what I have I give you; in the name of Jesus Christ of Nazareth, walk.” Too often, however, there are other marks which seem to distinguish us before the world: the spirit of absurdism and irresolution, the spirit of cheap eloquence and retreat into selfishness, the spirit of fear, not of the Lord but of men.

We can find a constant corrective for these faults in the Word which comes to us through the Bible. For the Bible speaks to us both of our total dependence upon God, and also of the infinite capacities of human nature as taken and restored by God's own Son. It is no accident that today many Christians are rediscovering their unity with one another through deeper study of the Scriptures, whether this be done individually or together. We would urge all our member churches to persevere with the distribution, interpretation and use of the Bible, so that its riches may never be taken for granted but may find fresh value for the generation in which we live.

Every Pentecost, the whole people of God is called to self-examination.

In this year each congregation should ask itself whether it has taken to heart what the Faith and Order Conference in Montreal said about the need for local unity in order that we may truly share the gifts of God and what the Missions Conference at Mexico said about the call to each local church to show the love of God in Christ, in witness and service to the world at its doors.

If we long for the spiritual gifts to rest upon us, we must go back again to their source and pray, humbly but expectantly: “Come, Creator Spirit, and stir up in our midst the fullness of those gifts which we have already received.” Only so can we convey to our friends and neighbors, our societies and nations, something of the wisdom and understanding, the counsel and might, the knowledge and godliness and awe, which come from keeping company with God.

The Presidents of the World Council of Churches:

Archbishop Iakovos — New York
Sir Francis Ibiham — Enugu, Nigeria
The Archbishop of Canterbury — London
Principal David G. Moses — Nagpur, India
Dr. Martin Niemoeller—Wiesbaden, Germany
Charles C. Parlin — New York

Honorary President: J. H. Oldham — St. Leonards-on-Sea, U.K.

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Elon College Library X



ELON STUDENTS PRESENTED AWARDS

Fifteen Elon College students who received trophies, cash awards or graduate scholarships at the college's annual Awards Day Program are shown above. Those pictured, left to right and named with the field in which they excelled, are as follows: Front row, Elaine Sawyer, Washington, North Carolina, music; Agnes French, Henderson, music; Jewell Bass, South Boston, Virginia, Christian education; Carol Tregeser Arnold, Maryland, outstanding senior; and Kathy Sandefur, Charleston, West Virginia, student government. Second row, Seymour Hall, Brooklyn, New York, received graduate fellowship; Willie Tart, Dunn, athletics; Wally Sawyer, Portsmouth, Virginia, student government; Philip Sechrist, Elkton, Virginia, physical education; and David Andes, Elon College, Bible study. Back row, Durward Stokes, Graham, social science and history; Frank Rich, Burlington, dramatics; Roger Fletcher, Winstead, Connecticut, religious essay and graduate fellowship; Thomas Russ, Shallotte, graduate fellowship; and Leslie Donald Johnson, Burlington, general scholarship. See story in this issue.

Planting And Growing Time

This is planting and growing time in Virginia and the Carolinas. Corn, tobacco, peanuts, and a wide variety of vegetables are taking root, or soon will be, and preparing to grow. Wheat and other grains are reaching maturity, and will soon be ready for harvest. It is a busy season for farmers, and a happy time for all who delight in seeing things grow.

In the church there is also planting and growing. Ideas are planted by ministers, teachers, and all the members of the churches. Some of these ideas are good, and will bring forth a harvest greatly to be desired. There are, however, other ideas that may hurt terribly.

Ministers and churches seem to be growing further apart. Some members seem to think that many ministers are Communists, and should be discarded. If a minister dares preach the Gospel of Love for all people, he is likely to be classed as an integrationist who is endeavoring to amalgamate the races. The point need not be pressed further than just to point out the direction in which growth seems to be increasing.

It must be realized that this is a dangerous growth; one that can easily destroy the effectiveness of the church. Ministers are members of the churches who give full time to the work of the church. Other members are part of the church, too. It takes all the members to do the work our Lord presented as the golden opportunity afforded mankind — to be messengers of the Most High.

The growth your editor would suggest for this summer is a bringing together in loving fellowship ministers and members of the churches. That may enable the churches to lose their suspicion of the United Church of Christ, and make them willing to share in the important work that lies at hand. Where there has been suspicion and hatred, plant understanding and love. Then cultivate these spiritual qualities until they blossom in beauty and bring forth a harvest of helpfulness and joy.

Jesus put it this way: "That ye sow, ye shall also reap." Unless you want the harvest, do not plant the seeds. If you do want the harvest, then plant and cultivate with assurance.

Just Among Us

A family newspaper like this is concerned with all its people. For that reason it may be permitted to say that the editor has been out of commission for the past two weeks. That came at a very bad time for his wife, who has had to do the editing, was herself not up to par in health. Fortunately a paper has been printed, even though it may show the lack of careful editing. Returning health to the editor's home makes us hope that the next six issues, which will take us through June and to the end of the term of the present editor, will be back to the usual standard.

Mr. and Mrs. Louis Wilkins will be guests of the Elon College Community Church the last week-end of May for a final visit before returning to Turkey. In a recent letter to Dr. W. J. Andes, Louis says, "Beth and I feel that the best stewardship of our lives is to return to Turkey this fall to help fill vacancies there."

FIVE GENERATIONS HONORED

Etta Bolin, Reporter

At the Sunday morning services at Hines United Church of Christ on Mother's Day, the pastor, Rev. Thomas W. Madren, presented flowers to five generations—Mrs. Jennie Little, the great-great-grandmother; Mrs. Mary Carter, daughter of Mrs. Little; Mrs. Edith Gourley, daughter of Mrs. Carter; Mrs. Shirley Belton, daughter of Mrs. Gourley; and Tammy Ranae, infant daughter of Mrs. Belton. Rev. Madren asked these mothers to wear the flowers honoring all the mothers of the church.

The chairman of the board of deacons, Mr. Harlon Carter, pinned the flowers on the recipients. Mr. Carter is the son of Mrs. Mary Carter.

Our High Point church acknowledges with gratitude the receipt of an additional \$900.00 from the N. C. Church Builders Club. It regrets that the Consecration Service could not be held last Sunday as planned.

"BIG DAY" AT SUNBURY

On May 31 the Congregational Christian Church of Sunbury, North Carolina will have a Service of Dedication for the New Annex.

At the Sunday School hour Mr. Stephen D. Carnes, of Suffolk, Virginia, will be the guest teacher for all of the adult classes. Following Sunday School, the morning worship hour will be a Memorial Day Service, at which time the Junior and Youth Choir will fill our choir and the Eure Congregational Christian Church, will bring the special messages in song. The noon hour will be Homecoming. Dinner is to be prepared by the Women's Fellowship and the ladies of the church. The Service of Dedication will be at 2:00 p.m.

All friends and former members are cordially invited to spend the day with us on the Fifth Sunday in May.

"They Hold the World Together" was the sermon topic on Mother's Day at the Christian Temple. Dr. Frank Hamilton stressed motherhood and parenthood as Christian vocations. The congregation was seated as family units.

Dr. W. W. Sloan of Elon College was the guest speaker at our High Point church May 10. The young people, under the leadership of their teacher, Clayton Smith, led the evening service, which centered around the idea of Mother's Day.

At United, Portsmouth, on Mother's Day, Mrs. Jeanette Tuttle led a special program for the Church School and the pastor, Rev. John D. Schofield preached on "The Christian Mother." Karen Renee Wahrenburg was christened at the morning service.

Special services with emphasis on the Bible are being held for five Sunday mornings at Great Bridge Church. Last Sunday was designated as "Sunday School Sunday." On Father's Day, there will be a covered dish dinner following the morning worship service honoring members who have joined the church in 1964.

AMELIA HONORS MINISTER

La Rue G. Barnes

The Women's Fellowship of Amelia Church gave the pastor, Rev. Robert Bennett, a recognition service for completion of his school work. The church presented him with a gift of three volumes of the Interpreters Bible.

Our Friendly service project for last year at Christmas was sending clothes to migrant workers of North Carolina. We also sent gifts to persons who were shut-ins.

We bought a punch bowl for the church to use. We increased our apportionment this year ten per cent. We have been successful this year in following our program outline.

Two study books were given by fellowship projects. We had two skits and two films.

The District Superintendent, Mrs. Lib Ross, installed the new officers.

10,000 AMERICANS OVER 100 YEARS OLD

As of April 1, 1960, 10,369 persons reported themselves as 100 years of age or older to the census enumerators.

Of this number, 6,539 (63%) were women and 3,830 (37%) were men. Eleven States had more than 300 centenarians and accounted for 55% of the U.S. total. They were: New York (1,003), Calif (712), Penna. (666), Texas (610), Ill. (579), Ohio (429), Ga. (366), Mich. (354), Fla. (325), La. (315), and Mass. (309).

The 1960 figures represent more than twice the number of centenarians reported in 1950 — a 131% increase from the 4,487 persons 100 years of age or over reported at that time. The competition in the "Centenarian Club" is steadily increasing.

Vol. 116

No. 20

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

Subscriptions

One year	\$3.00
Two years	5.00
Church rate, ½ families	2.00

Send subscriptions to
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Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

New Executive Of N. C. Council Of Churches

The Special Committee named to nominate to the Executive Board of the North Carolina Council of Churches an Executive Director of the Council to succeed the Reverend Morton R. Kurtz, submitted the name of the Reverend Samuel S. Wiley, D.D., native of Salisbury, N. C., currently serving as pastor of the Howard Memorial Presbyterian Church, Tarboro, North Carolina. The Executive Board unanimously elected Dr. Wiley at a meeting in Raleigh May 6.

Dr. Wiley was educated in Salisbury, at Davidson College, Union Theological Seminary, Richmond, Virginia, and New College, Edinburgh, Scotland. He holds the A.B., B.D., and D.D. degrees. He graduated from Davidson College Summa Cum Laude and is both Phi Beta Kappa and Omicron Delta Kappa.

He has served as a Y.M.C.A. Secretary. He has been the pastor of both small and large churches. He was a Navy Chaplain during the Second World War. In college he majored in business administration. He has had a wide and varied experience in the Church. He is well acquainted with the movements of our times.

The committee said, "We believe that he is liberal in the true Christian sense, without being radical. We are convinced, after thorough investigation, including the examination of a "Personal Record" form, numerous references, some of whom have been interviewed personally, and a personal interview with Dr. Wiley, that he is eminently qualified for the position of Executive Director of the Council."

He is married to the former Miss Isabelle Maitland, whose mother was a leader in



Dr. Samuel S. Wiley

the Presbyterian Church at the Assembly level and beyond, and who in her own right is prominent in the ecumenical movement, being active in United Church Women. They have one child, a son, now serving in the U. S. Navy, following graduation from Davidson College.

Dr. Wiley has served on a number of boards and agencies of his denomination, and currently, in addition is a member of the Committee on Medicine and Religion of the American Medical Association.

Dr. Fred Register, superintendent of our Nebraska Conference, is a new member of the denomination's committee on "Church in Town and Country." He is also chairman of the State Superintendents, and president of the Nebraska Council of Churches.

Sunday Health Laws

Rev. Carl F. Dunker
Wake Chapel

Strong forces are operating to eliminate the Sunday Blue Laws so that this special day of the week will be made like the other six days. It will be a tragic day for America's health if this takes place on a national scale.

The Blue Laws are not laws of depression, but laws of health. The term "blue" should be substituted with the word "health" to paint a clearer picture of what the Sunday observance laws are trying to accomplish. Let us speak of "Sunday Health Laws" instead of "Sunday Blue Laws," to help people see the real significance of this day.

Sunday has been set aside uniquely that man, physically, might rest from normal work for the health of his body; that man, psychologically, might look away from the routine way of life for the health of his mind; that man, spiritually, might turn to God through corporate worship for the health of his soul.

The belief that Sunday should remain a special day in our society for one's health is supported with this teaching from the Christ: "The sabbath was made for man, and not man for the sabbath." (Mark 2:27)

Awards Given At Elon

Fifteen Elon College students were presented with trophies, cash awards or scholarships at the annual Elon College Awards Day program, which was held in Whitley Auditorium as a special chapel convocation on Wednesday, May 6.

Leslie Donald Johnson of Burlington was the winner of the John W. Barney Memorial Scholarship, a cash award which is given each year in memory of the late Prof. J. W. Barney, a member of the Elon English faculty for 33 years. The award was presented by Dr. J. E. Daniele.

The Basnight Awards for excellence in Bible study and athletics were presented by William and Jesse Basnight, sons of the late Stein H. Basnight, of Chapel Hill, in whose honor the two trophies are given. The award for Bible study went to David Andes, of Elon College, while the award as Elon's outstanding athlete went to Willie Tart of Dunn.

The William Moseley Brown Award, given each year by the Sigma Mu Sigma Fraternity in honor of Dr. William Moseley Brown of St. Petersburg, Fla., long-time faculty member at Elon, was presented by Melvin Shreves to Carol Trageser of Arnold, Md., who was honored as the outstanding member of the Elon senior class.

The Pi Gamma Mu Scholarship Award, given each year by the Elon chapter of the honorary social science fraternity, was presented by Prof. James P. Elder to Durwood Stokes of Graham, who was chosen this year as the outstanding Elon student in the field of social science and history.

Wally Sawyer of Portsmouth, Va., who served as president of the Elon College Student Government Association this year, was presented the annual student president's plaque. The presentation was by Melvin Shreves, who later presented another Student Government award to Kathy Sandefur of Charleston, West Va., for her outstanding contribution to campus government as a non-elective officer.

The Shackley Awards in music, given each year in memory of the late Dr. George Shackley, of St. Petersburg, Fla., were presented by Prof. Walter Westafer to Elaine Sawyer of Washington, N. C., as the student showing most improvement in piano this year, and to Agnes French of Henderson, as the student showing most improvement in organ.

The Jerry Dalton Strader Awards, given each year in honor of the late Jerry D. Strader, for many years a leader in religious, educational and civic affairs in Burlington, were presented by Prof. John S. Graves to Frank Rich of Burlington, for outstanding work in dramatics, and to

Jewell Bass of South Boston, Va., for outstanding work in Christian education.

The new Somers Essay Award, given this year by Chaplain and Mrs. Lester I. Somers, of the U. S. Navy, was presented by Dr. Ferris E. Reynolds to Roger Fletcher of Winstead, Conn., for his outstanding essay in the field of philosophy and religion.

The Physical Education Majors Club Award, also given for the first time this year, was presented by Kenneth Harper to Phillip Sechrist of Elkton, Va., for outstanding work in physical education.

There were also group awards to the Iota Tau Kappa Fraternity and the Beta Omicron Beta for outstanding work at Elon's annual Homecoming observance held last fall. Individual awards in dramatics and band work will be announced later this spring.

In addition to the special awards, three Elon seniors were honored as recipients of graduate scholarships. Roger Fletcher of Winstead, Conn., has received a fellowship at Hartford Theological Seminary; and Seymour Hall of Brooklyn, N. Y., and Thomas Russ of Shallotte, have been awarded graduate scholarships at Appalachian State Teachers College in the fields of chemistry and biology respectively.

"THE PLUS ON TOP"

A short time back I chanced upon a remark which brought me up short and then set my imagination off as if by jet propulsion.

A little girl was trying to describe to her friend the exact location of the church she was attending. She said, "It is the church down the street that has a plus mark on top!"

This was in contrast to the small boy in juvenile court recently who, when asked by the judge where he went to church, was unable to tell where it was or what was its name.

What is the sign on the top of your church and the sign within?

Let it stand for a plus on the worth of the individual.

Let it stand for a plus on the good work of right-minded men in their effort to build the kingdom of brotherhood on the earth.

Let it stand for a plus in its teachings to point the way to a God of love.

Let it stand for a plus in presenting Jesus as the friend and spiritual leader of all who seek the way of truth.

And let it stand for a plus in the loyal support of all who worship Him.

—Rev. Charles H. Monbleau
Harwich Port, Mass.

CAIN NEEDED MORE

By The Rev. J. D. Schofield
United Congregational Christian
Portsmouth, Virginia

Why did Cain's anguished soul cry out, "My punishment is greater than I can bear?"

You will remember that Cain has just killed his brother and he heard the voice of God saying... "A fugitive and a vagabond shalt thou be in the earth." But what of Cain's pitiful answer?

* * * * *

Cain was still to have access to "things" — he was not shut off from the resources of the earth.

He was still to enjoy whatever "comforts" he could achieve in piling up food, clothing and shelter — plus a few "status" symbols.

But things and symbols could not meet his greater need. Nor can they meet our more important needs today. For, as important as these things are, our lives are shallow and empty if we content ourselves with nothing more.

"A fugitive... a vagabond..." Small wonder that Cain cried out! And the cry of Cain becomes our cry when we are cut off from others. We need each other.

* * * * *

The very fact that we are not all alike; that we think differently, respond differently, act differently; gives more reason of our need for one another.

If we fellowship only with those who are exactly like us we would soon die of drabness and boredom. Jesus, our supreme example, claimed kinship with John whom He loved, with Thomas who doubted, with Peter who denied, and with Judas who betrayed Him.

Each was different, yet none was excluded from His presence. Jesus knew each one. He loved each one. He needed each one.

Overlooking shortcomings and faults, we can have an appreciation for each other. We CAN live in peace and goodwill with our fellowman.

Ask not what your country can do for you: Ask what you can do for your country.
—John F. Kennedy

Trifles make perfection, and perfection is no trifle.
—Michelangelo

Perfection underlies reality. Without perfection, nothing is wholly real.

—Mary Baker Eddy

The thirst of desire is never filled, nor fully satisfied.
—Cicero

United Church Board For World Ministries

Clyde L. Fields, Supt.

Christ went about healing the sick while on earth. In his name, missionary doctors have continued to minister in giving healing to the sick across the years.

Dr. and Mrs. Hale Cook, from Vadala Mission in India, write, "How can a Christian Hospital say to one patient who comes, 'Sorry, we have the facilities and the skill to make you well, but you are too poor. You cannot pay the cost and you must die,' and in turn say, to his richer brother, 'Welcome, you can pay your bill, so come and get healed.'" Dr. Cook continues by saying, "In Vadala, we have been trying to care for those who come to us in ever increasing numbers. Our excellent staff, made up of missionary and native doctors and nurses, can care adequately for almost all the problems which are presented. They are quite willing to serve on sacrificial salaries. A doctor with four years' experience is paid \$75.00 a month, a nurse with similar experience earns \$23 a month, and clerks earn \$10 a month."

In the name of Christ, in the united Church, some 550 missionaries, doctors, preachers, teachers, agricultural workers, and men and women with various skills serve in many countries of the world. They are trying to carry out the great commission laid down by Jesus Christ. They are dedicated and consecrated people. They are making sacrificial service. It behooves us, members of the United Church of Christ, in the Southern Convention and elsewhere, to lend our support and prayers for these Christian allies of ours who serve Christ in missionary outposts. Will you remember the work of Christ and his church by sharing your abundance through your local church, so that we can help meet the need of Our Christian World Mission?

A Letter From Pakistan

YMCA — The Mall
Lahore, Pakistan
April 27, 1964

My dear Mrs. Lester,

My long silence since I received your Christmas letter does not mean a clean wash-out of the loving memories of my visit with you in 1958. You have meant much to me and I am ever so grateful to you for all that you did for me in 1958.

I had shingles on my right eye and the region above it as far up as half my head, which was most painful and the effects of

it, not only on my eye but on my whole system, kept me ill for three months. I was on leave for the rest of the year and resumed teaching in January. Until then I was not advised to strain my eyes at all. The doctors were surprised that my sight was intact when all the five optic nerves region was involved in the trouble. I barely used my eyes for reading or writing or any close work for six months. My teaching time table was very light till now so that I could have a good rest, hence I did not do much letter writing. Now we are at the end of our long Spring vacation so I am trying to answer all my letters.

Two of my boys here are very busy preparing for their Intermediate and Bachelor of Science exam, which start on May 1 and 5 respectively. I hear regularly from my sons in the States. Doug, who is in the ministry, is moving to a church in

Ohio in May and Ernest is in his studies of Ph.D. in Washington, D. C. The former has one son, a year old, and the latter has two daughters. Doug is planning to visit us next year and we are anxiously looking forward to seeing him and his family.

This year the winter was severe and long so the summer has set in with vengeance and we are feeling the heat too much in this month. I am now going to the evening service in the Cathedral Church so have to stop.

Please remember me to all the ladies whom I met and visited in their homes or at picnics and churches. The memories of 1958 July and August are very fresh in my mind and fill me with an inward joy and gratitude when I ponder over them.

Yours affectionately,
Doris Albert

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

MISSION OF FELLOWSHIP TO EUROPE

GREECE

IOANNINA

City in northwest Greece near Albania; population 20,500.

May

24—**Mr. and Mrs. Halbert E. Hiteman** serve in Greece where Mr. Hiteman is director of the Epirus unit of international and ecumenical teams which carry on a comprehensive service in Greek villages. They formerly served in Iran.

THESSALONIKI

Population of more than 350,000; excellent harbor; related institution; Anatolia College.

25—**Miss Mary Ingle** has been with Anatolia College since 1936. She is presently Dean of the Girls' Department. The college was destroyed in World War II and Miss Ingle planned for three new buildings and helped raise money for one of the buildings, a dormitory and multi-purpose building.

SWITZERLAND

Geneva. International center; population 250,000.

26—**Rev. and Mrs. Kenrick Martin Baker, Jr.** have been in Switzerland since early 1963. Mr. Baker is Secretary for Ecumenical Teams and Personnel in the Division of Inter-church Aid, Refugee, and World Service. He has the responsibility for overseeing the work of the Teams in Italy, Greece and North Africa. He also has the task of securing personnel to serve in the various projects the Division represents. In addition, he serves as secretary of the Evangelical Council for Spain. This couple spent seven years as directors of the Fellowship Center in Le Chambon-sur-Lignon, France.

27—**Mr. Dareus J. Conover** was appointed in 1962 for a three-year term as a service representative and assigned to the Audio Film Division of the Department of the World Council of Church in Geneva, Switzerland.

UNITED WORK IN JAPAN

28—**The first American Board missionaries arrived in Japan in 1869. Approximately 40% of the 1,568 congregations of the United Church of Christ have been established since World War II.**

29—**Mr. and Mrs. Scott C. Flanagan** were appointed in 1963 as mission associates for a term of three years and assigned to teach English.

30—**Miss Carol Ann Keplinger** was appointed in 1963 for a three-year term as teacher of home economics under the United Church of Christ in Japan. Previously she taught home economics in a Pennsylvania high school.

Careers In The United Church Of Christ

A Report on Vital Ministries In An Expanding Church

Hundreds of capable young people will be needed for the ministry of the United Church of Christ as it becomes more involved in a "life and death" struggle with the forces of evil, poverty and disease at home and abroad.

The Rev. Dr. Ben Mohr Herbster, president of the United Church, said the Church could not afford to handicap itself with less than adequate leaders. "The battle lines are drawn too tightly," he said. "The consequences are too important for us to go into this struggle, a life and death struggle, with any less than the most capable of our young men and women."

Inner-City Work

The United Church is mapping out a campaign to invade the inner-city and to expand its services to broken families, deprived youth, the unemployed, the aging, and the "captives of persistent poverty," according to the Rev. Dr. Purd E. Deitz, general secretary of the division of Church Extension in the Board for Homeland Ministries.

For example, the Board will participate in an interdenominational night ministry in San Francisco which would provide the services of an ordained minister to the lonely and desperate not reached by the day-time clergy. Another special ministry is being extended to migrant workers who are trying to settle down in communities which are virtually rural slums.

Campus Ministry

In January, the Board's Division of Higher Education & AMA announced plans to join three other Protestant denominations in setting up a united ministry on 450 college campuses throughout the country. Approximately 80 United Church ministers are now taking part in the program. According to the Rev. Hartland H. Helmich, national secretary for the campus ministry, this ministry calls for "alert and creative-minded persons, not necessarily young in age, who can work with students and faculty alike."

Institutional Chaplaincy

The institutional chaplaincy is one of the most vital specialized ministries, according to the Rev. Dr. Harold H. Wilke, director of the Council for Church and Ministry. The prison or hospital chaplain is a bridge between the individual and rehabilitation into the community. There are now 57 United Church ministers serving as chaplains in hospitals, both general and specialized, and fourteen in penal institutions and

training schools. One hundred and fourteen ministers are serving in the different branches of the armed forces as military chaplains.

Christian Social Action

The field of Christian social action exemplifies the need of the Church for people who are aware of the social revolution taking place today and who are specially trained for it.

The Council for Christian Social Action has recently investigated reports of racial violence, urged federal legislation regulating child labor and requiring "new leader" registration for the protection of migrant workers. It has requested the establishment of a department of urban affairs and housing and has communicated with the President on nuclear testing in the atmosphere. The Council has also issued statements on capital punishment, tax exemp-

HE WHO WOULD VALIANT BE

John Bunyan

1628-1688

(John Bunyan, who is best known as the author of "Pilgrim's Progress," lived in England at the time the early settlers were coming to this country. This poem, which is found as a hymn in both editions of "The Pilgrim Hymnal," is a call for each person "to be a pilgrim.")

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No foes shall stay his might;
Though he with giants fight,
He will make good his right
To be a pilgrim.

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then, fancies, flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.

tions for churches and minimum wage protection.

Christian Education

There are approximately 700 positions in the Board for Homeland Ministries' division of Christian education. The Rev. Dr. Edward A. Powers, general secretary of the division, predicts an increase in the demand for young men and women in his division. "In a time of increasing specialization," he said, "experts in Christian education will be increasingly valuable. . . One especially important need will be for well-trained men and women of minority groups."

Directors and ministers of Christian education in local churches work in adult education, supervise church schools and week-day Christian education opportunities, train teachers and other educational leaders, prepare young people for church membership, direct youth activities and work in family life education.

Church-Related Colleges

Church-related colleges and seminaries require professors of Christian education, and specialists in the field are needed to develop programs and materials at the division's national headquarters in Philadelphia.

The United Church is related to 31 colleges, 14 schools of theology and two academies that are primarily preparatory schools. These institutions have openings for ordained ministers as instructors in the Bible, philosophy, religion and the history of education. The intellectual atmosphere of the independent church-related college will have a special appeal to teachers in other disciplines who wish to relate their Christian faith to their teaching, according to the Rev. Dr. Wesley A. Hotchkiss, general secretary for Higher Education.

Health & Welfare Institutions

"The President's war on poverty brings into sharper focus the ministry to persons of special need," the Rev. Dr. Lee W. Rockwell, general secretary of the division of Health and Welfare Services, said. "As the needs of people continue to grow," he added, "the United Church must increase its witness in this area if it is to remain truthful to its calling."

Seventy-two agencies directly affiliated with the United Church provide services to the aged, facilities for the mentally retarded, general and specialized hospitals, city missions and residential homes for children and unwed mothers. In 1963, the agencies served over 437,000 persons, including out-patients.

Dozens of new facilities are in the planning stages, with emphasis on services to the aging.

Openings now exist for twenty-five to thirty academically qualified social workers (preferably with the M.S.A. degree) **and for a lesser number of hospital administrators** (preferably with a masters degree in hospital administration).

There are positions for "cottage parents" in residence homes for children, for floor personnel in facilities for the elderly and for attendants in residences for the mentally retarded.

Approximately 9,000 persons are employed by the 72 agencies. This figure includes: general physicians, psychiatrists, obstetricians, pediatricians, cardiologists, eye specialists, surgeons, physical therapists, medical researchers, x-ray technicians, laboratory technicians, dieticians, psychologists, social case workers, social group workers, nurses and orderlies.

Publications

At the national level, the United Church's division of publications, the Stewardship Council and the Office of Communications have a continual need for **editors, writers, photographers, artists, design experts, film and radio and television specialists.**

Finance

Lawyers and financial experts are needed to study requests for aid from churches and to advise on proposals for new buildings. Specialists are also required to manage pension funds for lay workers and ministers and relief funds. Security

analysts are needed to handle investment of funds held by the Church, its boards and agencies.

Overseas Calls

The United Church's Board for World Ministries has openings for 207 persons in 23 countries this year, more than ever before. Eighty-five to ninety per cent of the openings are for laymen.

The Board maintains a staff of more than 500 missionaries, teachers, doctors, nurses, social service workers and evangelists. They are working with some 16,000 nationals in 1,200 schools and colleges, 80 hospitals and clinics, 35 social service centers and 3000 churches in 27 countries.

The Board's service division is a highly mobile organization that responds on short notice to natural disasters such as floods, earthquakes and hurricanes.

Today's missionary must be well-informed and highly competent in a specialized field. He should have a strong physical constitution and the ability to cope with greater stresses and strains than would have occurred at home. Board officials emphasize the importance of a "lack of over concern about one's self" and the necessity for an "out-going" personality.

The greatest need for personnel at present is in Africa which has 71 openings; the Near East has 45 openings; the Far East, 44; Southeast Asia, 35; Latin America, 10; and Europe, 2.

All personnel are required to be: (1) professionally trained, (2) physically sound, (3) an active member of a Protestant Church, (4) flexible (that is, open and responsive to new values in another cultural context) and (5) at least 21 years of age.

Teachers are needed for the following subjects: agriculture, art, biology, business subjects, chemistry, elementary education, English, history and geography, home economics, Latin, linguistics, mathematics, music, physical education, physics, psychology, general science, sociology, theology, vocational training and school administrators.

There are positions open in religious work for ministers, Christian education workers, a theological school teacher and a student Christian movement worker.

The following persons with **medical skills** are needed: doctors, nurses, a dentist, a physiotherapist, an orthopedist, a public health worker, a laboratory technician, a matron of nurses and a hospital matron.

There are also openings for **agriculturists, a building construction and maintenance specialist, a business manager, house parents, a librarian, a publications specialist, a water geologist, an animal husbandry specialist, a radio program director and Church World Service representatives.**

(The Office of Communication of the United Church of Christ, of which Dr. Everett C. Parker is director, has prepared the above material.)



VOCATIONS RETREAT AT MOONELON

These young people and their leaders are pictured at Moonelon Conference Center where they considered various church-related vocations in a retreat April 10-12. Opportunities provided by the United Church of Christ for these young people and others like them in our churches are described in the above article.

A Lovers' Quarrel In The Church

Rev. Robbins Ralph, Superintendent, Florida Conference, United Church of Christ

The death of Robert Frost leaves a lonely place against the sky. In one of his poems he has written his own epitaph, "I would have written of me on my stone, I had a lovers' quarrel with the world." Robert Frost is not easy to classify as a poet, nor with regard to his philosophy or religion. There was much in life that he liked and about which he wrote with beauty and sensitivity, but he was not an easy optimist like Eddy Guest. There were some things that deeply troubled and dismayed him, but he was not a pessimist like Thomas Hardy. One of his loveliest poems, "Stopping By Woods On a Snowy Evening" seems to hint at two contradictory qualities in nature. "The Woods are lovely" he writes, with real appreciation for beauty; "The Woods are lovely, dark and deep" he writes, suggesting mysterious aspects of nature which may be foreboding. But he does not leave the matter there, he goes on to take a responsible attitude:

The woods are lovely, dark and deep
But I have promises to keep
And miles to go before I sleep
And miles to go before I sleep.

He sleeps now, but the promise of his early years has been amply fulfilled in the quality of his life and the product of his pen. "I would have written of me on my stone, I had a lovers' quarrel with the world."

It is not unusual for an American to start life as a love affair with the world. Young people are so inordinately endowed with energy and animal spirits that optimism comes easily and all the world seems good. Then comes disillusionment in some form or another, and the love affair can turn into — what? A hate affair, perhaps? The attitudes we take when things go wrong are of crucial importance. When conflict arises we may pretend that all is well, hiding behind a false optimism. Or we may become bitter in our disillusionment, cynical and sour. Sometimes the lovers' quarrel is with a specific institution. Robert Frost had his trouble with education. He never quite fitted into any given pattern of higher education. He left college before graduation to complete his education on his own. He returned to college in his later years and did much teaching, but always in some unconventional manner. He was never satisfied with the educational methods of any school. But his quarrel with education was a lovers' quarrel. For he knew that our heritage must be transmitted by some

educational process, and he took a responsible if unorthodox place in the educational scene.

Central Authority versus Local Autonomy

The United Church of Christ is still a new thing, still in the formative stages. Combining as it does two major streams of tradition and four or half a dozen lesser tributaries, and coming to birth in a period of drastic social upheaval, this new denomination is bound to be challenged by many conflicts. How are we to handle these differences of temperament, of conviction, and of method? Some of them will erupt into quarrels inevitably. If they can be handled as lovers' quarrels in the church, if they can be kept within the context of love, if they can be handled in a spirit of deep and mutual respect, something creative and good can come out of them.

First there is the conflict of Central Authority versus Local Autonomy. What kind of a church is going to result from this merger? Will it be authoritarian and monolithic? Or, on the other hand, will it be a loose fellowship with almost no recognizable pattern of consistency? Those churches and individuals who were most afraid of centralized authority have taken themselves out of the conflict by refusing to join the United Church. They not only upheld the autonomy of the local congregation, but went to the extreme of proclaiming that the church had no existence outside of the local congregation. A group of people might gather in an Association, or a State Conference or in a National Body; they might worship together and enjoy good fellowship. However, their thinking, their studying, their decisions and their pronouncements could not be construed as the voice of the church at work. In opposite extreme is the conviction found upon occasion that there are levels of authority, and that the farther you get away from the local congregation the more august and probably divinely inspired must be the assembly in question. According to this theory, the Association is mightier than the local church, the Conference assembled at its Annual Meeting should be able to override the Association and the General Synod Meeting biennially should be the last word. All down the line, everyone should conform.

The tension between these contrary points of view tugs your staff people this way and that. Occasionally we find our presence in a church resented, even though we have been invited, because someone is suspicious that we represent an authoritarian and

bossy attitude. On the other hand, not infrequently, we find people demanding that we assume a kind of authority that we stoutly refuse to accept. They want us to lay down the law and tell the local minister or congregation how to behave. This tension seldom really disturbs us. We feel that it is healthy and can be creative. The church gathered in an assembly of some sort through its elected delegates enjoys an autonomy at its own level, has a responsibility to think and react to the pressure of the Holy Spirit; such an assembly may take off on a ridiculous tangent or bog down in confusion, but on the other hand it may at times speak an authentic word. The autonomy of the local church should be defended with zeal but with responsibility. It exists not that the church shall do as it pleases but that it shall be free from any interference with its search for and discovery of what God wills it to do in its own time and place. In a hundred different ways the conflict between central authority and local autonomy will enliven our thought and action in coming years. Let this quarrel be a lovers' quarrel in the church, and out of the tension can come that aliveness and alertness which can make us responsive to the call of God

The General Synod and the Local Congregation

The second area of conflict I should like to discuss is really only an illustration of the first. What about the General Synod and the attitude of the local congregation to the Synod and its action? Who in the world are these people that go off to Denver in the summer of 1963, spend the week looking down on life in the plains from that lofty altitude and passing resolutions urging every local church to become racially integrated? What should be the response of the minister and congregation at the local level? Having heard, should we feel that the Master has spoken and that we should prepare to obey? Let us postpone that question and think a moment about the General Synod itself.

What kind of people were the 700 men and women and ministers who assembled at Denver? Six of them were delegates from Florida, three ministers, two laywomen and one layman. These six people were among our best known and highly respected folks. A little reflection will assure you that by and large in every Conference and Synod the delegates were among the best known, the most highly thought of, the most level-headed, the most deeply committed, and the least likely to be easily swayed or brainwashed. The week they spent together was marked by worship, fellowship, much study, prolonged debate, sharp conflict of opinion, and finally by action which in many instances was unanimous and in

others carried by a very strong majority. What then should be the attitude of the local church?

The Resolution of the General Synod urging every local church to purge itself of any policy or practice of racial exclusiveness provides a good illustration. How are we to react? Is our response to be one of obedience? In my opinion the answer is negative. Obedience is a word having a small place in a Congregational vocabulary, except it be obedience to the will of God. I would say our response to the pronouncement of the General Synod should be one, not of obedience but of attentiveness. We should look and listen and ponder. We should expose ourselves to what this outstanding group of people has said and raise the question, "Is it possible that the voice of God is speaking through the General Synod?" The decision must be made at the local level. Here is where the responsibility really lies. If the local church feels some imperative of divine origin, its next question must be, "What specifically does this mean for us? How are we to implement this policy?" No General Synod can possibly answer these specific local questions. Conflicts between the General Synod and local congregations are bound to follow; conflicts within congregations over these issues will undoubtedly erupt. Let them be lovers' quarrels in the church, let them be held within the context of respect for the integrity, one of another. Lacking this the conflict can be destructive; a lovers' quarrel on the other hand can be creative.

Two Minor Points In Passing

Before moving on to the next area of conflict in the United Church of Christ let me pause for a couple of almost parenthetical observations. One has to do with the decision of the General Synod and the Board for Homeland Ministries, made in Denver last summer, to the effect that denominational money will not be provided for new churches which by next July 1 have not stated publicly and clearly that they are open to membership regardless of race. This action has been labeled as "economic sanctions" and the question has been raised whether this does not infringe upon the freedom of the local congregation, imposing an authoritarian decision from a higher level. The term "economic sanctions" applied to this action is an exaggeration, to say the least. If the Salvation Army withheld funds from a family in need because it found some of the money was going for liquor, would we berate the officers of the Army for imposing economic sanctions? Would we urge them to continue to provide the money for the family, using only the gentle arts of persuasion to prevent the diversions of funds for alcoholic

beverages? The freedom of the local congregation is not really lessened by this decision. If it is able to be economically independent, no one can tell it whom it shall admit to its membership. The Board and the denomination are simply saying, if you wish to be a segregated church, it is your right, but please do not ask us to subsidize segregation.

The second point in passing has to do with the role of the minister in the channel of communication between the Synod and the congregation. If he finds himself in an intolerable position, it is likely because he does not understand his role correctly. A pronouncement on some controversial issue, such as the one mentioned or the request that a special offering be taken to support the work of a new committee on Racial Justice Now, comes across his desk. What is he to do with it? He knows that there are those in his congregation who will resist, perhaps quite bitterly, compliance with the urging of the Synod. Yet he feels under pressure from above to transmit the request to his congregation or its officers. If he does not do so he feels guilty. On the other hand, to make a big presentation, indicating that his church ought to fall in line, can scare the daylights out of him. Thus he may feel himself ground between the upper and the nether mill stones. But his dilemma so described is falsely construed. He should recognize the importance and gravity of a major pronouncement of the Synod, but he does not have to be a super-salesman for it. He must recognize the principle of his own congregation's local autonomy, but he does not have to protect it from exposure to a new idea. His responsibility is mainly only to see that the proposition is set before the congregation (or in many cases, very likely before a church council or consistory) and let them decide what steps or actions should be taken next. The basic decision belongs in the hands of the people, not in the mind of the minister. Understanding his role correctly, he can provide an open channel in the network of communication — a great network which at least occasionally becomes one of the divine-human encounter.

Righteousness and Peace Will Kiss Each Other

Among many areas of conflict in contemporary American Church life there is another type of quarrel which may be seen in practically every denomination and at one time or another in virtually every local church. This is the conflict between the social action crowd and the party for peace and harmony. It is a conflict which had better be made fruitful and creative if at all possible, for it is with us to stay! It is with us to stay because each viewpoint represents something essentially valid in

the life of the Christian fellowship. Organizationally, one element is represented by the social action committee, the other by the evangelism committee or more likely the diaconate.

Christian social action presents a picture of the church as the army of the Lord, an army with banners, a vigorous movement at work in the world to right wrongs, to take a stand for justice, to speak up to government, to labor, to industry, to take a hand in the conflicts of the day on the side of the dispossessed, the poor, the oppressed, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord. This is indeed a valid concept of the church and its mission, and sad will be the day when it is forgotten.

On the other hand, it is an equally though apparently contradictory valid desire to find in the church a haven from conflict, a harbor from the storms of life, a sanctuary from its warfare. The committees and individuals charged with the evangelistic task, those seeking to promote the good name of the church and to win people into its fellowship, scarcely relish the prospect of bringing new acquaintances into a church which is either quarreling or quarrelsome. It would be fascinating to develop a thesis of this conflict and to illustrate it with incidents from the life of many a congregation. However, it would be more fruitful if those who ponder the conflict will make their own applications and seek out their own illustrations. There is no simple solution to this conflict. It will always be with us. Out of it can come something good and creative, if it is a lovers' quarrel in the church. This will mean that there will be compromises and concessions. It will mean a real searching to understand one another, to forgive, to accept, to live together.

There is a lovely verse in the 85th Psalm which I believe is not only beautiful but profound, "Righteousness and peace will kiss each other." Righteousness is social action. It is not satisfied with an easy peace. It is restless and searching and sometimes revolutionary. It is the church militant. Peace, on the other hand, is harmony and love and fellowship and freedom from controversy. Peace is evangelism. It is the earnest desire to bring people into the loving comradeship of God in a community of joyful understanding. When the Social Action Committee and the Board of Evangelism can communicate with each other, when the militant revolutionaries with all their flaming zeal can appreciate the need for peace and rest on the part of those who are weary of the struggle, and when the apostles of good fellowship can respect the conviction and consecration of Christian reformers, then righteousness

(Continued on Page 15)



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23583)

THE GALATIA TIMELY NEWS

Galatians Listen To New Preaching

Much Enthusiasm Greet
Traveling Missionary

Special Report By
Marcus Lucius

GALATIA — The people of this district were treated to the story of a new religion. A stranger from the southern parts of Asia Minor has been speaking in various centers recently. The seriousness and enthusiasm of Paul, the newcomer, caught the attention of so many that large crowds have listened to his words.

For many years the people of the district have followed the religious beliefs of their forefathers. They have had many gods, some of whom seemed very important. In many of the homes there have been statues to one or more of these gods. And the ceremonies and festivals have been regularly kept.

Paul told the people that their religion is outmoded. He preached a new religion with Jesus the Christ at the center, and he urged everybody to believe.

In some of the meetings at which Paul has spoken he has allowed the people to ask questions, and he has explained his meanings.

Widespread discussion has followed this preaching. The people of the district have been gathering in small groups to talk about the things they have heard. Some say the whole teaching is nonsense, the religion of their fathers is good enough. Others are listening with eagerness, are tired of the old ways which seem powerless to meet the needs of life.

The preaching of Paul is continuing and the crowds show no sign of lessening interest.

Christianity Stresses Three Doctrines

There appear to be three main points in the new religion. Paul emphasizes these points frequently so that listeners believe them to be the basis of his message.

1. There is one God, and only one God, who is deeply concerned for man's welfare

and for his salvation. In order to save man God sent his son Jesus the Christ into the world.

2. Jesus the Christ, who lived in Palestine, was a teacher of the people and a man who had extraordinary powers. He was arrested by the authorities and put to death by crucifixion. His followers say that he returned from the grave.

3. All men who believe in Jesus the Christ receive new life; through this God counts them as justified, and by means of this life they are able to live with freedom.

New Organizations Start

Already some who have responded to the preaching of Paul have formed themselves into new organizations. These organizations are very simple, following a pattern which has been adopted elsewhere.

Those desiring to join are asked as to their belief. There is then a brief ceremony called baptism. The organization meets regularly on the first day of each week and all members are expected to be present.

—A clipping from an imaginary newspaper of the 1st century

From **Jesus The Christ** by J. Leslie Dunstan

"APOSTROPRE TO MAN"

(On Reflecting that the World is Ready To Go to War Again)

Detestable race, continue to expunge yourself, die out.

Breed faster, crowd, encroach, sing hymns, build bombing airplanes;

Makes speeches, unveil statues, issue bonds, parade;

Convert again into explosives the bewildered ammonias and the distracted cellulose;

Convert again into the putrescent matter drawing flies

The hopeful bodies of the young; exhort, Pray, pull long faces, be earnest, be all but overcome, be photographed;

Confer, perfect your formulas, commercialize

Bacteria harmful to human tissue.

Put death on the market;

Breed, crowd, encroach, expand, expunge yourself, die out,

Homo called **sapiens**.

—By Edna St. Vincent Millay

MOONELON CENTER ADULT LEADERS NEEDED

As of May 4, the following staff members are needed for service as small group leaders (counselors-teachers) in the Moonelon Center summer camping program sponsored by the Southern Convention.

Jr. Age 1: (June 14-20) 1 man and 2 women.

Jr. Age 2: (July 5-11) 3 men and 4 women.

Jr. Age 3: (Aug. 2-8) 3 men and 4 women.

Jr. High 1: (June 28-July 4) 2 men and 2 women.

Jr. High 2: (Aug. 9-15) 3 men and 3 women.

Middle High: (July 12-18) 2 women.

Senior High: (July 26-Aug. 1) 3 men and 3 women.

P. F. Officers: (June 21-27) 4 women and 3 men.

Adults interested in serving for one or more of these weeks are urged to contact Rev. Richard N. Rinker, Box 336, Elon College, N. C. (584-3611) immediately. Again this year we want to be able to accept all young people who apply to attend Moonelon; acceptances of campers will be done in proportion to the number of adult leaders available.

Briefing sessions for staff members will be held in the eastern Virginia area on Sunday, June 7, 3:30-5:30, Rosemont Church, and at Moonelon Center for those in the North Carolina area on Sunday, May 24, 3:30-5:30. A lifeguard is still needed, as is a worker in creative activities (crafts).

This ministry to our young people is a vital part of the total program in Christian education maintained by our Convention. Our interest or lack of interest determines largely whether or not we will be able to carry out the ministry for as many young people as we possibly can with adequate adult leadership. Please encourage others to consider this opportunity, too.

ATTENTION, YOUNG PEOPLE!

Please read the article on pages 6 and 7 of this issue, which lists some of the many opportunities for service in the United Church of Christ.

At this time of graduation from high school and college, consider some type of church-related vocation for your future!

The Christian Sun

YOUTH FELLOWSHIP FIELD TRIP

The afternoon of April 19 the combined Youth Fellowships of First Church and Shelton Memorial, Portsmouth, went on a tour of some of the Conference churches and churches of historical interest between Portsmouth and Williamsburg.

Leaving immediately after worship service, we drove up the road with stops at United Church, Portsmouth, Glebe Church in Nansemond County, and Berea Congregational Christian Church at Driver. Our luncheon stop was at the old ruins up by Bacon's Castle.

Most of the young people had cameras and were shooting many pictures. It was

announced that prizes would be given to the three best pictures having a religious theme taken during the trip.

From Bacon's Castle, we headed toward Scotland Wharf and the Jamestown Ferry. Members of our party were allowed in the Captain's Cabin once aboard. This was very enjoyable as the breeze from the deck was a bit coolish. A quick tour of the area at Jamestown, and we headed for Williamsburg and Bruton Parish Church.

After a quick supper, the tired but happy group turned toward home with much joy at a day of wonderful fellowship. **THIS IS YOUR YOUTH IN ACTION.**

—The Messenger

SOUTHERN PINES CHURCH

FOUNDER'S DAY—1964

Highlights of 69 Years of Service

April 5, 1895 — "A few persons interested in founding a Congregational Church in Southern Pines met at the residence of Mrs. C. O. Tarbell."

April 23, 1895 — "The church was duly recognized by Council in public exercises. Rev. B. P. Woodbury of New York City, preaching the sermon." Charter membership, 38.

Note: A structure on Bennett Street located on the site of our present Educational Building was erected soon thereafter by Frederick Chatfield and Will Messer for approximately \$2200. Mr. Chatfield was the grandfather of W. F. and Harry Chatfield, members.

1899 — Miss Esther Hutchinson (Mrs. Sam Richardson) joined the church. She is still active.

1927 — Construction of present Sanctuary was begun. Name of church was changed from "First Congregational" to "Church of Wide Fellowship."

1929 — Budget: Minister, 1800; Assistant Minister, 1000; caretaker, 500; music, 350; benevolences, 200; fuel, 250; lights, 85; water, 25; street assessment, 350; total, 4785. Building fund was undoubtedly separate.

1931 — Congregational Denomination merged with Christian Church denomination to form the Congregational Christian Denomination. This church became a part of the Southern Convention with offices at Elon College, N. C.

1950 — Original structure burned to the ground and the Sanctuary narrowly escaped destruction.

1952 — Completion of present Educational Building.

1961 — Completion of merger of Congregational Christian and Evangelical and Reformed Churches. New denominational name: "United Church of Christ" which was adopted as the principal title of the local church. Present membership — 392 plus winter guests.

Ministers

1895-1900—George R. Ransom

1900-1903—Daniel H. Breckenridge

1903-1908—Herbert E. Foss

1908-1910—E. Willis Saunders

1911-1918—Samuel L. Holden

1918-1934—Elmer Willis Serl

1934-1937—C. Rexford Raymond

1937-1943—Voight O. Taylor

1943-1949—Tucker G. Humphries

1949-1952—Robert L. House

1953-1957—Wofford C. Timmons

1957— —Carl Wallace

Vacation Opportunities For Ministers

Rev. Joe A. French

In this brief report of opportunities for vacations, I shall not undertake to suggest details on how and where ministers may spend or use a vacation, but simply to suggest some of the ways that vacation time can be used. But in even a brief survey there are so many ways to take a vacation that I shall have to limit myself to only an outline.

- A. A SUMMER OF LAZINESS: 1. Off to some secluded or odd place to relax. 2. Down on the Lake or Out on the Sea Shore (a) Private lake of a friend (b) Kerr Lake and all the recreational activities. 3. Visit the family or friends.
- B. A SUMMER OF SIGHTSEEING: 1. North Carolina scenic and historical spots—get a map from State Highway Commission. 2. State Capitols and Washington, D. C. 3. Historical Dramas: Horn in the West; Unto These Hills; The Lost Colony. 4. Historic Places . . . We live in an area where early American history was made. 5. To the FAR CORNERS of our great land . . . No end here. 6. NATURE'S GREAT WONDERS . . . Take your choice. 7. Write Nelson C. Dreier, 1505 Race St., Philadelphia 2, Pa., Secretary Tours. 8. See the World's Fair.
- C. A SUMMER WITH A PURPOSE: 1. Congregational Library and General Theological Library . . . Books on any rel. subject. 2. United Church of Christ offers variety . . . See listing of conferences and institutes. 3. State and independent colleges offer many specialized schools . . . See "SPIRES" list Apr. number. 4. Educational Television offers continuous courses. 5. Pulpit Exchange by Church Management; and Foreign countries. 6. Extension courses from any colleges and seminaries.
- D. A SUMMER OF SPIRITUAL RENEWAL: 1. Massanetta Bible Conference . . . Many others. 2. Summer sessions at colleges and universities. 3. Seminaries offer opportunity for advanced work. 4. Personal Groups . . . Jones' Ashrams; Laubach's Camp Furtherist Out . . .
- E. A SUMMER WITH PROTECTION: 1. Never travel without ample insurance protection. Buy trip insurance . . . Motor Club insurance . . . Nationwide insures for year \$5 per person.
- F. GO PREPARED: 1. Take a small camp stove . . . take large insulated containers. 2. Ask oil companies to map your trip; or Motor Club. 3. Ask Chamber of Commerce for information and city maps. 4. Write State Highways Department for map and points of interest. 5. Send \$1 to THIS WEEK MAGAZINE, P.O. Box 239, Radio City Station, New York 19, N. Y., for "Vacation Guide" and map. 6. Write Portland Cement Association, 33 West Grand Avenue, Chicago 10, Illinois, for map of Interstate Highway System. 7. Write U. S. Government Printing Office, Washington 25, D. C., for a list of publications on vacations. 8. Write WUNC-TV, Chapel Hill, N. C., for "Program Notes."

Elon College Diamond Anniversary Campaign

As of April 29, 1964, the total received in cash and pledges on the \$600,000 Diamond Anniversary Fund was \$400,631. Of this amount, 47 of our 205 churches of the Southern Convention have responded generously to the Campaign by contributing \$123,048, or 54.60 per cent of the total Church goal of \$225,000. We believe other churches will respond by accepting their goals soon.

There are undoubtedly local circumstances which justify delay. However, when churches justify their failure to take action by the excuse "we will have to wait until we get our building paid for," etc., are they really being fair to themselves and to the Christian cause? Let us be fair with the past, the present, and the future, not by taking care of ourselves first but by sharing with others as well. Our forefathers did all that we claim we need to do for our local churches **and more**.

When Elon College was founded in 1889, in the Southern Convention, there were fewer than 10,000 members of our churches scattered over four states. They were poor economically and educationally. In that day, few men and women among the entire membership of the Christian denomination in the south were college graduates, and not many more had ever been to college. Nevertheless, they saw the need for education under Christian guidance. To that end they dedicated themselves to the building of Elon College, at great cost to themselves. At the same time, they organized and built new churches, and they maintained their own local churches! They started and built an orphanage! They maintained THE CHRISTIAN SUN! They started our mission work! They heard the call of God for themselves, and they heard the call of God for their sons and daughters.

It ought to shame us who in our richness and abundance plead poverty in a time like this, when we have so much. Our opportunities and our inheritance have accumulated to our credit over the past seventy-five years. These ought to command us to respond in bigness of heart and with liberality of purse. These seventy-five years past of unselfish devotion of our forefathers to the causes of our Church, including Elon College, ought truly to be prelude to the future. We have so richly inherited Elon from the past, let us honor our forefathers by supporting the Diamond Anniversary Fund and thus continue the good work so nobly begun seventy-five years ago.

Credits from the churches in support of the Diamond Anniversary Fund to May 11 are as follows:

Eastern Virginia Conference — Thirteen churches have sent in Letters of Intent totaling \$45,491, or 53.73 per cent of the Conference Minimum Goal. Letters of Intent, or indications of accepted goals, have come from the following churches of the Conference:

Chesapeake, Great Bridge; Rosemont, South Norfolk; Chuckatuck, Oakland; Driver, Berea; Franklin; Newport News, First; Norfolk, Christian Temple; Norfolk, First; Richmond, First; Virginia Beach, Pembroke Manor; Windsor; Sunbury, N.C., Damascus.

Eastern North Carolina Conference—Nine churches have sent Letters of Intent totaling \$10,708 or 28.69 per cent of the Conference Minimum Goal. Churches: Fayetteville; Henderson, Fuller Chapel; Henderson, Liberty Vance; Hope Mills; Littleton, Bethlehem; Louisburg, Mt. Gilead; Manson, Mt. Auburn; Southern Pines; Gasburg, Va., Antioch.

Western North Carolina Conference—Five churches have sent Letters of Intent totaling \$5,041 or 21.84 per cent of the Conference Minimum Goal. Churches: Albemarle; Asheboro, Pleasant Cross; Liberty, Pleasant Hill; Sophia; Vass, Mt. Pleasant.

North Carolina and Virginia Conference—Twenty churches have sent Letters of Intent totaling \$51,337, or 63.38 per cent of the Conference Minimum Goal. Churches: Altamahaw, Bethlehem; Asheville, First; Brown Summit, Monticello; Burlington, Beverly Hills; Burlington, Long's Chapel (?), Burlington, Union Ridge; Durham; Elon College, Shallow Ford; Graham, Providence; Greensboro, First; Greensboro, Palm Street; Haw River; Hendersonville; Mebane, Mt. Zion; Tryon; Nathalie, Va., Liberty; S. Boston, Va., Center; Vernon Hill, Va., Ingram; Virgilina, Union.

COLORFUL MAY DAY PAGEANT AT ELON COLLEGE

All the color and excitement of "carnival" day was on the Elon College campus Saturday, May 2. On that day the campus population observed Elon's thirty-seventh May Day with the traditional May Day pageant. Many relatives of the cast were among the large attendance.

Ruling as May Queen was Jane Cheek of Asheboro and paired with her as May King was Hugh O'Hara, of Falls Church, Virginia. Chief attendants for the royal pair were Judi Hudson of Warsaw, Indiana, escorted by Nick Ciotola of White Plains, New York. They were chosen by vote of the students in a special election held earlier.

Other attendants included Kay Jeffreys of Burlington, Linda Keck of Burlington, Dan Kelley of Darlington, South Carolina, Ron Denhart of Linden, Indiana, Helen Claxton of Washington, D. C., Eileen Cobb of Amherst, Virginia, Don King of Hampton, Virginia, Mike Herbert of Norfolk, Virginia, Jane Hollar of Winston-Salem, Diane Moore of Richmond, Virginia, H. L. Robinson of Lumberton, and Richard Such, Sanford.

The youngest members of the May Court in the roles of flower bearer and crown bearer were Patricia Miller, little daughter of Coach and Mrs. William Miller, and Jody Sanford, son of Coach and Mrs. John D. Sanford of Elon College. The Master of Ceremonies was Kenneth Harper of Henderson. Court jesters for the occasion were Kay Kimbro of Mebane and Clayton Johnson of Graham. The program was held in the Memorial Alumni Gymnasium under the direction of Mrs. Jeanne Griffin, director of women's physical education. The queen was crowned by Fred Stephenson from Greenville, Rhode Island, newly elected student body president.

O'Kelly Monument On Elon College Campus

This monument was erected by the Southern Christian Convention in 1928 in honor of and in memory of Reverend James O'Kelly. The inscription is as follows:

REVEREND JAMES O'KELLY

APOSTLE OF RELIGIOUS LIBERTY

FOUNDER OF THE CHRISTIAN CHURCH

1794

HE GAVE HIS LIFE THAT

RELIGIOUS FREEDOM MIGHT BE

VINDICATED FOR THE INDIVIDUAL CHRISTIAN.

The Christian Sun

The Christian Looks At Nationalism

Background Scripture: Isaiah 10:5-11, 20; 31:11. Amos Chapters 1 and 2. Acts 17:22-31.

Devotional Reading: Acts 17:22-28.

Memory Selection: **Righteousness exalteth a nation; but sin is a reproach to any people**
Proverbs 14:34.

When I read the first two chapters of Amos — and you should read them — I am reminded of an elderly minister who was preaching against modern sins. As he went down the line, denouncing this sin and that sin he got fervent “Amens” and “Halleluiahs” from Aunt Beckie. But when he mentioned that “dirty filthy habit of dipping snuff” Aunt Beckie cried out, “You has done preaching now and gone to meddling!” The parallel is clear.

Here was Amos a man from the country preaching at Bethel, one of the shrines or centers of worship. He began by denouncing the sins of other countries, those bordering on Judah and Israel, and pronouncing the judgment of Jehovah upon them, and announcing doom. As he delivered his scathing denunciation against Damascus, Gaza, Tyrus, Ammon, Moab, the people “ate it up” and gave their approval and showed their delight. But when he turned the fire of his wrath against Judah and Israel, they told him to shut up and go back home! They sound like some folks in certain sections of our country who are disturbed by “outsiders” who have come in to stir up trouble! It was all right for Amos to lambast other nations for their sins, but he must not talk about Judah and Israel like that. He was being unpatriotic. The other nations were wrong, but Judah and Israel were right.

There are two kinds of Americans, just as there were two kinds of Judeans and Israelites: those who love their country so much that they think it can never be wrong, or do wrong; and those who love it so much that they realize it does err, that it is not always right, and who want it to do better. Amos was in the latter class. In which class are you?

A NATION UNDER THE JUDGMENT OF GOD

Judah and Israel were nations under the judgment of God. Their national sins had found them out. To be sure they were enjoying “an economic boom.” Trade was flourishing, there was much wealth, although it was not equally distributed. Business was booming. Peace seemed to rule, and Judah and Israel seemed safe and secure against their enemies. Even worship seemed flourishing, but it was formal worship. There was little relationship between creed and conduct, between profession and performance. The poor had no rights at all, immorality was rampant, justice was perverted, morals were at a low ebb. The nations had forgotten their high calling, and had gone after other gods. And because of all of this, God

was about to pronounce judgment against the nation, and impose punishment. The wages of sin, for a nation, as well as an individual, are death.

There is a timeliness in this lesson. Our nation, and the other nations of the world are under the sovereignty and judgment of God. No matter how vigorous the economy of a nation, how great its national wealth, how strong its military might, how compact its alliances, how numerous and beautiful its churches, it is not safe if its moral and spiritual foundations are undermined and decayed. The safety and security of a nation depends ultimately upon the character of its citizens, leaders and people alike. There are many Americans who say or think “It **can't** happen here.” But it **can** happen here. And it **will** happen here unless America keeps faith with her Founding Fathers and makes God her trust and hope. “Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay.” When a visitor asked to be shown the walls of Sparta years ago, he was told that the men of Sparta were its walls.

Nationalism is good, but it can also be dangerous and deadly. We ought to be proud that, in the grace of God, we are Americans, either by birth or adoption. The lines are fallen to us in pleasant places, we have a goodly heritage. But we ought not to be overly proud, blind to our national faults, selfish, isolation-minded. Our national slogan should not be “America for Americans” but “America for the world.” Because we have received so much, we are under obligations freely to give. “To whomsoever much is given, of him is much required.”

SUNDAY SCHOOL LESSON

MAY 31, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Not the least of our national sins is our treatment of minorities, racial and religious. We flagrantly deny to many people, solely on the basis of color, their elemental human rights. We talk a great deal about violating the rights of the individual, but we usually mean the white man. We give assent to the purpose and objectives of the framers of the Constitution, namely “to establish justice, promote the general welfare, and to secure the blessings of liberty” —except for Negroes. And religious minorities also suffer discrimination and humiliation. And for all these things God will bring the nation to judgment. We need to pray the prayer which is given in The Devotional Guide under the title “Freedom to Protest” which is in part, “Help us, O God, to realize that there are social forces operating in our world today that are not to be suppressed without the price of a cataclysm, but we can, if we will, encourage the forces of moderation to the end that progress will be made in terms of justice and brotherhood, free of violence.”

OF ONE BLOOD

In the course of his speech or sermon on Mars Hill in Athens, Paul uttered a strange and startling sentence. He said “God hath made of one blood all nations of men to dwell on all the face of the earth...” There are some who would dismiss this disturbing statement with the brush-off that it is a crazy idea coming from a crack-pot preacher, or a starry-eyed idealist, or a fellow with Communist ideas. The fact is that it is sound, sheer scientific fact. There is no difference in human blood. To be sure there are types of human blood, but basically no difference. Put blood from the men from each race in a test tube, take the test tubes into the laboratory of any hospital, and the technician cannot tell which blood came from which race! Whatever this tells us, it tells us that God has bound us all up in a basic unity, in the bundle of life, in a brotherhood of man. And what God has joined together, we part asunder at our peril. As someone has said, “The world is becoming increasingly a neighborhood; it is up to Christians to make it a brotherhood.”

Paul also said some other things in this sermon on Mars Hill. He was facing men who denied creation as a supreme act of God, or men who admitting that God was the Creator, believed that God had turned his creation loose to go it alone, standing apart from it. He boldly stated that God had made the world, that he is Lord of heaven and earth, that he was ordering and governing it, that he was in it, and that in him we live and move and

(Continued on Page 15)

Invite A Child For A Vacation

Dear Friends:

Vacation time soon will be here again. June 28 through July 12 is the period selected.

We hope all of our boys and girls can have as much as two weeks away from the campus during the summer and that as many as possible can go at the time chosen. Smaller children can be away

longer if their hosts request it.

If you would like to have a child spend vacation with you, please use the form below and return it to us as soon as you can. We will be most grateful too, if those who sponsor children as individuals, or classes, or a church, would fill out the form and return it to us.

The form follows:

1. We wish to have the following child or children for the vacation period:

(Names) _____

2. Should the above named child or children be already scheduled to go elsewhere:

() We would be happy to have another child instead.

() Our special interest is in the above named child or children only.

3. We designate no particular child or children by name, but would like to have the

following: _____ (number) girls, ages _____ to _____

_____ (number) boys, ages _____ to _____

4. We would like to have a child or children for the stated vacation period of June 28

to July 12th (). We cannot have the named child during the stated vacation,

but would like to have them — Month _____ Day _____

through Month _____ Day _____

Concerning each visiting child, we promise to:

1. Take care of him as if he were our very own.

2. Report immediately to the Children's Home any accident or illness.

3. Refrain from questioning him about his past, but encourage him in every way.

(Signed) _____

Street Address or P.O. Box _____

Town and State _____

Telephone _____

TENTH ANNIVERSARY AT CENTER

Center United Church of Christ, South Boston, Virginia, on May 10 celebrated the church's tenth anniversary. Dr. William T. Scott, Southern Convention superintendent at the time of the church's organization, was the guest preacher for the morning service. Reverend Mark W. Andes, pastor of the church at its founding, was present

for the evening service which began a week's revival services. Reverend Walter F. Crosby is now the minister of the church.

Dr. Scott writes, "Mr. and Mrs. Crosby are greatly beloved by their people, and we anticipate for them a very successful and happy ministry. The South Boston Church is located on a beautiful, spacious lot in a growing area of the city."

A Day In The Life Of A Superintendent

Clyde L. Fields

SUNDAY, MAY 10, 1964

8:30 A.M.—Left Elon College, N. C.

11:00 A.M.—Homecoming and Consecration at Good Hope Christian Church, near Youngsville, N. C.

12:30 P.M.—Bountiful picnic lunch shared by some 200 people.

4:00 P.M.—Meeting with Deacons of Shallow Well Church, Sanford, N. C.

7:30 P.M.—Meeting with Deacons and officers of Eastern North Carolina Conference, at New Elam Christian Church, New Hill, N. C.

11:30 P.M.—Returned to Elon College, tired and weary.

Pictures and a news story regarding the Good Hope Christian Church will be carried in a later issue of The Christian Sun. The church has been brick veneered, enlarged memorial windows added, new pulpit furniture and new pews have been added, a new floor has been laid, and the church has been completely remodeled and refurbished. The Good Hope Christian Church is truly a beautiful house of worship. The building committee, the pastor, and members of the Good Hope Church are to be commended for the completion of a splendid building.

The service of consecration included music provided by Mrs. Mildred Davis and the church choir. Rev. Rosser Lee Clapp, president of the Eastern North Carolina Conference, brought greetings from the Conference and from Rev. E. M. Carter, a patient at Rex Hospital. Mr. Clapp also read the morning scripture lesson and had the pastoral prayer. The service was led by Rev. T. N. Daughtry, who has provided excellent leadership in the rebuilding program. Superintendent Clyde L. Fields preached the sermon for the occasion and led the prayer of consecration.

The Superintendent and churches of the Southern Convention send their greetings and appreciation to Rev. and Mrs. T. N. Daughtry and the Good Hope Christian Church (United Church of Christ) on the occasion of the completion of the building program.

The stoical schemes of supplying our wants by lopping off our desires is like cutting off our feet when we want shoes.

—Jonathan Swift

(Continued from Page 9)

and peace will kiss each other. The quarrel can be a lovers' quarrel. When lovers kiss and make up, the work of the church goes forward.

A Personal Testimony

Let me make a personal testimony and confess that I have a quarrel with the church. I have a quarrel with the church because she is so often preoccupied with the petty. I have a quarrel with her because she shuns the righteous quarrel with the world to which she is called, turns her back on injustice and seeks escape in something called "peace of mind." I have a quarrel with the church because she builds gorgeous cathedrals in a world that is a festering slum. Having abandoned the washing of feet, a symbol of lowly service, she has substituted for it the shaking of a hand and the slapping of the back. I have a quarrel with the church because the sacrament of the Lord's Supper is so often an embarrassment to her. She does not know what to do with this symbol of body broken and torn for others, but the sacrament of the shared cup of coffee — this is great stuff! I have a quarrel with the church because too often her theme song is "The More we Get Together the Happier We'll be" (sung of course to the tune of "Blessed Be the Tie That Binds") whereas her theme song might well be "Rise Up, O Men of God, Have Done With Lesser Things." I have a quarrel with the church because 11:00 o'clock Sunday morning is still the most exclusive, the most snobbish, the most segregated hour in American life. By subtle processes we exclude from our congregations practically everybody except folks just like ourselves, and then achieve a cheap and brittle kind of fellowship which we mistake for a heavenly harmony. I have a quarrel with the church.

But it is a lover's quarrel, for I love the church. I revel in all that she has given to the world down through the ages, her glorious architecture, her poetry and liturgy, her contribution to the graphic arts and perhaps most of all her glorious music, her marvelous music. I love the church because she has taught me something of love, has opened the Bible to me, has sanctified the life of my own family, has helped in the rearing of my children and blessed the final disposition of our beloved dead. I love the church because I have seen her realizing her own shortcomings and confessing her own sins; I love the church because she has taught me, at least sometimes, to confess my own. I love the church because she has accepted me and others, forgiven us and made us part of herself and put us to work in her service. I love

the church because she has ministered to my spirit. It is a debt I never can repay, nor, in my opinion, can the world ever repay its indebtedness to the church, faulty though she may be. My attitude toward the church is something like that of Robert Frost toward life, "I would have written of me on my stone, I had a lovers' quarrel with the world."

God's Quarrel With the World

Come to think about it, do not God's dealings with men indicate his attitude to be a lovers' quarrel with the world? In a sense it is true that the entire history of mankind is the result of this quarrel, and of God's pressure upon us. Over and over again this is the theme of Biblical religion, that God has a quarrel with men. He is not satisfied with his creatures. Through one prophet he expostulates, "I have an indictment against this nation" and through another he says, "I know your transgressions, I despise your feasts." A theologian writes a book entitled, "God the Eternal Torment of Man."

But God's quarrel is in the context of love, for he is also the faithful lover of his creatures. There is not only chastisement, there is forgiveness. There is not only retribution, there is redemption. For his is not the quarrel of a hateful demonic power, pushing pawns about to see them suffer. He is not a tyrant but a Father who loves us still and suffers with us in our waywardness and sin.

Do you remember that story recorded in the Ninth Chapter of Luke about the inhospitable Samaritan village which would not accept Jesus and his comrades for overnight? He had set his face to go up to Jerusalem. The end of the day was approaching but when the villagers were asked for hospitality it was denied. (It was not the first time nor the last time when public accommodations have been refused weary travelers for superficial and prejudicial reasons.) The disciples were furious, and as they moved on they requested of the Master, give us your approval and lend us the power and we shall call down fire from heaven and destroy these wicked people! But Jesus rebuked them and the little party moved on. Perhaps he was uttering the prayer, "Father, forgive them, for they don't know what they are talking about." He who was love incarnate went steadfastly on his way to Jerusalem to fulfill his part in the drama of redemption, to do the deed proving for all time that God's quarrel is a lovers' quarrel with the world. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

The higher we are placed, the more humbly should we walk. —Cicero

(Continued from Page 13)

have our being, and from him receive all good things. He asserted that "we are his offspring" made in his image, conformed to his likeness, and created for fellowship with him — that "they should seek the Lord, if perchance they might find him, though He is not far from every one of us. Contrary to the Gnostics who believed a knowledge of God was only for a favored few, the initiated, Paul asserted that God could be found by any one

And like Amos, Paul also proclaimed judgment. "Because He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

One wonders if "The Church has not come into the Kingdom of God for such a time as this." In an age and in a world in which nations are pitted against nations, and races and classes against races and classes, may it not be that God has given to his Church "THE MINISTRY OF RECONCILIATION." In the struggle for justice and human rights and equality before Law and God, the Church of Jesus Christ ought to be a HEADLIGHT, and not a TAIL LIGHT. How we need to pray St. Frances' prayer which begins "Lord make me an instrument of thy peace." All of us need to pray that prayer, white and black, Gentile and Jew, American and Russian. For we all have one common Father and all we are brothers.

* * * *

NOTE: Those of you who were at the Southern Convention at Greensboro April 28-30 will know that I have resigned as writer of these NOTES to take effect as of June 30. That date is the end of the Fiscal Year of The Sun and it seemed to me to be a good time to make my resignation effective. I will have more to say when I come to the end of the long, long trail, 42 or 43 years long! My resignation has no connection with the fact that The Sun as presently constituted will probably be changed when Realignment finally becomes a reality. I want that made clear to all.

W. N. C. LAYMEN

The Western North Carolina Laymen's Fellowship will meet at Randleman Saturday, May 30, for supper at 7:00 p.m. This is "Ladies' Night," and vice president, H. V. Cox, Jr., suggests each man bring "his best girl or his wife." Reservations should be sent to Charles Cox, N. Fayetteville Street, Asheboro, by May 25.

"A. W. O. L."

Rev. Frank R. Hamilton, The Christian Temple

The Christian Observer, an outstanding journal of the Presbyterian Churches, recently had an excellent article in which the writer told of a minister who wrote a letter to everyone in his parish, some months after coming to the pastorate. This is what he said: "In checking over the roll of members of this church, I find that many of you are 'off duty.' Your name is on the roll, but I have never seen you in our church building."

Surely, that situation reflects the reaction of every pastor, as he peruses the roll of members in his church. It is a situation found in every church, and in every denomination. On any given Sunday, how many church members are in their pews for the worship service? How many of the church school pupils can you count on, Sunday after Sunday, for faithful attendance? How many are actively at work in some essential service for our Lord? How many could the pastor count on to respond to a call to perform some needed task for the church? How many have drifted away, so far away, that they cannot be found at the last address given the church?

These are not idle questions. They are relative and pertinent. They penetrate to the heart of a present-day weakness of our churches. Just about every church we know carries three classifications in their Roll of Membership. There is an "Active Roll," an "Inactive Roll" and a Non-resident Roll. In many an instance, the Inactives and non-residents will add up to as many as the Active members.

If what is offered in this page reaches anyone to whom these observations apply, will you not do something about it NOW? In the Armed Forces, there is an ominous phrase, well known to every man in uniform: "A.W.O.L." It signifies "Absent Without Leave" and is a serious offense. How many in our churches are "absent without leave!" They made their vows when they professed their faith in Christ; they recognized that the Church was His Body, to accomplish His mission in the world. They remembered His admonition, "You are My friends, IF you do whatsoever I command you."

In a very real sense, the Church is an Army of the Lord. It has a Command-in-Chief, to whom each member is responsible. Each of us took an oath of allegiance, a pledge of loyalty, when we united with the Church. It would seem that many have long since forgotten that occasion, for long indeed has been their absence. A member "in absentia" is not a member, except in rare circumstances.

We have a great number of members who are doing their best to make our Church truly a ministering, working Body of Christ. We have far too many who are conspicuous by their absence, absent without leave! We need them, every one, and will welcome their return with gladness!!

THE CHRISTIAN SUN

VOL. 116

MAY 26, 1964

Elon College Library

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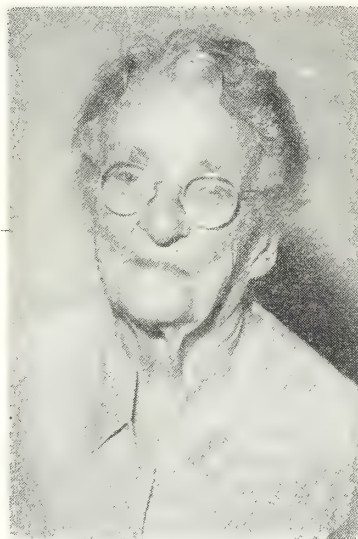
TOWN OF ELON COLLEGE, NORTH CAROLINA
CAPITAL OF THE SOUTHERN CONVENTION
THE COLLEGE, CHILDREN'S HOME, MOONELON CONFERENCE
CENTER, AND THE CONVENTION OFFICE ARE LOCATED HERE.
(SEE ARTICLE ON NEXT PAGE.)

TOWN OF ELON COLLEGE AND CHRISTIAN CHURCH HISTORY

William T. Scott, Historian

A visit to the town of Elon College is a journey into Christian Church history. In 1890, the town was laid out and platted by Professor S. A. Holleman, a member of the faculty of Graham College and of Elon College. The campus was placed at the center of the town flanked and divided by **avenues** (not streets!). The names of each avenue remind us of great personalities and great events in the life of the Christian Church. The page one print of the 1890 map of the town of Elon College showing its avenues, tells a story — **BEALE** (Rev. Edwin W. Beale, minister and educator); **HAGGARD** (Rev. Rice Haggard, early associate of James O'Kelly, who in 1794 moved that the name "Christian" and the Holy Bible a sufficient rule of faith and practice be cardinal principles of the Christian Church); **LEBANON** (old Lebanon Church, Surry County, Virginia); **TROLINGER** (Capt. W. H. Trolinger, donor of the campus site for Elon College, and financial benefactor); **SUMMERBELL** (Nicholas Summerbell, pioneer minister and educator of the American Christian Convention); **BARRETT** (Rev. Burwell Barrett, early associate of James O'Kelly and minister of Virginia, who together with his sons and other descendants have provided able leadership); **KERR** (Rev. Daniel W. Kerr, pioneer educator and first editor of *THE CHRISTIAN SUN*); **ANTIOCH** ("And the disciples were called Christians first in Antioch."—Acts 11:26); **O'KELLY** (Rev. James O'Kelly, apostle of Christian liberty and founder of the Christian Church); **ISELEY** (Rev. Alfred Iseley, leading minister and educator in North Carolina and Virginia); **WELLONS** (Rev. W. B. Wellons, perhaps the greatest leader of the Christian Church since James O'Kelly; editor of *The Christian Sun*; first President of the Southern Convention; church organizer, and promoter of education); **WILLIAMSON** (Capt. James Williamson, textile executive, who erected the first house in the town of Elon College, and was benefactor to Elon College); **HOLT** (Rev. John R. Holt, early educator and first principal of Graham Institute); **LEE** (in honor of Mr. Willis J. Lee who together with his church — Berea Christian Church, Nansemond County, Virginia, made the first church financial subscription to the college. He was a trustee of Elon College until his death in 1919); **MANNING** (Rev. John N. Manning, brilliant educator, minister, and moving figure in putting into writing the historic but oral "Principles and Government of the Christian Church").

ATTENDED FOUNDERS DAY ON HER 92ND BIRTHDAY



Mrs. W. P. Lawrence
Member of Class of 1893

Mrs. W. P. Lawrence of Elon College, the former Annie Graham, is the only living member of her graduating class is 1893. She was present at the cornerstone laying for the first building on the college campus, and is now helping to celebrate the Diamond Anniversary of the college.

She came to Elon from the Graham Normal School, a forerunner of Elon College. Her late husband, Dr. Walter Phalti Lawrence, graduated at Elon in 1894, and for many years was dean of the college and head of the English department. The daughter, Mary Graham (T. H.) Mackintosh, a 1924 graduate, lives with her mother, and the son, Phalti, graduate of 1929 and married to Ruth Irene Alexander, a graduate in 1930, lives in Hamilton, Ohio.

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Rev. F. C. Lester, *Editor*
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ELON COLLEGE -- 1890-1891

(First Year of Elon College)

LIST OF FACULTY AND STUDENTS

Faculty:

Wm. S. Long, President, N. C.
J. U. Newman, Secretary, Va.
J. O. Atkinson, N. C.
E. L. Moffitt, N. C.
S. A. Holleman, N. C.
Miss Lena Beale, Va.
Miss Alberta Moring, N. C.
Miss Bessie Moring, N. C.

STUDENTS

Clio Society Members

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B. F. Long, N. C.
S. E. Everett, Va.
R. H. Peel, Va.
W. H. Boone, N. C.
E. Moffitt, N. C.
D. M. Williams, N. C.
J. H. Jones, Va.
W. H. Albright, N. C.
L. R. Jones, Va.
W. S. Darden, Va.
L. J. Norfleet, Va.
A. R. Lawrence, Va.
W. J. Graham, N. C.
J. M. Phipps, N. C.
A. F. Young, Jr., N. C.
J. A. Garrison, N. C.
R. V. Tate, N. C.
R. G. Ferral, N. C.
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P. A. Petway, N. C.
R. E. Lee, Va.
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J. E. Rawls, Va.

Psiphelian Society Members.

Miss Irene Johnson, N. C.
Miss Annie Graham, N. C.
Miss Kate Clendenning, N. C.
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Miss Hontas Rawles, Va.
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Miss Gussie Benton, Va.
Miss Ella Johnson, N. C.
Miss Ava Rawles, Va.
Miss Nina Turrentine, N. C.
Miss Irene Clements, N. C.
Miss Emma Williamson, Va.
Miss Rowena Moffitt, N. C.
Miss Florence Winston, N. C.
Miss Dolner Lee, Va.
Miss Ella Boone, N. C.
Miss Ora Aldridge, N. C.
Miss Annie Gardner, Va.
Miss Eva Lawrence, Va.

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 G. T. Cobb, N. C.
 L. Barber, N. C.
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 J. R. Comer, N. C.
 (S. A. Holleman, N. C.)
 (E. L. Moffitt, N. C.)
 G. W. Tickle, N. C.

GRAHAM NORMAL COLLEGE

No picture is available of the Graham Institutions, but we are fortunate in getting a description of Graham Institute and Graham College from The Christian Sun and Mrs. W. P. Lawrence. Mrs. Lawrence was a student at Graham College, and one of the first students to enroll in Elon College in 1890. She graduated (Annie Graham) in the class of 1893.

THE CHRISTIAN SUN of October 6, 1852 describes the Graham Institute as follows:

"The Institution is a plain substantial brick building 50 x 30 feet, two stories high, containing four rooms, and furnished in a plain, neat style." It was located on what is now South Maple Street, Graham, North Carolina, in a beautiful grove adjoining the home of the late Banks Holt. This property, in 1869, purchased by Reverend William S. Long, became Graham Normal College, which property in 1887 was leased by the Committee on Schools and Colleges of the General Convention of the Christian Church (South). It was here that Graham College operated from 1887 to 1890, when Elon College was opened on September 2, 1890. Mrs. Lawrence describes Graham College as she remembers it in her student days there as follows:

"The College was a two-story brick building on the south edge of Graham. Inside the structure, on each floor, was a central

hall with a classroom on each side of these halls — i.e, two classrooms upstairs, two downstairs. The building faced east. Behind it, about fifty or seventy-five feet, was the home of Mr. and Mrs. J. H. N. Clendenin, where young women students roomed and boarded (Mrs. Clendenin was a sister of Reverends W. S. and D. A. Long). The Clendenin home was a two-story frame dwelling which was connected to the College by a covered walkway. Beside the College to the north and a little farther away than the Clendenin residence was a row of single rooms (comparable to the present Elon Veterans' Apartment Units just behind the Esso service station). Here the male students roomed. They got their meals at the Clendenin home. In addition to the boarding students — a small group — there were several day students.

Miss Lena Beale, the teacher of music, lived in the Clendenin home, but the other faculty members lived in the town of Graham. Reverend N. G. Newman, an instructor in the school, shepherded the student body each Sunday on its weekly trek from the College through Graham to Providence Church on the north side of the village. Here by requirement the students attended church services.

Mrs. Lawrence said there were "plank" streets connecting the college buildings and the Clendenin home.



SUFFOLK COLLEGIATE INSTITUTE — A FORERUNNER OF ELON COLLEGE

The Old Grads Who Can Not Attend Commencement

Happy are those people who return to college campuses for Commencement. There they see friends of another day, recall many happy experiences of college days, and, for a moment at least, live in the heavenly land of ideas and happy emotions. They may not have read a book for months, but they can feel cultured while back on the college campus where a new crop of graduates listen to erudite speeches and see beautifully regaled dignitaries march in processions. It is wonderful to be there.

But not all old grads can be among those present every year. Sometimes they must "stay by the stuff" while others have their fun. It is not necessarily laziness or indifference that keeps them away. This writer would have been delighted to attend the Elon Commencement just closed, for Elon took him from the farm and started him in the ministry. What a joy it would be to return to Yale Divinity when another group of young ministers are honored with a degree from that great University! Then there is Defiance College that was willing to give an unexpected and undeserved degree. Sitting here pecking away at the midnight hour is not much fun compared to roaming around college campuses.

But to be back on the old campus among friends of the long ago, to recall the days of youth with their dreams of possible attainments, to hear words of wisdom from those who have accomplished much—this would stir the old heart with joy and gladness. However, memory and imagination still function. The old grad can see "the girl of his dreams" as she was "when you and I were young, Maggie." The campus pranks still stir a bit of daring within. Trying to fool the professor rather than learning the assignment does not seem quite so important now as it did then.

But make no mistakes about it, the old grad who could not go back for Commencement is tremendously interested in what is happening in his Alma Mater. He wants to know if the teachers are really teaching the new generation how to meet the problems of our time. Geology has not changed much in the last fifty years, but the problems of the people who live on the earth have. He wants to know about the young men and women who are being graduated. Do they have hopes for the future that can bless humanity? Will they be content for their generation to pass through one war after another, as ours has done? Will they be able to overcome race and national prejudices? Is there something that they believe enough to give life for it? Can they face a cross as Jesus did without flinching? Can they meet defeat and disaster with courage and determination? Will they write better literature, establish better government, feed more people, lift the moral standard, do more than has ever been done for the human family? Of course they can receive more money for their labor than any previous generation, but money is a poor substitute for character.

Well, the old grad who couldn't attend—and there are multitudes of them — is just wondering, and wondering, and wondering.

And he wants to congratulate those who are this year joining high school, college, and university graduates. The number is increasing annually, and the opportunities multiply. The old grads offer to the new generation a world ready for remaking. The mental lava is ready for molding. New ideas will be received. A new civilization is in the making. It is hoped, and believed, that the graduates of today will be able to make a better world than humanity has ever known. We have learned to say: "One nation under God." We can learn to practice "One world under God."

War On Poverty

The President's call for all out war on poverty strikes a sympathetic chord in the hearts of multitudes. Many of us have been warriors in that crusade all our lives, and not a few have gone down in the struggle.

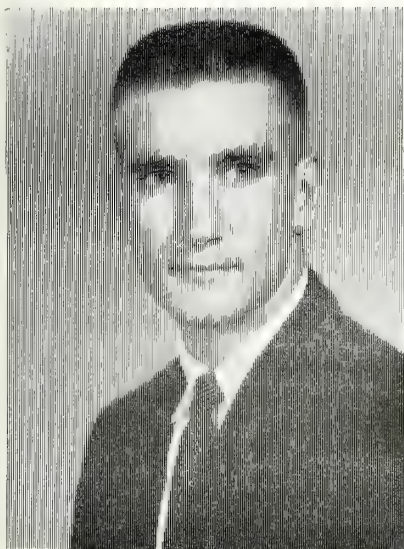
Poverty is a terrible enemy. It makes one undernourished in body, mind, and soul. A would-be governor of North Carolina has been quoted as saying that he has seen no poverty in that state. Surely he is blind, or has not travelled much. Children grow up in houses that leak when it rains, sift the wind in winter, are not big enough for the number of people who must inhabit them, and not as attractive as the hog and chicken houses on the "big" farms. Books, magazines and newspapers never enter there. Food is limited and not adequate for human beings. Clothing is cheap, and mostly second hand. Ideas are little, and sometimes mean. Poverty grinds the soul until a person is smaller than God intended.

The business of the Church is to eradicate poverty. Get out the inadequate ideas and replace them with bigger ones. Destroy prejudice that is a natural growth of ignorance and lack of opportunities. Give food for mind and spirit while physical food is being increased. In this field, the church can really move "like a mighty army."

PLEASE READ

Busy people sometimes glance through a paper and lay it aside to read later — but never get back to it. Those who want really to know about the Council for Christian Social Action cannot afford to miss the article by Jimmy Lightbourne. Superintendent Fields calls attention to several important matters. Glimpses into the history of Elon College are worth the looking — and reading. Then, especially if you are tempted to condemn the teenagers, be sure to read what the editor of the Youth Page says. We print so you can read.

Ministers To Be Ordained



James E. Humphrey

On May 31 James Humphrey, a native of Southern Pines who got his religious start in the Church of Wide Fellowship there, will be ordenind to the gospel ministry in First Congregational Church, Vernon, Connecticut. The Rutland Herald (Vt.) of April 6 carried this story, with Humphrey's picture.

At a special meeting Sunday evening the Rutland Congregational Church extended a call to James Emerson Humphrey to become associate minister.

Humphrey, who will have special responsibility for Christian education and youth work in the church, is studying at Hartford Seminary Foundation in Hartford, Conn., where he will receive a master's degree in Christian education this spring. A year ago he was awarded the degree of Bachelor of Divinity at Hartford upon completion of three years of graduate work. In 1960 he received a Bachelor of Arts degree in biology at Elon College in North Carolina.

A North Carolina native, Humphrey grew up in the Congregational Church. He has worked with young people in camps and conferences of the Southern Conference of the United Church of Christ and has done youth work in New England churches.

Last summer he served in the Tri-Valley parish here in Vermont and at present he is serving as director of Christian education at the First Congregational Church of Vernon, Conn.

Humphrey is married to the former Faye Gordan who, like her husband, attended Elon College. The Humphreys will move to Rutland this summer.



Wayne A. Gardner

Wayne A. Gardner of Suffolk, Virginia and Lancaster, Pennsylvania, has been called to be pastor of the Bethel and Concord United Churches of Christ, Burlington, North Carolina. Gardner, a graduate of Chuckatuck High School, Chuckatuck, Virginia, received the B.A. degree from Elon College and will receive the B.D. degree from The Lancaster Theological Seminary in June. While attending Elon College, he supplied churches throughout the Southern Convention. While in seminary, his first year was spent as student assistant at St. Peter's United Church of Christ in Lancaster, Pennsylvania. The following summer and year he served as pastor of St. John's United Church of Christ in Newtown, Pa., and Salem United Church of Christ, in Donaldson, Pa. During his senior year he has been serving as student pastor of Salem United Church of Christ in Campbelltown, Pennsylvania, and First United Church of Christ in Ephrata, Pennsylvania.

Mr. Gardner will be ordained June 14 at his home church, Bethlehem United Church of Christ in Suffolk, Virginia, and will assume responsibilities at Bethel and Concord June 16. He is the son of Mr. and Mrs. H. J. Gardner, Jr., of Suffolk, Virginia. He is married to the former Judith Edwards, daughter of Mr. and Mrs. B. W. Edwards of Suffolk.

Home-coming and memorial service was held at Long's Chapel May 3. Guest speaker was Rev. D. W. Jones, Jr. Officers of the Memorial Association, Bobby King, Clelon Wrenn, and H. A. Jeffreys, Jr., shared in the service.

Perfection is attained by slow degrees; it requires the hand of time. —Voltaire

SUTTONS LEAVE LURAY

Mrs. N. F. Painter, Reporter

The Reverend Thomas Sutton preached his farewell sermon at Leaksville church on April 26.

He has been a fine pastor, and he and his family have made many friends while in Page County. The Leaksville church grew in interest and number while he was pastor. The church was filled at almost every preaching service. He received into the church 18 members in the last few months, and 25 members in all during his three years. The three children of Mr. and Mrs. J. A. Printy were dedicated on April 12.

Rev. Mr. Sutton is loved and respected by a host of friends and church people, and it is with deep regret that the church lets him go.

Prayers and best wishes of many will follow him to his new field of work (Antioch and Mt. Carmel—Ed.), and we hope to have him with us again sometime in the future.

CHRISTIAN EDUCATION NOW!

Rev. Wm. P. Smith
Richfield, Ohio

This generation, they tell us, must be the best or the last. There is more than an atom of truth in this ominous statement. We of the church see the total picture as a race between Christianity and catastrophe and we will need a generation of well-trained spiritual athletes to win the Christian victory.

The Church School is the spiritual gymnasium for the oncoming generation. Christian education is the one sure way of improving racial stamina. If a better world is a "must," then quite properly, top priority must be given to Christian education, now. It is the mission of the Church to provide the Church School with the best curriculum that can be found. The United Church of Christ Church School curriculum is a leap forward to provide higher Christian ideals and more solid ethical standards for the decades ahead. It is the strategy by which we seek to make young and old fit citizens of the Kingdom of God on earth. Sunday morning, June 14th at 11:00 A.M. will be observed as Church School Day, when special emphasis will be given to the new curriculum series of the church school. Parents are invited to hear the discussion concerning Christian Education's new look. In the meantime we can all ponder in our hearts the optimist statement of Peguy, "The soul of every child represents a hope of God." And may we see you and your family at our church school, 9:30 A.M. every Sunday, real soon?

The Council For Christian Social Action

By Rev. James H. Lightbourne, Jr.

What a happy privilege it is for me to come before you today as the representative of the United Church Council for Christian Social Action. It would be presumptuous of me to deliver a formal address under these circumstances. If I am the representative of the Council for Christian Social Action to you, I am also your representative to the Council. There is greater merit in taking advantage of this opportunity to share with you in an informal way my understanding of the Council—the way it operates and its concerns—and some of my own experiences as a result of my membership on the Council.

Composed of Concerned Christian People

The first thing that I would like to suggest is that the Council is made up of people—people you would like to know—concerned church people.

Some months ago at a denominational meeting I chanced to be sitting next to a man whom I did not know and who did not know me. When we exchanged names it was obvious mine meant nothing to him. (As a matter of fact, in the next few minutes he called me “Light-house”—“Light-foot” and “Light-body”. I had made up my mind if he called me “Light-head” he was going too far!)

This gentleman—a fine layman—a devoted church member—a concerned Christian who has served on committees and boards of our fellowship beyond his local congregation—soon turned to a subject in which he had keen interest. He began describing the Council for Christian Social Action to me. The description was not particularly complimentary. I might hasten to add neither was it particularly accurate. Since I had not disclosed to him my relationship to the council, I saw no point in doing so then. Instead I listened.

My companion was convinced that the members of the staff of the CCSA are “way-out liberals” with their “Heads in the clouds”—“out of touch with reality” and definitely “soft on communism.” In his opinion the council is hurting the cause of true democracy and is disruptive of the real program of the church. Let’s face it. He lacked confidence in the members and staff of the council—in the program of the council! So far as he was concerned the United Church would be far better off if it would simply drop the council.

I did not get the chance to prove to him the error of his ways. Like many of us,

he had a “Higher Headquarters.” She came by, said “Come!” and he went. I’ve often wondered what he thought when later, if he was present in the audience, he saw me sitting on the platform with the staff and other members of the CCSA during our presentation. You know what? I bet he thought of some other things he wished he had told me!

The Staff—Good People, Too

But the members of our staff and the 27 members of the council are not as he pictured us. We, of the council, are proud of our staff. They are dedicated, skillful and committed Christians seeking to serve God and the church through the CCSA. Dr. Ray Gibbons is the director, a position he formerly held on the CSA of the Congregational Christian Churches. The Associate Director is Dr. Huber Klemme, who was the director of the E&R Commission on Christian Social Action. Miss Elizabeth Johns, who has had a variety of important positions in this country and abroad during her career with the church and the Y.W.C.A., is Publications Secretary and Editor of “Social Action.” Rev. L. Alexander Harper, a former parish minister is Regional Secretary in the East Central office. Dr. Lewis I. Maddocks, a former college professor and an active layman, is secretary of the Washington office. Dr. Herman Reissig, also a former pastor, is secretary for international Relations. Dr. S. Garry Oniki is secretary for Racial and Cultural Affairs. His name alone should indicate to you some of the experiences he has been through because of the accident of birth and because he is a Christian. The associate secretary for Racial and Cultural Affairs is Rev. John Washington. Mr. Washington is a Negro. He is a Christian. It is a moving experience to hear him tell of some of the things that have happened to him because he is a Negro and a Christian.

From time to time people, even people of our churches, have raised questions concerning the loyalty and faithfulness of members of our staff. Not long ago I was present at a meeting at which Dr. Ray Gibbons had spoken. In the question and answer period that followed some were taking advantage of the opportunity to subject him to what amounted to an “inquisition”.

Later in the program a dedicated and active laywoman made a brief talk in which she expressed her sense of shame that “church people” would attack someone like

Dr. Gibbons in that manner. I was proud of her. She is known to many of you and is related to persons in this audience. She went on to say, “What right have any of us to question the loyalty and Christianity of Dr. Gibbons and people like him who serve our fellowship of churches? Do you know about his family? He has two sons—both ministers of our denomination. His daughter is in church work. Mrs. Gibbons has served as director of Christian Education in one of our churches for many years. Think of the kind of family life they must have had during the years to produce so much leadership for the churches. By comparison, how many full-time church workers has your church produced in the last ten years? in its whole life?”

Admittedly the Gibbons family is an exceptional one, but I assure you that the members of the staff of the CCSA measure well even when compared with their director, Dr. Ray Gibbons.

The Board of Directors—Meet Them

What about the members of the CCSA—I guess you would call it the board of directors. For the past eight years I have been associated with the council. I have come to know the members of the council well. Some are ministers—pastors of large churches and small churches—city and country. Many are lay people—business men, professors, labor officials, political leaders, bankers, lawyers, government officials, housewives, judges. They come from all parts of the country and from a variety of cities and towns.

In my experience they cannot be described as “wide-eyed liberals”—“people with their heads in the clouds”—“impractical”—“soft on communism.” Rather, I would say they have three characteristics in common.

1. They are convinced that the Christian gospel is relevant to and must be applied to the contemporary scene.

2. They are convinced that the church, as an organization, as well as individual Christians, must make its witness felt in the world.

3. They are quite willing to send their ideas into the market-place of ideas in the hope of stimulating discussion that will produce valid action—Christian action—in our world today.

They Believe in Christian Social Action

This leads me to the second thing that I would like to suggest. Obviously, the Council for Christian Social Action believes

in Christian social action—the application of the gospel to the whole of our common life.

Are we all aware of Rolf Hochhuth's play, "The Deputy" and the discussion and controversy surrounding it? Stated briefly, the play suggests that the Roman Catholic Church and Pope Pius XII failed to come to the aid of the Jews in Germany prior to and during World War II in ways that were possible to them as they could have done and should have done. But the play is not really just an indictment of Pope Pius and the Roman Catholic Church. (Christianity & Crisis—March 30, 1964—article by Arthur C. Cochrane) "Heinrich Gruber, the only German to testify at the Eichmann trial, and whose efforts to save Jewish lives brought him torture at the Sachsenhausen concentration camp, has said: 'The issue in the book is not Pius XII but the guilt of us all. Guilt is not the bad we do but the good we neglect to do.'

"This is precisely Hochhuth's own understanding of the message of his play. He has said: 'Pius is a symbol, not only for all leaders, but for all men — Christians, atheists, Jews. For all men who are passive when their brother is harmed, whether in Auschwitz or in South Africa today.'

Dr. Martin Niemoller, writing in the same issue, states: "The Christian churches should also learn from this play; its criticisms of the Christian egoistic self-interest should not be repudiated but accepted and turned into a sincere self-examination and an incorruptible reflection on the churches' calling and duty. The churches are called upon not only to preach humanity to sinful, that is inhuman, beings, but to live it and thereby to bear witness to the life and saving power of their Lord and Savior, Christ Jesus."

My somewhat limited reading of history leaves me fairly well convinced that the church has always expended far more energy debating its role in the application of the gospel to the life of the world than in actually confronting the world with the claims of the Christian gospel.

If individual Christians and local congregations took their own roles in the confrontation of the world with the gospel more seriously and with greater enthusiasm, it is almost certain they would see the role of denominations and ecumenical bodies like the National Council of Churches in a different perspective—and as a result the total impact of the Christian witness would gain in force and have creative bearing on the major events in our country and the world today.

The Council Has a Mission to Fill

The third thing that I would like to suggest is this. The Council for Christian Social

Action is deeply concerned to fulfill the functions established for it by the constitution of the United Church.

"The General Synod shall establish a Council for Christian Social Action as the instrumentality of the United Church of Christ to study the content of the Gospel in its bearing on man in society, provide and publish information and literature on social issues, cooperate with instrumentalities of the United Church of Christ and with other appropriate bodies in making the implications of the Gospel effective in society, and formulate and promote a program of social education and action for the United Church of Christ."

I submit to you two plain and simple questions. First, "What body could possibly completely fulfill this mandate?" Second, "What body could fulfill it even partially without becoming controversial?" The answers are too obvious to give them.

We are controversial. My friends, I've been called a "sincere but misguided minister" so many times that I do believe that should I rise from the grave on the anticipated "judgment day" it will be to find these words inscribed on my tomb stone: "Here Lies a Sincere but Mis-guided Minister."

Why We Are Controversial

Yes, we are controversial. We don't necessarily plan it that way, but we aren't afraid to be controversial if that is what it takes to get the task done. There are, however, certain misconceptions that I would like to get straight. First, we do our best to obey both the letter and the spirit of the Report on Pronouncements, Resolutions, Messages, Statements" which was adopted by the General Synod. Second, we are quite aware that frequently we do not represent the thinking of the majority of the church members of our denomination. Third, let me hasten to assure you that when our representatives testify before congressional committees and similar bodies they state quite clearly that they represent only the Council for Christian Social Action. They do not claim to speak for you—the churches and individual church members. If they report an action of the General Synod, it is made clear it is an action of the General Synod and not of each and every church. Fourth, we do our best to keep these distinctions clear with the press, the radio and television. These distinctions apparently are not as important to these mediums of news coverage as they are to us. Even though we do our best to keep the record straight, quite frankly it is difficult to do and we aren't smart enough to solve this problem. Your help is needed and welcomed.

I believe that each of us who has served on the council has had many interesting experiences because of the controversial nature of the issues we tackle. In my years on the council I have received mail from all over the country. Some letters have been choice. The writer has taken me to task—abused me in questionable language—and then closed with the parting words—"In Christian Love". If this is the kind of mail I get from friends, I believe I can do without mail from my enemies.

The members of the council are not necessarily like-minded people. They represent a variety of points of view. Nor do we think we always are right. One time one of our committees put out a little item on taxation. A pretty strong letter came to me from a distant state about the pamphlet. I hadn't done my homework, so I had to find a copy and read it. My first reaction was, "My friend, you are right. Let's do something about this!" You will be pleased and, I hope, not too surprised to learn that at the next meeting of the council I had to get in line to make my remarks about the pamphlet. A new and better document for study and discussion was composed and circulated.

Why were we interested in taxation? Because in the kind of economy we have taxation is a tool of economic, social and political policy. As Christians we should be concerned. Some of our critics questioned our competence to explore this field. My only reply is that if the present tax laws and forms are indicative of expertness in the field of taxation, the country would be better off if the laws were written by some of the rest of us.

The council has many interests—race relations, international relations, medical care for the aged, cultural relations and tensions, economic affairs. The members of the council do not think we have the final and authoritative answers to all of these problems. Rather, we see our function as being that of alerting and stirring up the churches. Sometimes we do seem to succeed beyond our wildest dreams.

The council does wish to serve the churches of our fellowship. It is your servant. We want to help you. So in closing I offer this word of encouragement. If every church and every church member would seek faithfully to proclaim and live the gospel of Jesus Christ in our world today, why who knows, we might not even need the Council for Christian Social Action!

One minister to another as they watch television: "I wish we could use our **Spring Sermons** again this summer — the way TV stations repeat their programs."

Letters From Japan

TEACHING MUSIC

The last year has been the fullest and happiest I have known since I came to Japan in 1952. I performed as soloist in ten different cities, gave the dedication recital for our new Steinway concert grand piano, and accompanied a voice recital in Hokkaido (Japan's northernmost island). All this in addition to my regular teaching schedule which included three senior recitals, and my church choir work. Since last fall, I have been serving on the Board of Directors of our school, and acting as treasurer for the Sendai Missionary Fellowship which holds English worship services once a month in the local Southern Baptist church. Our project now is raising money for the building fund of the Sendai Christian Orphanage, a work begun many years ago by early Methodist missionaries but which receives no direct help from any mission board at the present time. They are grossly overcrowded and need a new building badly.

This year has brought an unusually high number of VIPs to Sendai. In the spring Dr. and Mrs. Nelson (he is president of the United Church Board for World Ministries), Rev. Paul Gregory (our Pacific area Board secretary) and Dr. and Mrs. Nethercut and daughter (he is a Vice-President of the Board) all visited Sendai, and more recently Miss Jessie Trout of the United Christian Missionary Society was here. It's always good to have these policy making people see our work 'first hand'.

The biggest news of a personal nature is that since April I am the proud owner of a new grand piano (Yamaha). It's a lovely instrument, and it is wonderful to be practicing and teaching here at home during these hot summer days instead of trudging to school every day as I did last summer! **Wm. S. Cundiff**

A NEW CHURCH

HILL OF HOPE CHURCH in Kitami will celebrate the first anniversary of the dedication of its new building on September 29. Paul writes to the Corinthians that "...the plowman should plow in hope and the thresher thresh in hope of a share in the crop." There have been many difficult days for the church here, but it can also be said that we are beginning to have a hope of a real "share in the crop." The Lord has done marvellous things! Six years ago without a single "prospect", the Reverend and Mrs. Heitaro Matsuda were sent to Kitami under Japan's United Church of Christ (Kyodan). In their tiny parsonage they started having worship services, experiencing the frustration that comes with pio-

neer evangelism anywhere. Last year the Matsuda family moved to Sapporo where the Reverend Mr. Matsuda had accepted the chaplaincy of the newly opened boys' High School of Hokusei Gakuin, an historic mission school founded by the Presbyterian Church.

Taking their place was the Tamura family, having over twenty years of evangelistic experience in two or three different pastorates and Christian kindergartens. Numbers do not yet make impressive statistics, but a church is established in the community. More than that—a number of people have caught the vision of wanting their friends to know of the transforming power of their Master.

The year-old building, a combination par-

sonage, kindergarten, chapel and church office, gets a real work-out: Church School and worship services on Sundays, organ lessons for thirty weekly (small pump organs put in by a local music stores; we're trying to buy a piano now), kindergarten six days a week for pre-school children, youth meetings, English conversation and Bible classes semi-monthly, mid-week prayer and Bible study. Outreach into the community includes cottage meeting weekly in homes of church members, women's meeting for Bible study and spiritual nurture monthly, semi-monthly worship services in the village of Kunneppu and Memambetsu, plus cottage meetings in other communities as can be scheduled for believers or seekers who cannot come to Kitami regularly for church fellowship.

Richard Lammers

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

The first American Board missionaries arrived in Japan in 1869. Approximately 40% of the 1,568 congregations of the United Church of Christ have been established since World War II.

May

31—**Mr. and Mrs. Brian George Kriska** were appointed in 1963 as mission associates for a three-year term for educational and audio-visual aids work under the United Church of Christ in Japan.

June

1—**Mr. Terry Edward MacDougall** was appointed in 1963 as a teacher of English and assigned to the United Church of Christ in Japan for a three-year term. At college Terry was a member of the Student Peace Union, worked with a disarmament pressure group and was co-captain of the wrestling team.

2—**Rev. and Mrs. Eugene Barrows McAlister** were appointed in 1962 as evangelical and educational missionaries for three-year terms to Japan. Mr. McAlister has previously held pastorates, acted as U. S. Army Chaplain and held positions on committees and boards of State Conferences.

3—**Rev. and Mrs. C. William Mensendiek** were appointed missionaries in 1963 for educational and church work in Japan. Mr. Mensendiek had taught English at North Japan College from 1948 to 1951.

4—**Miss Mabel H. Reiff** was appointed in 1963 for a three-year term as teacher of English and Christian Education in Japan. Previously she did educational and evangelistic work in China, but left there due to the political situation.

AIZU-TAKADA

Halfway between Tokyo and Sendai; population about 23,000.

5—**Rev. and Mrs. Armin H. Kroehler**, appointed in 1950, employ their talents to strengthen and enrich the life of the churches in the Aizu-Takada area. Armin's principal tasks include preaching, teaching English Bible classes, teaching English in area schools, helping plan and teach at the Lakeside Bible School and the Rural Gospel School, carrying out a visitation program with pastors of the area's twelve churches, conducting village meetings and working with audio-visual materials. Mrs. Kroehler assists in some of these tasks and also teaches kindergarten in the Takada church school and the Hongo kindergarten. She often has cooking classes for farm women.

ANNAKA

Two and one half hours northwest of Tokyo; population about 30,000; related institution, Niijima Gakuen (boys' school).

6—**Rev. and Mrs. Herbert Beecken** have been in Japan since 1950 after 14 months of service in China. Mr. Beecken is a teacher of English in the boys' school at Annaka and teaches Bible classes for junior and senior high boys, conducts chapel services weekly, serves on the school board and helps with the planning of the school's religious activities. Mrs. Beecken assists her husband in countless ways in his work.

The Christian Sun

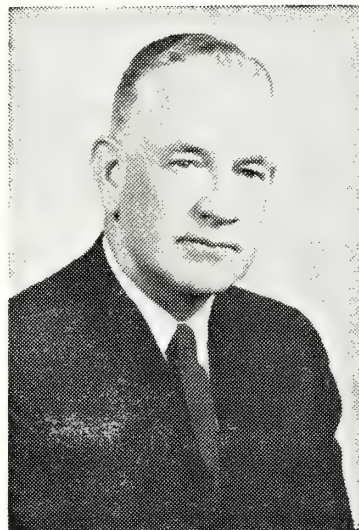
Elon College Commencement – May 23-25



Rev. S. M. Lynam



Dr. Thomas A. Collins



Dr. William C. Archie

Dr. William C. Archie, of Raleigh, director of the North Carolina Board of Higher Education, delivered the commencement address when Elon College closed its Diamond Anniversary session with the presentation of diplomas and degrees to the college's Class of 1964 in Whitley Auditorium at 10:30 o'clock Monday morning, May 25,

Other featured speakers for the Elon commencement weekend were the Rev. Sion M. Lynam, member of Elon's Class of 1924, now pastor of the Community Congregational Church in Greenland, N. H., who spoke at the Alumni Banquet in McEwen Dining Hall at 6:30 o'clock Saturday night, May 23; and Dr. Thomas A. Collins, of Rocky Mount, president of North Carolina Wesleyan College, who delivered the baccalaureate sermon in Whitley Auditorium at 11 o'clock Sunday morning, May 24.

The three-day commencement weekend got underway with an all-day series of alumni gatherings on Saturday, May 23. The old grads registered in Carlton Library at 10 o'clock Saturday morning, and were guests at a picnic luncheon at noon and attended the annual alumni business meeting in Whitley Auditorium at 2 o'clock that afternoon.

The annual banquet gathering, held in McEwen Dining Hall at 6:30 o'clock Saturday night, was marked by the presentation of the award to Elon's "Outstanding Alumnus" of 1964, who has been chosen by a committee from the alumni association.

Fifteen Elon graduating classes were invited to return for reunions at the 1964 commencement, with special honors for the Golden Anniversary Class of 1914, which

celebrated its fiftieth reunion. Other classes invited to return were those which graduated in 1894, 1899, 1904, 1909, 1919, 1924, 1929, 1934, 1939, 1944, 1949, 1954, 1959, and the "one year" class which received degrees last year.

In addition to the baccalaureate sermon on Sunday morning, another Sunday program was a musical concert given in Whitley Auditorium at 8 o'clock that night under the direction of Prof. Wendell Bartholf, of the Elon music faculty.



The Student Government Association on the Elon College campus has just donated \$500 as a gift from the organization to the college's Diamond Anniversary Fund campaign. The above picture shows Wally Sawyer, of Portsmouth, Va., who served this year as president of the Student Government Association, as he presented the check for \$500 to Dr. J. E. Danieleley, president of the college. The gift from the student group is to be allocated to the endowment for student aids and scholarships.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

"... AND THE LIVIN' IS EASY"

With summertime on the incoming balmy breezes everyone's thoughts turn to swimming, sunning, vacationing, and generally being lazy. There is, in fact, little thought for P. F. meetings and activities. But even if your group doesn't meet in the summer, there should be some degree of fellowship. The Youth Ministry doesn't cease to be when winter ends. Our purpose is still there. Our reasons for being together and our goals are still important. Summer is a great time for fellowship in the real sense of the word. There is a good opportunity for outdoor projects and activities. Field trips, if circumstances allow it, are the best in the summer. Groups can get together for picnics, beach parties, bike hikes, or whatever best suits the environment of the area.

In other words, stay together in the summer, even if you don't have regular Sunday evening meetings. Outings and socials, if only once a month, are a good idea for keeping unity and fellowship and friendship within your P.F. Retreats and camps are going on at Moonelon for you. There are other camps and projects and jobs for the more adventurous. In fact, summer offers all kinds of great opportunities for those with the real spirit of ministering. Think of some unique projects and outings. Work some, if that wouldn't be asking too much. Go fishing. Go swimming. Go to a museum. Go to Jamestown. Go on a 50 mile hike. Join Peace Corps. For Pete's sake, do something. Or should I say, for Christ's sake. We shouldn't forget whose name we act in. Summer evenings gathered around a campfire on a beach, in the woods, or on a mountain with singing (spirituals, folk songs, fun songs) leading into a worship and Bible study (via discussion on preprepared passages) can be most inspirational and enlightening. That's the best kind of fellowship and goodwill to carry away with you. Further the spirit. Share. Experience. And do it together.

Summer is the best for outdoor singing, playing, and then when everyone's good and tired, thinking and talking together. It's the best formula. Then remember there are others who need help...all

year around. There are many things that can be done to help. Put action where your compassion is. Take on a hard job. And then succeed in your undertaking. They who expect nothing will not be disappointed. Neither will they who expect great things and go after them with good work. Working together is play, anyway.

Have a session before you disperse for the summer and plan dates and activities best suited for your circumstances and environment. Have things planned and well prepared when the time comes. And don't be hesitant about taking on a project where there may be failure. Nothing ventured, nothing gained. Try your best at whatever you decide to do over the summer, if you take up a project. And when you play, make it in the spirit of pure, clean fellowship. Summer offers so much. It's a time especially made for young people. Take advantage of it! !

THE CHURCH

Mrs. Dorothy J. Wagner
Greensboro, N. C.

What does the Church mean to you, my friend?

Is it just someplace to go.

To get away from the household chores
For a couple of hours or so?

Do you send your child with someone else
So you can have some rest?

Try going with him sometime—you'll see
That way is really the best.

A church is made from a lot of things.
Of stone, and brick and cement,
Of you and me and the preacher too.

And the money we have spent.

A church is a place where you worship.
Where you meet and talk with God,
And give thanks for your many blessings,
To be free to walk His sod.

The Sunday school and its children.
They are precious, every one.

They are the future of the church
And bright as the morning sun.

The preachers' prayers and Sunday Sermons

Are a Must and head our list,

The choir is there to sing God's Praises—
Just come—and see what you've missed.

I BELIEVE IN OUR YOUNG PEOPLE

Mrs. Carey Andes

While there are many things in our world today which leave me with feelings of doubt and uncertainty, the youth of our day certainly have my confidence and admiration. It seems to me that we have much to be grateful for when we observe the qualities of character and leadership, as well as integrity, displayed by our youth.

To begin with, I believe that our youth are a little bit keener than we were when we were youths. This may be due to more advantages and better food, as well as parents being more informed on how to rear children. The youth of today know far more than did their parents at the same age. They are inquiring, seeking to learn the facts, and the reasons why. They, of course, are somewhat like their parents, in wanting to find out things for themselves, but this is natural for young people.

Secondly, the youth of today are more understanding, more mature in their adjustment to changing conditions characteristic of our times. The parents could sometimes learn from the youth in this respect. Most of our youth are quite willing to treat all persons on the basis of their individual merits and achievements.

Third, our youth, while being better informed on matters of sex and family life, are more disposed to live clean wholesome lives, taking for granted things which their parents whispered about, in their day.

Fourth, I believe that our youth are religious. While they may not display their religion in the same way as adults, they are the most inquiring and searching ones to learn all the characteristics of the many different religions and faiths. They are seeking to believe in something challenging. It might be called daring and dangerous, but they want to be challenged.

Fifth, I believe that youth today want to give themselves in service to some great cause. They are looking for something that will make their lives count. They want to contribute to the peace of the world. I think this is the reason for the popularity of the Peace Corps.

While the "Hootenanny" may sound like a "whoop and holler" word, it does not mean anything of this nature. In popularizing folk music, our youth have brought

not only to other youth, but to the whole nation and world something of our history, our heritage, and a beautiful, nostalgic, as well as stirring type of music which will certainly be regarded as having been one of the great contributions to good music.

I believe in our youth, and I believe they will help to make a better world—if we give them a chance!

MINISTER PUBLISHES BOOK

It is not often that one of our Southern Convention ministers writes and publishes a book, but that is what Rev. Harry R. Mathis of Virgilina, Virginia, has done.

"Along the Border" is the result of research concerning the history of the area surrounding Virgilina, which includes Halifax and Mecklenburg counties in Virginia and Person and Granville counties in North Carolina.

Whether personally acquainted with that area or not, the reader will find much of interest concerning early customs and life "Along the Border" in colonial and civil war times, as well as pictures of people, schools, churches.

Especially interesting to those of our denomination is the history of Union Church, Virgilina, and nearby Hebron Christian Church. Time was when every member had to "pay into the church during the year"—and when "unchristian conduct, such as dancing, drinking or profanity shall be dealt with at the discretion of the church."

You may be surprised to find someone you know pictured in the book, just as I was—Dr. George W. Joyner of Asheboro, who is a native of the area described in "Along the Border." The story of Dr. C. E. Newman is also in the book.

To secure a copy of this new publication, send \$6.00 to Rev. Harry R. Mathis, Box 105, Virgilina, Virginia.

Emily C. Lester

SUNDAY

The first day of the week is called "Sunday," not "Funday." It is a holy day, not a holiday. It is the Lord's Day, not our day. Nevertheless, it need not be as miserable a day as it was to Ruskin who said that he liked Monday because there were then six days before a dreaded Sunday came around again.

Sunday is first of all a day to worship God. Next it is a day for a change of pace rather than a postman's holiday. In short, we should so use our Sundays that we are spiritually, physically, and mentally restored for the new week's work. Something is wrong with the way we spend today if tomorrow is "blue" Monday.

Prayer: Our Father, may this be a day, not of "wreck-reation," but of "re-creation." In the Name of Thy Son Jesus. Amen.

(Christian Herald, Feb. 1964)

FULL-TIME REGISTRATION REQUIRED

The Summer Conference for Women of the United Church of Christ in North Carolina and Virginia will be held June 16-19. When the planning committee met in its final session May 12, it was reported by the registrar, Mrs. H. Winfred Bray, that 75 registrations have been received out of the quota of 200. This was twice as many as at a comparable time last year!

For the first time there will be no daily registrations—you must register for full-time staying on campus (\$16.50) or coming in every day (4.00). In the latter case, of

course, you pay for whatever meals you eat at the college. Last year a serious problem arose when about 100 women came in extra one day, when the discussion groups were not prepared for any such influx in the middle of their program—adjustments were hurriedly made for extra groups the following day, and then the extra people failed to come back!

You may use the blank below for sending in your registration—and do it now!

MOUNT ZION CHURCH BURNS THREE NOTES ON MAY 17

Clyde R. Fields, Supt.

Rev. James Madren, pastor, and the members of Mt. Zion Congregational Christian Church, Eclipse, Va., shared an experience which seldom comes in the life of a minister and his people. Many churches burn one note in a special service, but seldom does a church burn three notes at the same time. On May 17th, the Mt. Zion Church held a service of note burning and dedication for the new parsonage, the garage, and the organ. Rev. James Madren, Raymond Dixon, J. L. Gray, Mrs. J. L. Gray, Mrs. George Dixon, Miss Jo Ann Wagner, and Miss Patricia Matthews participated in the impressive service of note burning as a part of the service of worship held at 11:00 A.M. on May 17th. The parsonage and garage were built during the ministry of Rev. W. B. Daniel.

During the Church School hour, Superintendent George Bandlow presented Mrs. Raymond Dixon, who in turn presented a lovely white orchid to Mrs. J. L. Gray, President of the Women's Fellowship. Mrs. Gray has served for more than forty years as a leader in the Mt. Zion Church.

The members of the church, guests, and visitors gathered in the community building for lunch following the morning service. The lunch was in charge of the Women's Fellowship of the church. Mrs. J. L. Gray, Mrs. Frank Wood, Jr., Rev. James Madren, tented and Mrs. Clyde Fields shared in the Rev. and Mrs. O. D. Poythress, and Superintendent Fields was the guest preacher for the morning service.

The Mt. Zion Church is located in the village of Eclipse, Va. Eclipse is surrounded on three sides by water, and is a most beautiful peninsula. Many of the residents of the area are directly connected with vocations relating to marine life. The Mt. Zion Congregational Christian Church is providing a fine program of worship and service to the Eclipse community, the Eastern Virginia Conference, the Southern Convention, and the United Church of Christ. Our congratulations to this fine church!

REGISTRATION CARD

(Southern Convention—Southern Synod—Convention of South)

SUMMER CONFERENCE

Elon College, North Carolina—June 16-19, 1964

Name
 Address
 Church
 So. Conv. So. Synod Conv. of South
 Office in Women's Group
 Roommate Choice Floor/1st 2nd
 \$ 4.00
 Enclosed check \$16.50 Check Cash

Please send card and registration fees to:

Mrs. H. Winfred Bray, Route 2, Burlington, N. C. by June 2, 1964

May 26, 1964

Ideas From Supt. Clyde L. Fields

MOONELON SUMMER CONFERENCE PROGRAM

Moonelon Summer Conference program gets underway with the first camp being held beginning June 14. Have the young people from your church registered for the Moonelon Summer Conference program yet? Brochures and applications for registration have been sent to all churches. All young people of summer conference age should get in their applications as early as possible.

It would be good if many of the churches of the Southern Convention would provide summer conference scholarship help, so that young people from the church might attend the Moonelon summer conference camp program. This is an enriching experience for the young people of our churches. Perhaps a number of adults would like to volunteer as counselors for the Moonelon Summer Conference program. If so, write to Rev. Richard N. Rinker, Box 336, Elon College, N. C.

THE SUMMER MONTHS AND OUR CHRISTIAN WORLD MISSION

Strangely enough, Our Christian World Mission needs to continue unabated throughout the summer. Often, in the program slowdown of the churches of the Southern Convention during the summer months, our apportionment contributions to Our Christian World Mission are delayed, causing difficulty in continuing our work.

It would be very helpful if Church Treasurers could send in apportionment remittances on a regular schedule. We commend several churches who are dividing their apportionment for Our Christian World Mission into eleven equal payments, thereby completing their apportionment before the end of the year. Other churches are on other types of schedule for apportionment remittances.

We call special attention to the Treasurers of the churches of the Convention for the apportionment items marked, "Board of Publications," "Board of Christian Education," "Conference Fund," "Convention Fund," in the hope that these funds may be cared for by the churches of the Convention during the summer season.

Make the matter of apportionment for Our Christian World Mission a sense of pride on the part of your church by sending in regular monthly remittances on Our Christian World Mission. This is one good barometer as to the stewardship and mission index of a local church.

WHY VOTE TO JOIN THE U. C. OF C.

Recently, several people ask me the following question: "Why should our Church vote to join the United Church of Christ? Our Church can send delegates to our Conference and the Southern Convention without joining the United Church of Christ. What, then, would be the advantages for our local church in being a part of the United Church of Christ?"

Consider the following advantages:

1. The United Church of Christ continues without break in its historic continuity the two denominations — Congregational Christian and Evangelical and Reformed. The best of both is continued in the United Church of Christ.

2. An overwhelming majority of churches and ministers have voted to be a part of the United Church of Christ. Only a very small percentage of active churches and ministers have retained their Congregational Christian standing. 31,721 out of 37,602 members in the Southern Convention are members of churches which have voted to be a part of the United Church of Christ. 131 out of 142 ordained ministers in the Southern Convention have voted to be a part of the United Church of Christ.

3. The **Year Book** of the United Church of Christ and **The Annual** of the Southern Convention list churches in different sections according to their voting or not voting to be a part of the United Church of Christ. Ministers are also listed in separate sections in the **Year Book**, but not in the Southern Convention **Annual**.

4. Reports indicate that additional churches are voting to be a part of the United Church of Christ each year.

5. There is growing confidence that the United Church of Christ does not seek to violate the essential freedom of a local church, a Conference, or an Association, or a Convention. Freedom and responsibility are opposite sides of the same coin.

6. Members of churches and ministers voting to be a part of the United Church of Christ are eligible to be elected as delegates to national meetings such as the General Synod and hold office in same. Members of churches and ministers not voting to be a part of the United Church of Christ are eligible to be elected as delegates to the Conference or Convention, but not to national meetings such as the General Synod, or to hold office in same.

7. Churches and ministers hold their standing in a Conference in the Southern Convention. **The Manual** of the Southern

Convention, containing the principles and government and the constitution, applies to all churches and ministers without reference to standing in the United Church of Christ.

8. A divided world needs to hear the message of the Christian gospel from united Christian believers.

9. Christ and Our Christian World Mission are primary concerns. Our allegiance to Jesus Christ and the stewardship support of our total Christian World Mission are fundamental. Organizational difficulties, differences of opinion, preferences, etc., must be subordinate to the fundamentals of Christian faith and service in this and all generations.

MOST WANTED PEOPLE

Rev. Wm. P. Smith
Richfield, Ohio

From time to time the F.B.I. issues a sort of Dean's list in reverse. It is known as the ten most wanted men, all of them notorious characters with long or serious criminal records. Nobody, not even the criminals themselves, want on that list!

But in every community and in every church there are **most wanted** people needed to fill local and area leadership positions. Someone must set the pace and determine the direction. Leaders we must have but how often there are leadership gaps where they need not be. Our area is crowded with gifted people, many with excellent training, and some belong to the college set, but efforts to secure their services so many times is unavailing. They elude those who would capture their interests and capabilities for the common good.

We need a new F.B.I. on the local level "Forward By Involvement."

"Side line" service is not enough to meet the needs of growing communities and churches. These most wanted must be hunted down, until they turn themselves in for some voluntary work that must be done.

So, dear qualified people, how about saying yes for a change when you are asked to spend a week as a leader at Pilgrim Hills or at the Dunkirk Camp? But you don't have to chase away some place to do social service. You could be on our good citizens Forward By Involvement (F.B.I.) by teaching in the Church School or helping in the Nursery or the two week daily Vacation Church School. Let's get more than ten local people on our revised version of the F.B.I. listing.

Rev. Carl Wallace, pastor in Southern Pines, led the invocation and instituting prayer for the convention of Dental Assistants in Pinehurst May 10.

The Christian Faces A Needy World

Background Scripture: Deut. 10:18-19; Matthew 25:31-46; James 2:14-17; I John 3:11-18.

Memory Selection: **If any man has the world's goods, and sees his brother in need, yet closes his heart against him, how does God's love abide in him? I John 3:17**

A FANTASTIC DRAMA

Hollywood never dreamed up such a thing as the picture Jesus painted in the words of The Last Judgment. It is dramatic and fantastic. Here is the Risen, Living Lord Jesus Christ sitting on his Throne of Glory. Surrounding him are legions of holy angels, singing his praises and doing his bidding. Before him are gathered all the nations of the earth, all nations and tribes and tongues and people. And the occasion adds to the drama of the scene. It is JUDGMENT DAY, the day of FINAL RECKONING. Think of the emotions of the people when they realized that the KING was about to pronounce a judgment that would have eternal consequences!

THE BASIS OF JUDGMENT

The King, probably through the ministry of his angels, divides this great multitude which no man could number into two groups, only two groups. Even as the Oriental shepherd divided his flock into two companies, the sheep and the goats, so does the Great Shepherd of the sheep divide the flock into two groups, the sheep on the right hand, the goats on the left hand. Then he pronounces judgment. To the sheep he gives an invitation into the kingdom prepared for them from the foundation of the world. The goats he sends away into outer darkness.

But on what basis did he decide the fate of these millions? What test did he use to find out which were sheep and which were goats? He has a test that will come as a shock to many people today.

a. The test was not a matter of **creed**. He did not ask these people what they believed. He did not give them an examination as to orthodoxy of faith. He did not ask them to repeat their "statement of faith." To be sure creeds and statements of faith are important and desirable. One ought to know what he believes and why he believes it. But even the devils believe, and tremble. Creed itself will not save, or insure safety in the Day of Judgment.

b. It was not a matter of **denomination**. There is no indication in the Bible, so far as I know, where it states that a man's denominational affiliation has anything to do with his salvation or safety. To be sure there are those who think their denomination is the only true denomination and that a person can get to heaven only in or through it. But the Master says nothing about that in this story.

c. It is not a matter of **wealth**. Thank God it isn't, for many of us, indeed most of us would be left out, we would simply "be out of luck." Just as a man's life does not consist in the abundance of the things he possesses, neither does his salvation depend upon them.

d. It is not a matter of **education**. Again we can thank God for this. Suppose the basis of final judgment was educational standards. Here again there would be many left out, with never a chance to get into the Kingdom.

e. It was not a matter of **class** or **social standings** or **position** or **achievement**. None of these things entered into the judgment of our Lord.

f. It was not a matter of **race**. Nothing could be more unfair than to condemn a man to outer darkness simply on the basis of his race or nationality. There are those who would make this a test, but they have no scriptural basis for it, and certainly no example in their Lord.

Strange as it may seem to us, none of these things by which we so often judge and condemn men did enter into the verdict of our Lord.

THE BASIS OF JUDGEMENT WAS THE PRESENCE OR THE ABSENCE OF THE HUMAN SPIRIT, THE WILLINGNESS TO SHARE WITH OTHERS LESS FORTUNATE, THE RESPONSE TO HUMAN NEED.

Jesus made this very plain in this story. Why were the sheep given entry into the kingdom prepared for them from the foundation of the world? They had given a piece of bread to a hungry man, a cup of water to a thirsty man, they had taken a stranger in, they had clothed those who were ill-clothed, they had visited the sick, and even gone to call on those in prison. In short they had had compassion and concern for the needy and lonely and the sick and the outcasts. And from the very beginning of the world this **HUMAN SPIRIT, THIS RESPONSE TO HUMAN**

NEED was destined to be the basis of judgment.

On the other hand those who were condemned to outer darkness had failed to do these things. For one reason or another they had gone through life without any care or concern for their less-fortunate fellow-men. And that very hardness of heart had condemned them. They missed the joy of unselfish service and final reward.

SOME OBSERVATIONS ON THIS STORY

Several truths emerge from this story. First of all it should not be inferred that men are saved by good works. By grace are we saved through faith. A man does not "get to heaven" simply by doing good works. This must not be read into the parable in any way.

Again, the story places the emphasis upon the so-called **LITTLE THINGS**. Giving a man a piece of bread or a drink of water is not a complicated or costly thing. Calling on a sick man or someone in prison is not an exhausting experience. Giving a person a piece of clothing, especially a second hand suit does not cost much money, in fact usually costs nothing. Every one of these things is a **LITTLE THING**. If the basis of judgment was big things, most of us would be out of luck sure enough. It is the little things in life that count. And it is the same in judgment.

Or again it is strange and sobering in that Jesus made it clear that the way to serve God is to help God's children. God and Christ were intimately and personally identified with needy humanity. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." One can hear the goats saying "If only we had known that we were doing it unto Christ, we would have done it. But we thought those folks were just common people." It is a sobering thing to think that when we deny any human need we deny Christ himself.

The Lesson has point today for us as individuals and as a nation. Our President has declared war on poverty in our own land. Our nation is appropriating millions of dollars for "foreign aid" and much of this aid goes for helping needy and underprivileged and undeveloped peoples. Uncle Sam's mission in the modern world is best symbolized, not by the Clenched Fist, but the Open Hand. And of course there are human needs right at our door. Those of us who have must share with those who do not have. Think of the world's hungry millions who never get enough to eat, of wasted food, of millions of dollars worth of foodstuffs stored and some of it rotting in storehouses while millions go hungry and even die of starvation or malnutrition.

And there is no better exercise for the heart than reaching down and lifting people up.

SUNDAY SCHOOL LESSON

JUNE 7, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Sharing Home Life

Dear Friends:

In the past several weeks we have had an opportunity to share with several churches in their May Fellowship Observance. These observances were on a family basis.

At first it might seem to have our children participate in such a program would not be best for them. However, here at our Home for Children we try to operate each of our five units on a family basis.

While we do not discuss the children's past with them, they do recognize and know for the most part that they are from broken home and that we do the best we can to establish a family situation to the best of our ability. Thus while they do not have their moral family situations, they do have family life to the nearest possible degree.

During the past two weeks we have shared in three services. We visited the Apple's Chapel Women's Fellowship and enjoyed a most delicious evening meal, after which we presented the program for the group. Ten boys and girls and I shared in this and the other two services.

The second service in which we shared was the Davis Street Methodist Church in Burlington, where we met one of the Sunday Evening Groups sharing with them the beginning of Family Life Week.

The third group we visited was the Palm Street Women's Fellowship in Greensboro on Saturday night, May 9th. This was also a most enjoyable evening, where the boys and girls shared a delicious meal prior to the program. Approximately 150 were present for the program. We thought it was certainly an achievement to get this number of people together on Saturday evening for a program.

These occasions have been both delightful and enjoyable to the children, as well as the Superintendent.

Shelton Memorial Church and First Congregational Christian Church of Portsmouth, Virginia, have a Cooperation Committee, and one of the first projects, which has been agreed to by both churches, is a monthly news letter called **The Messenger** in which news of both churches is given side by side. The first issue was for May, and it appears to be a very interesting and informing way for two neighbor churches to cooperate.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well.

REPORT FOR MAY 18, 1964 (TWO WEEKS)

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Virginia Valley Conference	\$ 36.00
Eastern Virginia Conference	300.67
Eastern North Carolina Conference	387.15
Western North Carolina Conference	27.33
North Carolina and Virginia Conference	271.24
Total	\$1,022.39

SPECIAL OFFERINGS

Ed M. Hicklin, Burlington, N. C.	\$ 10.00
The Pillsbury Company, Minneapolis, Minn.	29.73
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
Wm. H. Morgan, Black Mountain, N. C.	3.00
Women's Auxiliary, Berea Christian Church, Driver, Va.	10.00
Bolton Congregational Church Ladies Benevolent Society, Bolton, Conn.	25.00
Gibsonville Jay-c-ettes, Gibsonville, N. C.	10.00
Bethel Church, New Hill, N. C.	10.00
Woman's Fellowship, Congregational Christian Church, Reidsville, N. C.	50.00
Burlington Roofing Co., Inc., Burlington, N. C.	20.00
Dr. Darden W. Jones, Franklin, Virginia	10.00
William E. Sellers, Burlington, N. C.	10.00
Ed M. Hicklin, Burlington, N. C.	15.00
Mrs. V. Pearle Williamson, Charlottesville, Va.	5.00
M. Clark Newton, Burlington, N. C.	10.00
Mr. and Mrs. Eugene A. Gordon, Burlington, N. C.	25.00
Barbee's Texaco Service, Burlington, N. C.	10.00
Goldman's Shoes, Inc., Burlington, N. C.	10.00
Dr. W. J. Andes, Elon College, N. C.	10.00
Miss Susan J. Hackney, Williamsburg, Virginia	10.00
Women's Fellowship, United Church of Christ, Southern Pines, N. C.	28.00
Women's Guild, First Congregational Church, Wenham, Mass.	50.00
Pass-A-Grille Beach Community Church, Pass-A-Grille Beach, Florida	15.00
R. E. Brown, Randleman, N. C.	25.00
Women's Fellowship, Mayflower Church, Sioux City, Iowa	15.00
4th, 5th & 6th Grade Children, Church School, Federated Church, Colchester, Conn.	14.20
Women's Fellowship, Palm Street Christian Church, Greensboro, N. C.	30.00
Elon Sewing Group, Hendersonville, N. C.	100.00
Women's Guild, Mittineague Congregational Church, West Springfield, Mass.	15.00
S. P. Gordon, Burlington, N. C.	10.00
Mrs. W. H. Ayscue, Henderson, N. C.	10.00
C. M. Euliss, Burlington, N. C.	10.00
H. Karl Bason, Burlington, N. C.	10.00
Wm. H. Morgan, Black Mountain, N. C.	2.00
Jno. T. Kernodle, Richmond, Virginia	15.00
C. B. Ellis, Jr., Burlington, N. C.	10.00
Miss Violet J. Holt, Burlington, N. C.	10.00
Carolina Tank Lines, Inc., Burlington, N. C.	10.00
Miss Susie D. Allen, Raleigh, N. C.	10.00
Dr. Saunders W. Moore, Burlington, N. C.	4.20
Dr. P. Y. Greene, Burlington, N. C.	10.00
S. G. Lehman, Raleigh, N. C.	10.00
A Friend	10.00
Garland E. Huffman	10.00
Memorial Gifts:	
In Memory of Robert Alan Besley	
In Memory of Mrs. Ewing Millsaps	
In Memory of Mr. C. R. Way	
Total Memorial Gifts	65.00
Special Gifts	1,023.04
Total	\$1,814.17
Total for the Week	\$2,836.56

MEMORIAL DAY

Strew the fair garlands where slumber the dead,
Ring out the strains like the swell of the sea;
Heart-felt the tribute we lay on each bed:
Sound o'er the brave the refrain of the free.

Sound the refrain of the loyal and free,
Visit each sleeper and hallow each bed:
Waves the starred banner from seacoast to sea;
Grateful the living and honored the dead.

—Samuel F. Smith

OUR GREATEST HOPE

General Douglas MacArthur

Our greatest hope rests upon two mighty symbols: the Cross and the Flag — the one based upon those immutable teachings which provide the spiritual strength to persevere along the course which is just and right; the other based upon the invincible will that human freedom shall not perish from the earth.

These are the mighty bulwarks against the advance of those atheistic, predatory forces which seek to destroy the spirituality of the human mind and to enslave the human body. . .

Let us pray for the spiritual strength and innate wisdom to keep this nation to the course of freedom charted by our fathers; to preserve it as the mighty instrument on earth to bring universal order out of existing chaos; to restore liberty where liberty has perished; and to re-establish human dignity where dignity has been suppressed.

Briefs Of Interest From Rosemont Church

Ruby Cannon, Reporter

On the Fifth Sunday in March Mrs. Lula Morgan gave a book review on "The Issues in Southern Asia." It was, indeed, a treat to listen to such up-to-the-minute current events of what is taking place in Southern Asia as presented by Mrs. Morgan. This was our Foreign book for the Women's Fellowship, but we wanted to share it with all the adult Sunday School Classes and anyone having heard Mrs. Morgan once, will want to hear her again!

* * * *

The average attendance for the revival services held April 12-16 was 221. From all reports this was one of the most successful meetings ever held at Rosemont. Many benefitted from the inspirational and challenging sermons by Rev. Garland Bennett of the Great Bridge Church. Ray Morrison, a former "Rosemonter" led the song services each night. The choirs assisted in each service — even the Junior choir went "all out" to make it more worth while. Thanks to their directors. Our

minister was most pleased with the outcome of "Five Nights for God."

* * * *

The Senior Citizens are doing a wonderful job of holding interesting and informative meetings each month full of well planned programs — recreation, worshipful, and entertaining. Last month they went together to a showing at the planetarium at Great Bridge. Upon their return to church they had lunch. Now, "The Thursday" is here again and this time Mrs. Lula Morgan, "Parsonage Queen," will present the program and you might well know her program will be worthwhile and the attendance will let one know that she is a favorite "drawing card."

* * * *

The prayer groups at Rosemont are still well attended, especially the 3-D prayer group — where the youth, adults and every age participate. We are most fortunate in having some of our young people lead in this group. By the way, our young people are doing a "magnificent" job assisting in the morning worship services on each third

Sunday. There is a large percentage of our youth away at college this year and from this year's "crop" more are planning to attend college.

* * * *

Girl Scouts under the leadership of Mrs. Pat Day are doing a good job serving our community and Church — they recently donated altar flowers for the Church and also three of our Boy Scouts (Billy Skelley, Bobby Weaver and Steven Comfort) were awarded their Eagle Badges during the morning worship service. Congratulations are in order for them and their parents.

* * * *

The Philathea Sunday School Class recently voted to donate eight Palm Tubs to the Church and also have sent aprons to a Hospital in Lynchburg for the mentally retarded.

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The Men's Fellowship from Eastern Virginia met at Rosemont Church on Sunday, April 26. A fine program, good attendance, delicious food, served by the women of our church, was enjoyed by all. "The Barber Shop Quartette" from Bayside Church did a "Professional" job rendering musical selections; also thanks to our own "Freddie Congleton" for his solo.

* * * *

Bible Study was held May 4-5, 11-12 led by Dr. H. S. Harcastle. It was a study of I and II Timothy, Titus and Philemon. Dr. Harcastle had much informational facts mixed with his usual "good sense of humor." All who attended these nights of studies were fortunate to have had the opportunity of being so well informed.

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Family night was observed May 10 as a church-wide event. Worship service, stunts, food, fun and laughter made it quite an enjoyable climax to Mother's Day.

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Plans are in the making for the church-wide picnic to be held on Saturday, July 25 at the Jewish Community Center — a place where young and old can go and enjoy themselves with the variety of facilities for recreation etc. they have to offer there. The Vacation Bible School under the leadership of Mrs. Imogene Dunagan will be held the week of June 21.

Rev. John S. Graves, Chaplain of Elon College, was the speaker for a Mother-Daughter banquet sponsored by Circle No. 7 of the Women's Fellowship of First Christian Church, Burlington.

On May 1 Mrs. Robert Kimball became part-time Director of Christian Education in the Burlington Church where her husband is the minister. The children's Day program will be given in that church May 31.

"A Living Hope"

by Carl F. Dunker

On this day, we have come together as twice-both people to praise God who is responsible for our births. Some of us have travelled a difficult journey. We have travelled through the anxiety of the Great Depression; through the horrors of war; through the loss of sons and daughters; through the passing of mothers and fathers; through the pain of physical affliction; through the tension of emotional conflict; through the heat of racial eruptions, only to face the new crises of another era.

I will say little about the revolutions jetting across the world—the political, the social, the religious—and their unpleasant consequences. But I do desire earnestly to shout about a "living hope" which will create strong wings for us to buck the screeching winds of our time. This hope is reflected in I Peter 1:3,4: "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you."

"Living hope" is not mere wishful thinking. It is the expectation of a promised blessing, the anticipation of having a promise fulfilled, as pictured in this stirring scene from Cecil DeMille's magnificent production of "The Ten Commandments." The Hebrew slaves are stomping in mud pits, mixing straw with clay, that bricks will be made for the Egyptians. Among them is an old man, who, in a moment of weakness gripes at the guard. Hatred ignites the guard's carnal nature. With a sneer on his face, he cocks his arm quickly, triggers it, and hurls a spear into the feeble man's stomach. The slave crumbles into the mud. Moses, who is standing near by, springs into the mud pit, grabs his Hebrew brother and holds his slimy body. The old man, tired and dying, squinches his eyes at Moses and breathes a few words, words which express a hope, a hope he has lived with as a slave, a hope of the promised deliverer. The slave does not realize it, but his hope has been fulfilled. The deliverer is sharing the mud pit with him. Then death touches his eyes. The hope which is ours as Christians is not some bit of fanciful imagination, but like in the heart of the Hebrew slave, it is the expectation of a promised blessing from God.

And what is the promised blessing of our "living hope?" Peter declares that it is "an inheritance." An inheritance of what? To answer this, return with me to that small, upper room in the city of Jerusalem where Jesus is observing the Passover Feast with his disciples. It is the evening of the crucifixion, and the Master's heart is filled with a touch of anxiety. Within a few hours, Judas will plant the kiss of betrayal on his cheek, Caiaphas and the other religious leaders will mock him. Pilate will question and try him, and the splintered cross will hold him unmercifully until death. The disciples are losing their best friend. No one has taken a personal interest in them like Jesus of Nazareth. They cannot bear his going away. The Master, the one who is to die, takes precious moments to comfort those who will be left behind, as he utters, "Let not your hearts be troubled; believe in God, believe in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." Our answer is simple. The promised inheritance is the fulfillment of eternal life found only in heaven.

Our glorious "living hope" is based upon the "resurrection of Jesus Christ from the dead," a basis that cannot be shattered. One Christmas Eve, a father promises to go shopping and purchase gifts for his children. This builds a wonderful hope in their hearts, the hope of toys, the hope of a happy Christmas. The father leaves to fulfill his promise. But along the way, he bumps into some of his old friends, begins to drink excessively, squanders his money, and cannot buy the gifts. The children are hurt deeply. That evening they tuck their little heads under the pillows and sob themselves to sleep. Morning breaks. Depressingly, they pull themselves out of bed, dress slowly, throw back their chins, and try to act as if nothing has ever happened. But something has. Their hope of a happy Christmas has been shattered, blasted because the one who made the promise was weak and sinful. The emotional scars inflicted on their personalities, because of a broken promise, will never be erased completely. Oh, my friends, I cry out again and again these words: anything or anyone less

than God is apt to fail you! It is extremely hard to trust ultimately in man's word, for he is mortal and lives in an imperfect world. His promise can be altered or eliminated with the slightest change of events. But not so with God. What He promises, He guarantees. He has stamped the promise of our inheritance in heaven with the seal of his resurrected Son.

In fact, our "living hope" of an inheritance in heaven is the only security on which we can count, for it is "imperishable, undefiled, and unfading." There is no security in this life. There is no job, no income, no position, no fulfillment, no home that is secure in the absolute sense. All things are threatened. We must not let a few years of temporal material security persuade us to believe otherwise. Nothing is secure. Death confirms this truth. Our only true security is eternal life in Christ Jesus, a quality of life made possible by his Spirit dwelling in our hearts now, and one which will be inherited fully at the consummation of the Kingdom of God.

As we look for the appearing of our Lord and the consummation of his reign, the winds of crises are blowing strongly against us to blind our vision and sweep us from the Way. Their momentum is increasing and there is danger that soon they will strike with hurricane force. The dust particles now slapping us in the face will become heavier. But we dare not switch our backs to the ripping winds and scamper for shelter. God help us to face them! And to lean into them. And to march forward as witnesses to the Faith, counting our sufferings as joy for the cause of Christ. As we march let us pray, even though our prayers might be just groanings of the heart which only the Holy Spirit can interpret to the Father. As we march, let us have courage, fearing not the persecutions from men, but rather the judgement of a just and righteous God. As we march, let us have a hope, a "living hope," the expectation of an inheritance in heaven, an inheritance which is imperishable, which is undefiled, which is unfading, which will remain always.

"Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever." Amen!

THE CHRISTIAN SUN

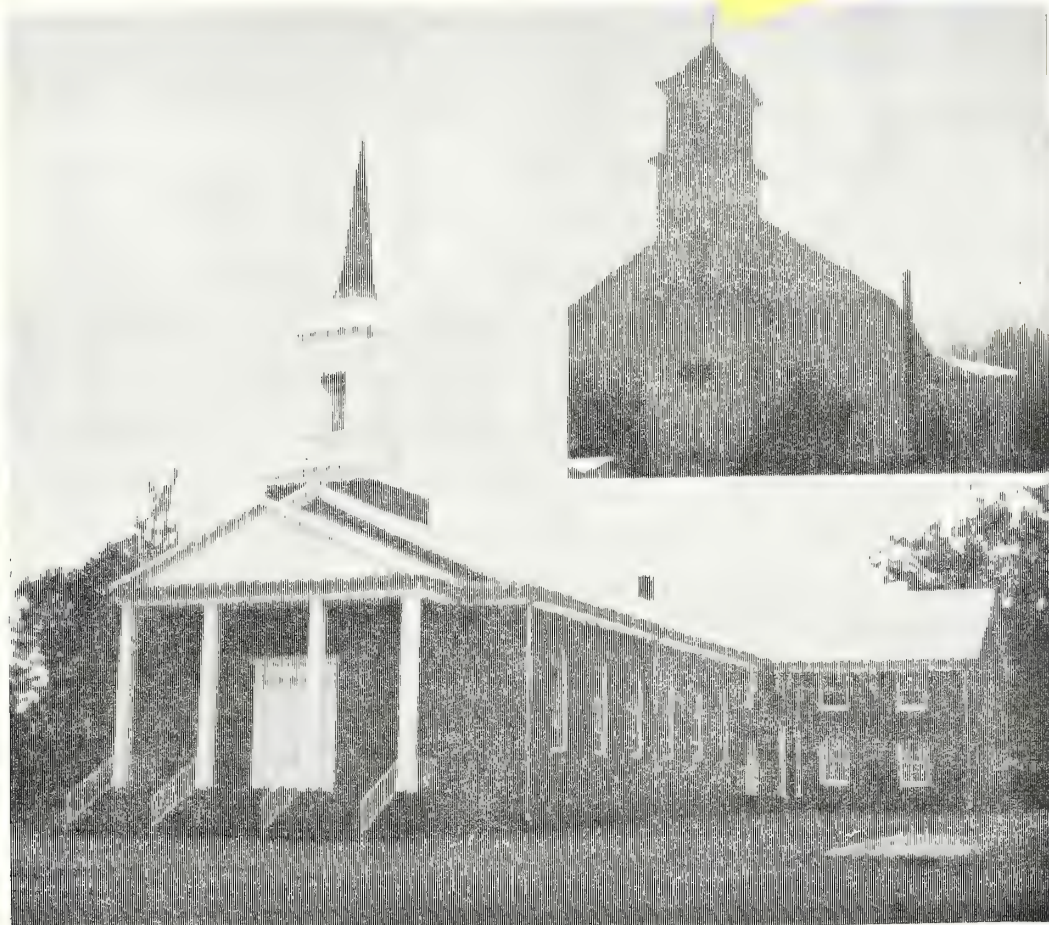
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NO. 22



New Building Consecrated At Pleasant Grove

Pleasant Grove Church, near Bennett, one of the oldest of our North Carolina churches, dating back to 1837 with organization in 1842, is enjoying the use of this new brick building. It replaces the 50-year old frame building shown in the inset.

The new sanctuary, with a seating capacity of 400, has stained glass windows, light oak pews and chancel furniture, tile floor with carpeted aisle and chancel. The new church school plant has two floors with 20 rooms.

More than 550 people were present for the Memorial and Consecration Services May 3. The pastor, Rev. Mack V. Welch, presided at the latter, with Rev. James W. Caviness, Jr., and Rev. E. Carl Brady, the youngest and oldest ministers who are products of Pleasant Ridge, sharing in the service. Rev. L. M. Presnell, pastor-at-large of the Western N. C. Conference, former member and pastor, also participated.

Thus the third church to be organized in the present Western N. C. Conference is now housed in the newest building in that conference and is ready to move forward with a progressive program.

EDITORIALS

June

"What is so rare as a day in June? Then, if ever, come perfect days." Thus sang the poet, and so feel many people. June is the time for flowers, birds, out-door living, commencement, brides, vacation Bible Schools, picnics, revivals, wheat harvests, glorious living. For church it too often happens that it is the time of fewer people in the services, smaller income, and a reduced program, discouragement, failure to move forward, retrenchment, a look across the summer with its vacations to the autumn when people straggle back to the church jobs.

Actually June offers great opportunities to the church. Father's Day could call that part of the family into church for special services and consideration of responsibilities. Sunday school promotions could come

in this month, and surely there is something important about the Children's Day program that should be preserved by giving children a chance to be seen and heard in church. The warmer weather makes possible out-door activities for all ages with renewed friendships and a fellowship that includes many groups and the whole family of the church. If there is to be some sort of church vacation, it should certainly be planned so all the members share it. It never seems quite fair for some to just quit attending and supporting the church. They seem to think that when they return the church will welcome them gladly—and it does—but if all the members were to absent themselves in the same way there would be no church to welcome them back. Why not try to make June one of the best months of the year in your church?

Our High Point Church

Sunday, June 14, 1964, is the time that our High Point Church wants its friends near and far to come for a Consecration Service. Three o'clock in the afternoon is the hour, and the place is 1718 Chestnut Drive, or the corner of Chestnut Drive and Huntington Drive.

Surely no church has ever had a greater struggle in its attempt to move from one place to another in the same city. The old property could not be sold to advantage until the city rezoned the area, which it was in no hurry to do. The parsonage was sold and moved by the church. The church building was moved by the purchaser. It took a long, long time to sell the land. We bought ten acres of fine land in a new and high class development. Part of the land was to be sold for housing, but a street must be cut through the woods and developed before houses can be built. Water and sewer were essential for a church, but the city had no money to install these utilities in this section of town. We did it ourselves. Denominational leaders in the area and from New York came over a

number of years. Final decision: Southern Convention Mission Board would grant \$10,000, but it must go through the New York office with mortgage on all possessions. The N. C. Church Builders Club would help. Additional money for building was denied. A local agency agreed to lend the money. The building is finished—without adequate cabinets, floor-covering, etc.

The contractor and architect are paid. There are no debts on this \$100,000 project other than the \$45,000 borrowed to be returned within fifteen years. After two previous attempts that had to be canceled, we are ready at long last to offer to the Lord the treasure of our hearts and hands. Much is yet to be done to furnish the building and to change the woods into a delightful park. But the new church established this year, composed largely of members of the First Congregational Christian Church which began work exactly fifty years ago, is now ready to Consecrate its building and grounds to the glory of God.

Come and share with us the joy June 14. It will delight us for you to be present.

Board Of Publications To Meet

This item is for those who are especially interested in the future of The Christian Sun. The Board of Publications will meet in our Henderson church June 11 to consider an editor for the interim until this paper is merged with the others of the Convention of the South and the Southern Synod, and to think further about the united publication.

Because of the uncertainty of the future, the Convention elected no editor but left this to the Board of Publications.

The proposal made by the Steering Committee is that the Southern Conference paper be at least an eight page paper published twice each month. The editor is to be a member of the conference staff who

would also promote religious education. The paper would be sent free to certain officials in each church, and would be available by subscription to others. It would be primarily a promotional agency. The Convention referred this matter back to the Steering Committee for further study.

Since this writer has already made known his ideas concerning this matter, he will not restate them now. If those who are greatly concerned want the Board of Publications to know their ideas, they can write to or talk with any member of the Board (names were listed following election by the Convention in Greensboro), or write the chairman, Mr. Irwin Smallwood, 2335 Albright Drive, Greensboro, North Carolina.

AMELIA HONORS BENNETTS

Mrs. Edgar P. Johnson

The Amelia United Church of Christ entertained in honor of Rev. and Mrs. J. Robert Bennett and their daughter, June, Sunday, May 24 from 4:00-6:00. They were presented with a gift from the church and June was remembered with a gift from the Youth Fellowship. Refreshments consisted of punch, nuts, cookies, and mints.

The Bennetts leave the first of June to go to the Berea Congregational Christian Church at Driver, Virginia.

Memorial Service was held at Mt. Pleasant church May 24, with a full day's activities including "dinner on the grounds." The sanctuary has recently been carpeted by the Women's Fellowship, according to Mary M. Norton, who sends us news from this church.

The Northview Star for April shone on James Perkinson, who planted flowers in the planter in front of the church building; the senior choir for Easter music; children of the church and their leaders, Mrs. D. C. Harkey, Mrs. W. A. Rogers and Mrs. Ralph Perkinson, who presented an Easter program; and the men of the church who worked hard beautifying their church grounds.

A "lay reader" is being used each Sunday in service at Shelton Memorial, Portsmouth. Stafford Smith gave information from the "Calendar of Prayer" May 24. Edward Davis was the lay reader May 31.

"Golden Age Members" of First Christian, Burlington, were honored with a luncheon May 26. This was sponsored by the church fellowship committee of which Mrs. C. L. Hinshaw is chairman.

EDGEWOOD IS FIVE YEARS OLD

On June 7 our Edgewood church in Burlington will celebrate its fifth birthday by hearing Dr. Harvey Fesperman preach and sharing a picnic meal at the church. Dr. Fesperman was President of the Southern Synod at the time he preached for the organization of the church June 7, 1959.

At the time of organization in the backyard of the home of Mr. and Mrs. Everett Knight there were 52 members. Now there are 191. There have been 17 transfers and one death in the five years. The Church School has grown from 67 to 198.

The five acres of land cost \$28,000, and the church building cost about \$70,000 in money and a great amount of work on the part of the members. The church also owns a parsonage. The original debt of more than \$100,000 has been reduced 40,000. Giving has increased from \$4,000 the first year to more than \$15,000 last year.

Other statistics indicate that there have been seven marriages and that 40 children have been christened.

Such success comes from the service being rendered to the community. There are Boy Scouts, Girl Scouts, Little League Baseball, Men's Softball Team with 15 men participating, Vacation Church School, a Weekday Kindergarten through the winter, city supervised recreation daily during the summer, a family camp at Blowing Rock, and many other activities besides the regular church and Sunday school.

If you are looking for a good church home, you should see Rev. G. Harold Myers, Minister, and you may find him at 2121 Edgewood Avenue, Burlington, North Carolina.

LAST CALL FOR HIGH POINT!

The N. C. Church Builders' Club is issuing notice that the call for the High Point church closes June 15.

All who have not contributed to this project are urged to send \$10 (or more!) so designated to the Southern Convention, Elon College.

A recent addition check for \$900 from this fund was gratefully received by the church.

Dr. Banks J. Peeler, president of the Southern Synod, was the guest speaker for homecoming and memorial services at Calvary United Church of Christ, Thomasville, last Sunday, where Rev. Huitt R. Carpenter is pastor.

A Fellowship Study Group for young adults had its first meeting at Shelton Memorial, Portsmouth, last Sunday evening. A filmstrip directed to the concerns of this age group was the basis for the discussion.

GIFTS TO SUFFOLK CHURCH

Recently several gifts have been received by the Suffolk Christian Church. Memorial gifts include: A carillon of bells, presented by Mr. and Mrs. Emmett H. Rawles in memory of Mr. Rawles's uncle, Judge Richard Henry Rawles; the lighting of the sanctuary window, presented by Dr. and Mrs. J. Parker Cross in memory of Mrs. Cross' mother, Mrs. Willie Rawls Catling; six offering plates, presented by Mrs. Bina Taylor Norton in memory of her son, Frederick Taylor Pollard.

Other gifts to the church:

J. D. Parr contributed the paint and labor which has improved the kindergarten department; Dr. Lloyd March has given an electric range for the kitchen; Dr. J. E. Rawls, Jr. has contributed a 30-cup coffee pot and cup holders; B. J. Jernigan has constructed six flower stands for the sanctuary; Mrs. Rosa Russell has made a donation for electrical re-wiring; J. T. Judkins has provided a green plant arrangement for the senior high's Sunday morning classroom.

Congratulations to Rev. Daniel W. Jones, pastor of Haw River United Church of Christ, who receives his B. D. degree from Duke University June 1. Members of the Women's Fellowship will be responsible for the morning worship service at Haw River the preceding day when Mr. Jones will be attending baccalaureate services at Duke.

At our **Elon College church** there will be a Home Coming Service June 7 when all former members and friends are invited to return for the eleven o'clock service followed by a picnic under the trees. A Memorial Service will be held in Magnolia Cemetery that afternoon at three o'clock. Vacation Bible School begins June 8.

Welcome. A seven pound girl named Caroline arrived at the home of Rev. and Mrs. Lackey in Norfolk, Virginia, May 15. Congratulations to Father and Mother on the birth of a daughter, and to Caroline for choosing such nice parents. Blessings on all!

Early "family services" will be held at Suffolk Christian Church each Sunday in June from 9:00-9:30, as an experiment to see if there are enough interested to make these extra services worthwhile during the summer months.

Louis Wilkins, mission teacher in Turkey from Virginia, who has been studying at the University of North Carolina this year, will speak at Haw River church June 7. The pastor, Rev. Dan W. Jones, will be giving the Homecoming message at Pleasant Hill.

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No. 22

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

Apple's Chapel Members Enjoy New Building

On the back page of this paper you will find a picture of the new building at Apple's Chapel, Route 1, Gibsonville. Its members have been enjoying using it for the past several months.

Description of Building

Let the words of the pastor, Rev. Collie Seymour, tell about the building:

"We entered the building for the first service February 23, and the consecration service was held March 8. The building is of traditional colonial design with tall Roman Doric columns on the portico and topped by a traditional steeple (with cross) reaching 85 feet above the ground.

"The 5,000 square foot sanctuary will seat 360 on the main floor, 100 in the balcony and 40 choir members. The church has a divided chancel with the choir on both sides. The educational part of the building consists of two wings at the back of the church with an open court separating them. Connection between the new building and the existing educational building is by means of a glassed breezeway. Heat is provided through a four-zone circulating hot water system. The sanctuary portion is completely air conditioned.

"The new building is the result of five years of planning and work by the people of the church. The building was constructed at a cost of \$160,000. The architect was Vernon E. Lewis of Burlington and the contracting firm was E. A. Braxton and sons of Graham."

Consecration Service

Those participating in the Consecration Service were: Supt. Clyde Fields, who preached the Consecration Sermon; Rev. Bland A. Leebrick, a former pastor under whose leadership plans for the new building were initiated, congratulated the church on its achievement in speaking on the topic "A Dream Coming True"; Rev. Richard Petersen, who worked with planning committee in the early stages of the plans, brought greetings and read the scripture.

Memorial and Homecoming Day

E. H. Thompson writes concerning the first Memorial and Homecoming Day in the new building:

The annual Memorial Day and Homecoming was observed at Apple's Chapel May 24. An estimated crowd of 500 or more were in attendance. This was the first Memorial Day service in our new church building and was of special interest to several people visiting us for the first time since its completion.

Our pastor, Rev. Collie Seymour, preached a most inspiring sermon on "Honoring our Heritage." Mrs. Mary Brown gave the address at the cemetery service.

One year ago this day we held groundbreaking services for our new church. This year in the afternoon we had service for laying of the cornerstone in the completed church. Dr. W. J. Andes of Elon College was the speaker. Others taking part in the cornerstone laying in addition to Pastor Seymour, were Paul Hardy, Robert Murrell and Capers Pritchett. The deacons of the church stood as a group while the cornerstone was being laid.

At 12:30 dinner was spread on a long table in the church grounds. It was truly a good day of fellowship and spiritual uplift.

June sermon topics for Rev. Robert Marr at Suffolk include: Protestants and Public Worship, The Christian Way of Facing Personal Problems, The Upward Look and The Christian Way of Life. In recent months 45 new members have been received by this church.

A CHRISTIAN'S MEDITATIONS

WHY GO TO CHURCH?

Harry G. Forster

Some say one can get as close to God in a forest as one can in a church. The thing that makes organized Christianity really work is its unity with those who are trying to follow where God is leading. It is in this oneness that each gains strength and renewed courage to do those things called upon by the Master.

It is in the inspiration one hears from the lips of a devoted pastor, the music, the voices, the clasp of a hand, the smile and feeling of togetherness that gives one a sense of belonging to a company that desires the Christian way of life.

Surely, meditation in a forest glade is one way of gaining inspiration and being close to God. But it is in the concerted effort that Christianity makes headway, solves social and spiritual problems, and makes itself felt in far places.

Be reverent wherever you are, but in the company of one's fellowmen one finds the most effective source of inspiration and Christian guidance.



Mrs. Alfred C. Bartholomew

AT THE SUMMER CONFERENCE HOME MISSION STUDY LED BY MRS. BARTHOLOMEW

Study of the Homeland Mission Theme for 1964-65 on "The Church's Mission to Spanish-Speaking Americans" will be led by Mrs. Alfred C. Bartholomew of Lancaster, Pennsylvania, whose husband is a member of the faculty at the Lancaster Theological Seminary.

Joyce Bartholomew served the past term as the assistant moderator of the General Synod of the United Church of Christ, and as such presided over several sessions at Denver. She has been president of the Lancaster Regional Women's Guild and third vice-president of the national Women's Guild of the Evangelical and Reformed Church.

Interests of the Bartholomews have ranged from migrants in Pennsylvania to rural life in Japan and Honduras. In 1958 the Bartholomew family (including three children, Jocelyn, Alan and Philip) spent nine months in Japan where Dr. Bartholomew directed rural work and Joyce served as a voluntary teacher of English. They spent the summer of 1962 in Honduras on a similar project.

Mrs. Bartholomew was a member of the original planning committee for lay work in the United Church of Christ. A native of Pennsylvania, she is a graduate of Ursinus College there.

Some desire is necessary to keep life in motion; he whose real wants are supplied, must admit those of fancy.

—Samuel Johnson

When That Call Comes

By Richard K. Morton

Pastoral mobility is accompanied by many personal, parochial, and vocational problems. The reasonably young, employable, and experienced minister quite understandably listens for a call to a more important (and, happily, usually more lucrative) parish.

When such a call comes, the minister finds that there are many factors to be taken into consideration. None, of course, is more important than that of probable or possible effects upon the parish being served. If he belongs to a connectional or episcopally governed congregation, he will have some sort of an ecclesiastical hierarchy to deal with (which may or may not have been directly instrumental in producing the call).

Many do not like to seek a call actively or to fill out questionnaires or invoke the help of influential clergymen or even laymen. There is always the problem of the attractive church which is looking principally for a money-raiser, a spell-binder, an organizer, or a community leader, or one who is "good with young people." Even more seriously, the "called" minister must be able to discover places where he steps into a continuing battle with some committee chairmen, over-aggressive women, dominating rulers of the music department, or some other battleground. There are churches that sooner or later make it tough on anyone serving them and project into him their own weaknesses.

In my opinion the minister has the following obligations to himself and his family:

1. At my age and stage of development will this make a significant difference in my service as a Christian minister?

2. Will the change advance me in some professional or financial ways but be of great disadvantage to my family?

3. Will this position call for qualities I lack and for functions I do not like to perform?

4. Will this opportunity give me a chance to grow and to serve more fully?

The minister also has the following obligations to the parish he intends to leave:

1. Have I accomplished what I came to do?

2. Would I be leaving at a time of year and length of service which will not mean a setback to this parish?

3. Can I help to set up an interim or carry-over organization to serve until my successor is on duty?

4. Can I and will I set up a situation in

which whatever unpleasantness or disagreement or regret over my leaving will not divide or otherwise harm the congregation?

5. Will I carefully strive to set up a situation where personal loyalties to me as an individual and to my type of ministry will not constitute an embarrassment and handicap to my successor?

6. Will I make sure that enough time elapses between my acceptance and departure for me to take care of necessary details?

7. Have I removed any ill effect in the parish occasioned by any knowledge people may have that I was receptive to or looking for a call?

8. Will I make sure that in every way the interim is not one of marking time or slump but one of detailed activity toward specific goals?

9. Will I have it definitely understood what my policy will be about returning to the parish for pastoral services, anniversaries, and the like?

10. Will I make sure, if I have served in the parish a long while, that people are psychologically prepared for a change?

11. Will I scrupulously avoid having to depart at a very important time of the church year or in the life of that particular parish?

12. Will I attempt to evaluate my service and to take note of weaknesses and needs in the parish and in me?

There are many obligations, too, associated with the acceptance of the new post:

1. Have I a correct understanding of the situation I am going into and what is

expected of me? Did the man before me fail—or was he a great success? Why? Is there an unpleasant or difficult problem awaiting me there?

2. Do the people correctly understand my kind of person and ministry?

3. Has each party spelled out, in any detail, what is expected of the other and the methods of working?

4. Has either party imposed excessive or unwise restrictions upon the other?

5. Have I been straightforward in every way in all dealings leading up to the call—especially in the people I have asked to recommend me?

6. Am I prepared to face new conditions and not foist upon my new parish ideas and plans associated largely with the post I am leaving?

7. Have I disclosed to the new congregation any matters concerning health, study or vacation plans, and the like, which they are entitled to know?

8. Have I shown concern for those with whom I will be working?

9. Have I made sure that in my approaches to the new congregation I have not fallen into any traps or appeared to cater to one individual or groups or faction more than to the others?

10. Have I above all indicated my enthusiasm and my basic desire to be a leader and a servant for Christ's sake and not for some passing or secondary reason?

When that call comes—whether solicited or unsolicited—there are many factors that enter into one's attitudes and conduct as he deals with the various roles and relationships that have been part of his job. Such a transition can be a great blessing to pastor and people—or a time of disorganization, unrest, and irritation.

"Lord, Help Me Get Out Of The Way"

Rev. William T. Joyner, Shelton Memorial, Portsmouth, Virginia

This is an important prayer for all of us because, following the example of his Lord, the Christian is obliged to take upon himself "the form of a servant."

A servant is someone who organizes his life and energy around the will of another person. He does not make himself conspicuous. On the contrary, he stays in the background — out of the way — most of the time. He does this because it is his task to carry out the wishes of his master or employee with a minimum of confusion. Like the salt which seasons food, Christians ought to serve a useful purpose without making themselves conspicuous.

Yet it is so easy to get in the way of the very purposes we are trying to carry out. Churches and Christians often act more like the main course rather than the salt. We, the servants, manufacture from somewhere the convenient idea that we are to serve ourselves and that the church is an end in itself. All of this is backwards. The Christian and the church are means to an end, that end being the fulfillment of God's will in the world. By firmly renouncing the quest for self-importance and recognition we will contribute not only toward the fulfillment of God's will but the fulfillment of our own lives as well.

The "Son of man came not to be ministered unto, but to minister . . ." Can we, in the light of this fact, presume to be anything more than **servants** of the living God?

An Open Letter

L. E. Smith

I am much concerned for the future of our church; the United Church of Christ. In my opinion the Steering Committee has done an excellent job. The report represents a lot of time, and hours of hard work. I am in agreement with the greater part of its findings, and recommendations.

I am particularly concerned for an effective and representative publication for our United Church of Christ: The convention of the South, The North Carolina Synod of the E & R Church, and The Southern Convention of Congregational Christian Churches. The three organizations combined into one constitute a religious and spiritual force, located in the South as they are, represent a great potential for good. We can accomplish much for the Kingdom of our Lord provided we start with a thorough understanding of what is involved, and what it will take, to make this new adventure in churchmanship a success and a joy to all concerned.

We must not fail to realize, at all times, that these three religious bodies attempting to consolidate themselves into one are poles apart in race, in beliefs, in theological conception, in church polity, and in government, but if we are to succeed we must be one in purpose, and one in spirit. Herein lies our supreme task. Can it be successfully and peaceably accomplished? Not in our own strength alone, but it can be done in our own abilities plus the leadership and power of the Spirit of the Living God. The success of the undertaking will require everything that we have; our willingness to give and take, to cooperate without prejudice, and to use every spiritual and legitimate means to our command. This will require a convincing and effective method of informing our entire membership of the necessary steps on the part of everyone to make this undertaking a success. It will be necessary to answer all questions, and there will be many, to assure everyone that nothing is being taken from anyone, but that certain definite advantages are being offered to all. To convince every one that no one will be hurt, that we as Christians can all work together in the formation of a brotherhood and a fellowship that will be a blessing and a benediction to the God-given cause that we all love.

This brings me—I trust to all of us—to my one earnest and appealing plea—Our Church Paper. A church paper that is worthy of the great church that we are in the process of forming. Personally, I am convinced beyond any reasonable doubt, that a bi-weekly paper of four, six or eight

pages will not meet the minimum requirements of our United Church; it's existing institutions—educational and benevolent—its multiplicity of Boards and Committees, as of today. Our United Church, if it is to function efficiently and helpfully will of necessity need regular and up-to-date information regarding the achievements and requirements of the many functions of the overall constituency to which it is to administer. We need very badly a spiritual periodical of sufficient proposals to serve the total membership of our church; a periodical that will commend itself to our total constituency and to the general public at large.

This cannot be done with a diminutive paper, and with a part-time editor, or part-time editors, but will require a paper of sufficient size to meet our needs and a full-time editor—an editor whose one responsibility will be to give to the church that he serves, and to our day, a paper that will impressively represent our church in these changing and dangerous time.

I know that such a paper will cost money. We would not care for it if it did not. To say that we cannot afford such an expensive undertaking is only to minimize our financial ability and to reflect on our generosity. If we can afford to meet a monetary budget of \$100,000.00 dollars annually for administrative expenses, certainly we should afford an expenditure of 16 to 20 thousand dollars for a church paper that would prove to be an investment that will bear dividends instead of being a burden.

Suppose that we take the total cost of the three papers now being published by the three church bodies, then add the additional cost of the proposed paper. Surely, the total cost would not be prohibitive.

I sincerely trust that the Steering Committee will give serious consideration to the contents of this communication.

Letters To The Editor

Dear Editor:

I have a few things on my mind that I wanted to talk to you about if I had attended conference. Sickness prevented me from attending. Therefore, I will try to express some of my views by letter.

1) I am very much concerned about our **Christian Sun**. I have been reading this paper about 60 years and it will be very hard for me and **many** others in my age group to get along without it. I always look forward to its **weekly** arrival. I believe it will be a **tragedy** for the churches in the South to lose it. I know no better **family**

paper among the other denominations and may I say, Dr. Lester, you have done **much** to make it what it is. **No monthly** paper will ever be a successful substitute.

2) I agree with you that the proposed budget for the official expenses of this new setup is **much** too high. I do not believe the churches should support it. The business of the church is to seek and save the lost and we should see to it that every possible **cent** in the dollar goes where it will do most good.

3) Since we have raised the educational requirements of our **young ministers**, I believe we should raise the **scholarship fund considerably**. Many of our young prospective ministers turn away from the call because of the prohibitive cost of college and seminary training.

4) Since the **Denver** Assembly emphasized integration **now** and went so far as to request the churches to raise funds to hire attorneys to defend those who demonstrate and violate the law, and money to pay their bail, also to compensate the violators for their time, I received some clippings from the **Greensboro Daily News** which astonished me very much; I shall give you the highlight of these:

1) In Atlanta a negro minister, Rev. Archie Hargraves, field secretary of the division of church extension of the United Church of Christ, spoke to a group of teenagers, white and black. He said, "Marriage without color represents the major breakthrough. The Christian Church will either prove itself or destroy itself on the basis of **this proposition.**"

2) In another clipping which represents a Social Action meeting of the United Church of Christ (Negro), Dr. Gibbons said the **synods'** action at **Denver** called for the church to be radically **committed . . .** to principles of equality and among them was a **commitment . . .** to gain acceptance as a person of worth who may **marry whomever he loves and whoever loves him**. I think it is a disgrace to our civilization for the United Church of Christ or any other denomination to encourage **intermarriage**.

I still believe that segregation in the church and school is better for both races. And may a merciful God lead us to see the right way and help us to walk therein.

W. H. Freeman
Ether, N. C.

CHUCKLE

"In my house," reports Larry Mathews, My wife serves only those foods that are low in calories and high in trading stamps."

—Bay View News

The Christian Sun

Progress At Good Hope

Within the past year, Good Hope Christian Church (United Church of Christ) has re-worked and remodeled the entire church building. The church has been brick veneered, a new porch has been added on the front, a new choir loft has been built with a beautiful painting of the Jordan river draped with red velvet. New flooring has been put in the sanctuary and Sunday School rooms. The interior has been re-decorated and new windows and doors installed in the entire building.

On the 2nd Sunday in May, the annual Home-Coming was held, with an appropriate service of consecration. Dr. Clyde L. Fields, superintendent of the Southern Convention brought the morning message. Rev. Rosser L. Clapp, pastor of Trinity United Church of Christ Garner, N. C. and president of the Eastern North Carolina Conference, brought greetings from the Conference and had scripture reading and prayer for the morning worship.

Friends and members of the church filled the house for this most outstanding service. At noon time a bountiful meal was served on the church ground and enjoyed by everyone. The afternoon service consisted of good singing and Christian fellowship by choirs from our neighboring churches. It surely was a good day for all who attended.

Good Hope was organized in 1810 and is located on route one Youngsville, N. C., in Granville County. It has been for the community, a center for Christian worship for more than 150 years. Many good pastors have served here from our denomination through these years. Rev. E. M. Carter, a beloved minister of our church, served Good Hope for more than 30 years. The pastor at the present time is Rev. T. N. Daughtry of Franklinton, N. C., who is also serving Pope's Chapel, Oak Level and Mt. Gilead churches. If at any time you are in our area, we invite you to come by and worship with us.

HOME COMING AT OAK LEVEL

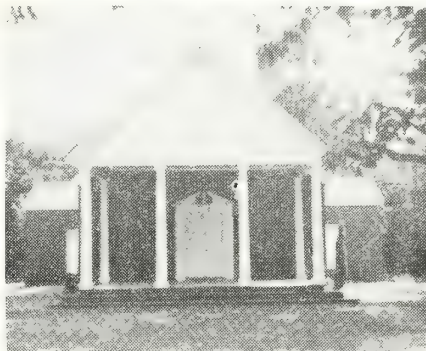
On Sunday June 7 the annual home-coming service will be held at Oak Level Christian Church near Youngsville N. C. An all day service has been planned with good singing in the afternoon. The revival services will begin on June 8 with services each evening at 7:30 through June 12. Rev. S. E. Madren from Elkton, Va., a former pastor, will be doing the preaching. Rev. T. N. Daughtry is pastor of the church. Everyone is invited to these services.

Freedom is not worth having if it does not connote freedom to err.

—Mahatma Gandhi



Before



After

CONGRATULATIONS

Clyde L. Fields, Superintendent

Congratulations are in order for the Youngsville church of the Eastern North Carolina Conference and the Mebane church of the North Carolina and Virginia Conference, for having met their Apportionment (OCWM) goal for 1964 in full! These two fine churches have set a splendid example for all of us.

The need for stewardship support of Our Christian World Mission is a continuing one. Our giving to Our Christian World Mission is one indication of the missionary interest of our Convention and our churches.

Regular monthly remittances sent to the Southern Convention Office for Our Christian World Mission from the treasurers of local churches help provide a spiritual lifeline to a world in need of the gospel of Jesus Christ. From out of our great abundance, let us share liberally with Our Christian World Mission!

At Holy Neck on Mother's Day the minister, Rev. Raymond Grissom, used as his sermon topic "It Runs in the Family," and, according to custom, had a prayer from others who had passed on to their reward, and another for living mothers. Mrs. J. O. Davidson, Jr., sang "Mother."

POPE'S CHAPEL MEMORIAL DAY

On Sunday, May 24, Pope's Chapel Christina Church (United Church of Christ) of Franklinton, North Carolina, observed its annual Memorial Service.

Services for the day included morning worship conducted by the pastor, Rev. T. N. Daughtry who delivered a most inspirational message titled "REDIGGING OLD WELLS." This service was concluded by the Children's Memorial, a remembrance with flowers for those gone before whose families were unable for reasons unknown to pay their tribute.

Lunch was served on the grounds and a song-service was presented in the afternoon with a number of musicians participating.

It was a wonderful fellowship when all neighboring denominations gathered into one sanctuary and were all brothers and sisters in Christ. Shirley H. Winstead

Visitors to the New York World's Fair from any of 81 countries will be able to obtain Scriptures in their own Language from the American Bible Society. At the Bible House, 450 Park Avenue, there will be a display called "Good News for the New Age," and Scriptures will be available in 126 languages.

Rev. Thomas Britton got a fine front page write-up in **The Star-Beacon** of Ashtabula, Ohio, when he resigned in April to accept the pastorate of Lynnhaven Colony Church at Virginia Beach. He has served our church in Ashtabula since 1959 when Rev. Robert Kimball left to go to Burlington. Mr. Britton was very active not only in his church but also in community and Conference. He will leave for Virginia the first of July.

The May 17 bulletin of Calvary United Church of Christ, Thomasville, Rev. Huitt R. Carpenter, Pastor, says that the Carpenters were to visit in Ohio the week following, that Rev. Banks J. Peeler will preach at Memorial Day services May 31, and that on August 24 the five churches of Thomasville will meet to consider trying to get the Home for the Aged to be established in their area.

On Sunday afternoon, April 19, fifteen people from United Church, Raleigh, joined with persons from other churches and Synagogues in Raleigh for "Home Visit Day," a project which had groups of white citizens visiting in the homes of Negro citizens to discuss concretely the racial situation. "Many found this person to person approach to race relations highly significant. We are grateful to our Roman Catholic brethren who initiated the effort," says the church Newsletter.

A Pulpit Prayer

By William A. Cousins

O God, our heavenly Father, thou who art the source of all blessings and the giver of every good and perfect gift, even of the gift of courage and faith, of life and death, of grace and power, from whence cometh our help in this and every time of need, we turn to thee in prayer thankful for all of thy gifts and asking thy continuing favor.

We pray for forgiveness. For the weariness of heart that arises out of great conflicts and short moments of strife, for becoming weakened by pride and marred by hardness of heart, for our foolish fears and our silly suspicions, for our narrow prejudices and our confining self-centeredness and for our vindictive hatreds and our destroying lusts, we seek thy mercy. Pardon our iniquity, lift us out of weakness into strength and give us purity of mind and heart.

We pray for relief from disquieting and cowardly fears. Bewildered by the world's confusion, we lose stability and certitude. We are tempted by petty annoyances and great griefs, by despondency and doubt and by the angry emotions of our time. Restore unto us sanity and common sense and cast the evil out of our lives by new faith, new affections and new desires.

We pray for new power in our lives. Even as the disciples of old were able to say, "I can do all things through Christ which strengtheneth me," so may we in our own time be adequate for every burden which living can lay upon us, for every temptation with which we must wrestle and for every challenge we must face. Thou hast not promised us easy lives, but thou hast promised us a new adequacy. Fulfill now thy promise, draw nigh unto us and empower us we pray.

We pray for thy companionship. Suffer us not to be separated from thee because of anything in our lives, because of hatred, because of pride, because of ill will, because of selfishness or because of any kind of evil. Although we are not worthy, draw nigh unto us and be our everpresent companion and eternal friend. Freely do we confess that we need thee every hour to strengthen and sustain us, to cleanse and correct us and to make us whole.

We pray for all who stand in need of thy grace. Heal the sick, aid the needy, console the grieving, comfort the discouraged, humble the proud, correct the wayward, strengthen the tempted and bring the indifferent into fellowship with thee and with us, that thy kingdom may come and thy will may be done on earth as it is in heaven.

In the spirit of Christ we pray. Amen.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

The first American Board missionaries arrived in Japan in 1869. Approximately 40% of the 1,568 congregations of the United Church of Christ have been established since World War II.

KITAMI

Located in northeast Hokkaido; population 75,000.

June

7—**Rev. and Mrs. Richard Lammers**, in Kokkaido's pioneer evangelism program, reinforce and counsel pastors and their wives as they start new preaching points and strengthen their congregations. Their work includes preaching, teaching English, visiting homes or hospitals, presenting audio-visual programs for children's meetings, distributing garden seeds, demonstrating food preservation and improved nutrition and serving in other specific ways requested.

KOBE

Located on southern part of Honshu Island on Osaka Bay. Population 1,200,000. Related institutions: Shoei Jr. College and Model Kindergarten; Canadian Academy.

8—**Mrs. Selma Griesy** was appointed a three-year term missionary in 1962 and acts as director of residence in the Girls' Dormitory at the Canadian Academy in Kobe, a school for missionary children.

9—**Mr. and Mrs. Douglas Morill** serve at the Canadian Academy in Kobe, where Mr. Morrill is business manager and Mrs. Morrill teaches. Previously they were at Kobe College and Kansei University.

KYOTO

Ancient capital of Japan; residence of the Imperial Family for many years; population about 1,300,000; related institutions, Doshisha University, Kyoto Japanese Language School, Christian Centre for Study of Japanese Religions and Nishijin Labor Center.

10—**Miss Virginia M. Carson** teaches music to students at Doshisha Women's College. This includes teaching piano, choral conducting and ensemble directing of school choruses. She continues to study Japanese conversation in classes at the Kyoto Language School.

11—**Mr. and Mrs. Otis Cary** are missionaries to Japan where Mr. Cary is now an assistant professor on the faculty of Amherst College on special leave to Doshisha University where he is a professor of American History in the Faculty of Letters and director of Amherst House. Mrs. Cary is medical supervisor for the 400 Interboard missionaries in Japan and is part time physician at the Japanese Baptist Hospital.

12—**Mr. Lee Charles Dunkle** was appointed in 1962 for a three-year term as teacher of music under the United Church in Japan. At present he is teaching private voice instruction and several classes in sight singing at the Women's College of Doshisha University. He is scheduled to direct the school chorus and teach a conducting class.

13—**Mr. and Mrs. Don Carleton Glenn** were appointed in 1961 for educational work in Japan. Mr. Glenn previously taught at the University of California, Oakland College and Coalinga College. Mrs. Glenn does occasional teaching.

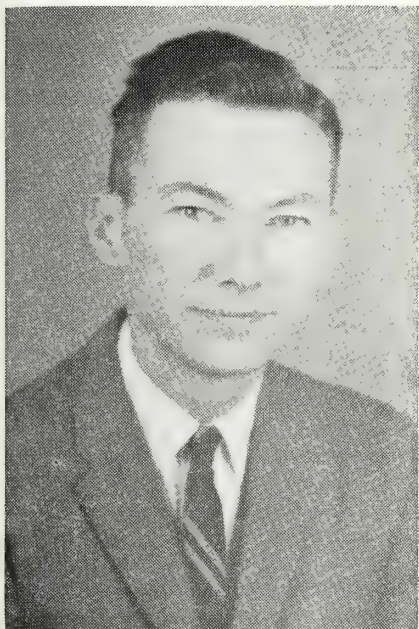
At Tryon during July and August there will be no church school and the morning church service will begin at ten rather than eleven o'clock. The minister, Rev. Wm. R. Stevenson, promises that he will add a sermon for children so it will be very important for families to worship together.

For Mother's Day at St. Peter's United Church of Christ in Greensboro the bulletin carried a list of 29 mothers who were being honored and a list of 114 mothers who were memorialized. Rev. G. Harold Myers of Burlington did the preaching in the revival that began May 10.

The Morehead Planetarium's Summer Science Spectacular, "Spaceship to the Moon," will open June 1 and continue through August, with shows at three in the afternoon and again 8:30 P.M. The place, of course, is the University of North Carolina at Chapel Hill.

Governor George Romney of Michigan gave the evening address after the banquet at the annual meeting of our Michigan Conference on May 20. Some 600 ministers and delegates were expected to attend sessions of the four day Conference meeting in Ann Arbor.

Summer Conference Leaders



Dr. Eugene Wehrli

BIBLE STUDY LEADER

Bible study at the Summer Conference will be based on "Salty Christians." Leader will be Rev. Dr. Eugene S. Wehrli, professor of New Testament at Eden Theological Seminary, Webster Groves, Missouri. He will also speak at the Wednesday evening session.

Dr. Wehrli is a native of St. Louis, and was educated at Oberlin (A.B. 1943), Eden Theological Seminary (B. D. 1945) and University of Chicago (Ph.D. 1941). He is following in the footsteps of his father, who is also a minister and has been a seminary professor.

From the Evangelical and Reformed tradition, he has taught at Cedarcrest and Elmhurst Colleges and is the author of *The Christian's Use of the Bible*. He is a member of the Board for Homeland Ministries of the United Church of Christ.

Dr. and Mrs. Wehrli are the parents of four daughters and a son.

"Walk Beside Me" is the title of an NBC telecast Sunday, May 31 from 1 until 2 o'clock, of the story of St. Paul. The picture was filmed in color on location where St. Paul worked as a missionary in Jordan, Israel, Turkey, Greece, and Italy. Of St. Paul it is said: "A small man, bandy-legged, ugly, yet some people said he had the face of an angel." Reviews indicate that the picture will be well worth seeing—in fact, to miss it will be just too bad!

June 2, 1964



Mrs. Robert C. Johnson

KEY - NOTE SPEAKER

The theme for the Summer Conference is "The Growing Christian in Our Changing Culture" and Mrs. Robert C. Johnson of Birmingham, Alabama, will bring the key-note address the first evening (Tuesday, June 16).

Mildred Johnson is assistant moderator of the General Synod of the United Church of Christ and a corporate member of the United Church Board for Homeland Ministries. She served as vice president of the National Women's Fellowship, and was the first woman of her race to be appointed a member of the board of directors of the Congregational Christian Board of Home Missions. She was a member of the Women's Fellowship Tour to Europe in 1959, along with Mrs. F. C. Lester.

Educated at Kentucky State College, where she received her B.S. in 1926, Mrs. Johnson has been a school teacher and now is a Girl Scout executive. Her husband is principal of Parker High School in Birmingham. The Johnsons have two married daughters.

Active in her local church, Mrs. Johnson has served as its director of Christian education and superintendent of the church school.

School-examinations are one-sided; it is not so much academic education, as a moral and spiritual culture, which lifts one higher.

—Mary Baker Eddy



Mrs. Robert G. Williams

WORLD TRAVELER TO TEACH ABOUT WORLD MISSIONS

Mrs. Robert G. Williams of Lake Worth, Florida, returned in February from a five-month trip around the world, during which she visited mission stations in 22 countries. This fact is personalized for the editor of this paper, for Mrs. Williams saw Elizabeth Lester in Japan! She is well prepared for leading the study on "New Nations," world mission theme for 1964-65.

Mary Ann Williams has been the president of the Florida Women's Fellowship, the National Women's Fellowship and of the International Fellowship of Congregational Christian Women. She now serves as a member of the Commission on Lay Life and Work of the Florida Conference.

She is fondly remembered by some of our North Carolina churches as the young woman who conducted vacation Bible schools for the Board for Home Missions during the time she was studying at Boston University, where she received her degree in religious education in 1928.

Mrs. Williams was the leader of both Fellowship Tours to Europe, toured missions in the Middle East and inspected refugee settlements there in 1961, was a delegate to the first Assembly of the World Council of Churches, as well as to International Congregational Council meetings.

Her husband, who died several years ago, was also an active participant in the work of our denomination. They have one son, David, an attorney of Lakeland, Florida.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

YOUTH ACTIVITIES AT LIBERTY

The Pilgrim Fellowship has been really active this year; they have divided into two groups. The Juniors have 12 members and the Seniors have 10. To raise money for different projects both groups sponsored a rummage sale. Some of our projects were: a donation to Make-a-Lake project at Moonelon, collection of coupons for the Home for Children at Elon, sending Dee Stout from the Jr. group and David York from the Sr. to Moonelon for a week. (This is a scholarship; to earn this one must attend both church and Sunday school, and participate in different activities in the church.) Also we remembered the sick with fruit baskets, and on April 25 we had our P.Y.F. banquet.

With the help of our counselors, Mr. and Mrs. Earl Stout, Jr. and Mr. and Mrs. J. G. Brady, both groups planned our banquet, using as a theme: "Spring-Time." The fellowship hall and tables were beautifully decorated and the meal delicious.

The Rev. Homer Frye gave the invocation; President Patricia Brady welcomed the members and guests. Special guests were Mr. and Mrs. Cyrus Shoffner and Mr. and Mrs. Pike Johnson. Mr. Shoffner is chairman of board of deacons, Mr. and Mrs. Johnson sang a duet; also Mrs. Johnson presented a very interesting program. Dee Stout and Brenda Isley did piano specials for entertainment. Gloria Lineberry along with five of the Jr. youth gave the devotional, spelling YOUTH as a topic.

The Pilgrim Fellowship was in charge of the opening of Sunday school in observance of Youth Week. The Scripture, prayer, and thought for the day, were given by youth, also special music was rendered by the Youth Choir.

The Pilgrim Fellowship was in charge of the Easter Sunrise Service. After the service the youth assisted by the deacons served a fellowship breakfast to some 75 present.

Confidence and courage develop in an individual the desire to create, pioneer and overcome challenges and problems.

—Edward V. Rickenbacker

ON DISTURBING TEENAGERS

Richard N. Rinker

It may well be that the church is failing to communicate its gospel to young people. The reason this may be so is that the church sees itself as pretty largely an adult community. And adults are adults!

Teenagers are part of the church now. They have capabilities for ministering within the community called the church. They have needs at a particular time in their lives to which the church should be able to minister if it so chooses and if it takes a realistic look at itself and its young people.

Too often the adult church insists on speaking in stale terms to the fresh and uncluttered minds of youth. In each generation there is a kind of unique vocabulary. There is a unique concept of what it means to be a person at that time in life, in that particular place. The vocabulary symbolizes this self-concept for any given generation. Those who are now adults had such a vocabulary; many still insist that it is the only valid one in religious matters, in economics, in social relationships, in every aspect of life. To believe so is unfortunate.

It isn't just the kind of words, or the crazy sounds . . . it's the way of thinking and the way of relating to others toward which these words and sounds point. We dishonor God by supposing that His truth cannot be translated to speak with freshness and meaning for young people where they are. We encourage our missionaries to learn five hundred languages to spread the gospel of Christ over the world—we fail to put it in the language of our own children. If we see young people unreached, let's admit not that they refuse to listen, but rather that we refuse to speak to them as they are. God's truth is not confined to our stale forms.

Adults are the church. They condemn folk-singing because it's called by an undignified name, eg., hootenanny. They sing religious folk music in their sanctuaries and think of them as hymns of worship. They frown upon serious efforts to learn about Bible and faith through doubt and questioning. They remain shallow, narrow and provincial in their relationships with God and man. They insist on the forms of their religion. They confuse religion with faith and stay satisfied with religion. They demand standards. They look for the short-

cuts. They bemoan the immoralities of the flesh. They see no connection between the gospel and sex education for our youth. They criticize young people. They turn away from finding opportunities to minister to them. Adults are the church.

Young people are also the church, now. They are willing to let adults provide for them. They fail to say thanks. They cry for a voice in what's going on. They don't tend to the responsibilities which go with having a voice. They insist that they're just about adults. They continue to act like kids. They demand the privilege of doing things in their own way. When their ways miss they go chasing after adults to help get them out. They look for new and better ways. They ignore or forget the sound ways of others. They wish to be treated as people. They use individuals as things. They want very much to be heard. They don't take time to make their ideas understood. They want to do so many things. And some things never do get finished.

The truth is that both adults and young people are the church. And the truth is that each can minister to and with the other in the fellowship of the church. God can act through both.

Here is a disturbing suggestion—that God acts through teenagers, too! It would be more disturbing to suppose that he couldn't.

Senior Youth Fellowship of Long's Chapel held a "car wash" last Saturday on the church grounds to raise money to help pay the expenses of one of the young people to go on the Youth Travel Seminar.

Congratulations to three members of Boy Scout Troop 5 who received their God and Country Awards during the morning worship service at Suffolk April 26: Ray H. Early, Jr., Robert James Park, Jr., and Lynn Tyler.

Two athletes from United, Portsmouth have recently received honorable mention in the church bulletin: Ray Austin, who broke the city and state record for the "shot-put" in high school competition—his distance record is 57 feet, 5 and 3/4 inches; and Richard Balderson, senior at Churchland High, who has been chosen as the outstanding baseball player of all the area high schools.

PILGRIM FELLOWSHIP OFFICERS RETREAT

THEME:

"Planning Progress with a Purpose"

You will want to have your youth fellowship officers and advisors present for the 1964 PILGRIM FELLOWSHIP OFFICERS' RETREAT being held at Moonelon Center next month!

One of the primary needs of your youth fellowship is in the whole area of program planning. This year's Retreat is designed to give your young people and adult advisors help in programming. And we mean help!

There will be eight workshop sections dealing with methods of presenting programs and topics of concern. Role playing, audio-visuals, panels, symposiums, buzz groups, triads, brainstorming and research will be experimented with. Prayer, Mission, Stewardship, Vocations, Christmas, Boy-girl Relationships, Hymn Study and Individual Responsibility will be the topics.

This isn't all! Recreation will be planned to give new ideas for your own youth group. Evening programs will offer additional suggestions for program opportunities. For example, we shall have a missions resource guest. The outstanding motion picture, *THE BOY WITH THE GREEN HAIR*, will be shown and discussed. There will be a Hootenanny. Worship, fellowship and study will be the keynotes.

Your youth fellowship will miss out on a great deal if it isn't represented by both officers and adult advisors.

Remember the cost is \$20.00 for the time beginning Sunday, June 21, 4:00 p.m., and ending Saturday morning, June 27. Preceding this Retreat will be the 1964 Youth Assembly for the Southern Convention Pilgrim Fellowship. Officers for 1964-65 will be elected. Future concerns will be discussed. Other business will be considered. Each local group is entitled to two delegates and one adult advisor at this Youth Assembly which begins Saturday afternoon and ends Sunday after lunch. Note that this comes **before** the Retreat this year instead of after.

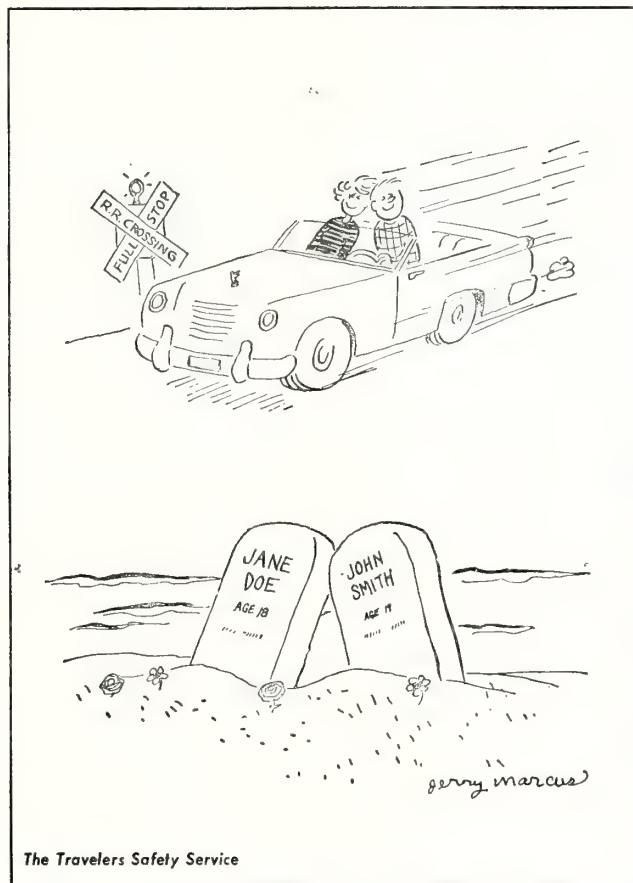
Also keep in mind that **adult** advisors may attend the week-long retreat at no cost if they remain on the grounds throughout the week and serve as small group leaders.

Get the applications for your officers in right away. Attendance is limited to 40 girls and 32 boys. See your young people at the Center! June 21-27.

Before we passionately desire anything which another enjoys, we should examine as to the happiness of its possessor.

—Roche foucauld

The Casualty Count by Jerry Marcus



Drivers under 25 are involved in almost 30% of all fatal accidents.

NEW OFFICERS AT SUFFOLK

The Junior and Senior Pilgrim Fellowships of Suffolk Christian Church entertained their parents at Planters Club, Sunday, May 17, with an afternoon of swimming, games and good fellowship.

Miss Anna Goode Turner installed the following P. F. officers for 1964-65:

Senior High: President, Barbara Ramsey; Vice-President, Lauren Marr; Secretary, Elizabeth Freeman; Treasurer, Lynn Tyler; Pianist, Martha Dailey; Committee Chairmen: Evelyn Writtenberry, Jimmy Parr and Ray Early.

Junior High: President, Johnny Parr; Vice-President, Janet Pierce; Secretary, Mary William Baines; Treasurer, Lonnie Howell; Pianist, Jeanette Holland; Committee Chairman: Martha Savage, Steve Hughes and Nancy Darden.

After supper the group closed their fellowship with a Vesper Service conducted by Miss Barbara Ramsey.

Culture is not in the job; it is in the attitude to the job. —C. Alphonso Smith

NEWS FROM BETHLEHEM, NANSEMOND

Doris Pierce, Reporter

On Sunday May 19 the Bethlehem Senior High Pilgrim Fellowship entertained several churches in the Suffolk and Nansemond County area.

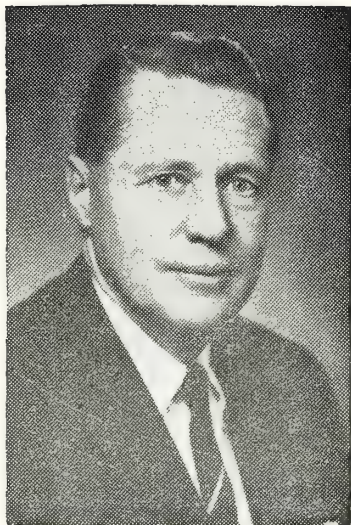
Devotionals were led by Doris Pierce. The movie entitled "Face to Face" was shown. Recreation was led by Derian Savage and William Gardner. We were served an evening meal.

During the business session officers for 1964-1965 were elected as follows:

President, Mary Holland;
Vice President, Ronnie White;
Secretary, Sue Luter;
Treasurer, Freddie Byrd;
Corresponding Secretary and Reporter, Doris Pierce;

Faith Commission Co-Chairmen, Bettie J. Christley and Peggy Grady;
Action Commission Co-Chairmen, Derian Savage, and William Gardner;
Fellowship Commission Co-Chairmen, Pattie Beale and Edwin Brittle.

Elon Confers Honorary Degrees



Dr. Archie K. Davis

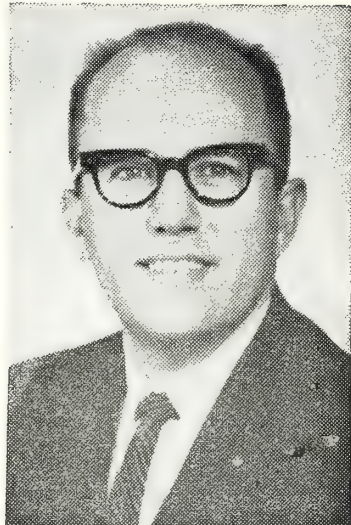
Archie K. Davis, of Winston-Salem, eminent North Carolina banker, and the Rev. Walstein W. Snyder of Elon College, minister and children's home executive, received honorary degrees from Elon College May 25 at closing exercises of Elon's Diamond Anniversary commencement.

The honorary Doctor of Laws degree was conferred upon Mr. Davis, Twin City banker, who is chairman of the board of the Wachovia Bank and Trust Company, who has long played a prominent part in the civic and educational life of the entire state as well as being a leader in the business and financial activities of the state.

A native of Winston-Salem, he is a graduate of the University of North Carolina, where he won Phi Beta Kappa honors, and also a graduate of the Graduate School of Banking at Rutgers University. He became associated with Wachovia Bank and Trust Company in 1932 and has been an officer since 1938. He was named senior vice-president of the firm in 1946 and chairman of the board in 1956.

A former member of the North Carolina Senate, he has also served as president of the Research Triangle of North Carolina, as trustee of the Consolidated University of North Carolina, Salem College and Converse College and as chairman of the North Carolina Foundation of Church-Related Colleges. He is a director of a number of large industrial and business firms.

The honorary Doctor of Divinity degree was conferred upon the Rev. Walstein W. Snyder, eminent Congregational Christian minister, who has been superintendent of the Congregational Christian Home for Children at Elon College since 1958. Prior



Dr. Walstein W. Snyder

to that time he had served pastorates in Congregational Christian Churches at Summerfield, Burlington and Norfolk, Va. During these pastorates he was the leader in the modernization or construction of a number of church buildings.

A native of Elkton, Va., Mr. Snyder received the A.B. degree from Elon College with the Class of 1945 and received the B.D. degree from the Duke Divinity School in 1950. In addition to his pastoral work, he has held numerous offices in the Congregational Christian Church at the Conference and Convention levels. At the national level he is a member of the executive Council on Health and Welfare of the United Church of Christ.

Seniors At Elon College

There were 98 seniors who received diplomas and degrees from Elon College May 25 as the graduation exercises in Whitley Auditorium concluded Elon's Diamond Anniversary commencement weekend.

Twenty-two of the group were from Burlington, and seventeen others were from smaller towns in the Burlington area. Others from Alamance County or adjoining communities included eight from Elon College, five from Graham and one each from Gibsonville, Snow Camp, Efland and Haw River.

The graduates represented a varied field of interests, for there were no less than thirteen different major fields of academic study, with nine of the seniors showing double majors in two academic fields. There were twelve different states and the District

of Columbia represented among the graduates.

Three of the 98 graduates completed their college work with honors. Carol Ann Trageser, of Arnold, Md., was graduated magna cum laude. Two others who graduated with honors were John Ross Reed, of Fairfax, Va., and Glenna Teer Smith, of Burlington.

Full Graduate List

In addition to the three honor graduates, others who received diplomas and degrees at Elon's 1964 commencement, listed in alphabetical order, were as follows:

Gerald Young Allen, Winston-Salem; Ann W. Amash, Elon College; Clifton Gentry Averette, Burlington; William Baskervill, Blackstone, Va.; Wanda Faye Bennett, Burlington; Joseph John Berdosh, Mahanoy City, Pa.; Judith Ann Berwind, Lynbrook, N. Y.; William Harold Blomberg, Jr., Danville, Va.;

Mattie Elizabeth Bouldin, Pittsboro; Lee Carolyn Brown, Troy; Loretta Anne Burton, Brown Summit; Alpha Mae Carter, Faith; Peggy Joyce Carter, Elon College; Hereline Murray Champion, Hillsboro; Jane Chisholm Cheek, Asheboro; Nicholas Peter Ciotola, White Plains, N. Y.; Johnny Mack Clayton, Burlington; Sheldon Payne Clayton, Roxboro;

Patsy Carole Cole, South Boston, Va.; Lloyd Elvin Conklin, Burlington; Wendy Madeleine Cowall, Washington, D. C.; Bobby Eugene Crawford, Burlington; Johnna Marie Davis, Durham; Peggy Ann Dodson, Liberty; Jo Anne Dowell, Elon College; John David Downs, Philadelphia, Pa.; Janet Loy Faulkner, Thomasville; Robert Lee Felton, Carthage; James Miller Ferrell, Burlington;

John Franklin Flemming, Chesapeake, Va.; Roger Leroy Fletcher, Winstead, Conn.; Sara Lou Foley, Leaksville; Thomas Sloan Ford, Hickory; David Ronald Frazier, Burlington; Charles D. Futrell, Graham; Sara Lila Gershengoren, East Norwalk, Conn.; Billy Slater Greeson, Burlington; James William Griffin, Jr., Burlington; Karl Walter Grom, West Fulton, N. Y.; Seymour Gerald Hall, Brooklyn, N. Y.; Gail Ogden Hettell, Hampton, Va.; Betty Walters Hill, Efland; Lois Richardson Hinshaw, High Point; Nancy Channel Hobart, Washington, D. C.;

Elvin Howard Hodgins, Graham; David Ansel Hosmer, Worcester, Mass.; Judith Ann Hudson, Warsaw, Ind.; William Robert Humble, Burlington; Donald Walker Isley, Burlington; Larry Don Jenkins, Burlington; Elizabeth Ann Jordan, Statesville; Arlene Susan Kolber, Wilmington, Del.; John Cameron Little, Roanoke Rapids; William Frances Luby, Jr., Wethersfield, Conn.;

(Continued on Page 15)

The Christians' Responsibility For World Peace

Background Scripture: Micah 4:1-5; Matthew 26:47-56; Romans 12:14-21; I Timothy 2:1-2.

Devotional Reading: Isaiah 40:1-9.

Memory Selection: **Blessed are the peacemakers, for they shall be called the children of God.** Matthew 5:9.

THE DESIRE OF NATIONS

If a Gallup Poll were taken of what the nations of the world wanted most of all, it is likely that by an overwhelming majority the answer would be peace. This is true even of the people of Russia — they do not want WAR, not the people of Russia. And it is true of America. The people of America and Russia and of the other nations of the world do not want war. There is a hunger for WORLD PEACE, and an increasing emphasis upon ways and means of securing peace. The question is how peace can be assured, what the individual can do to secure and preserve peace.

There is one scripture which the lesson committee did not include in the background scripture which might well be included. In one of his letters Paul says that God has given to Christians the ministry of reconciliation. (II Corinthians 5:19.) Christians are "ambassadors for Christ," his personal representatives to the nations of the world commissioned to reconcile men to one another and to God. To be sure the average citizen does not think he can do much about it, and as a matter of fact he cannot do much about it alone. But collectively the Christians of the world could do a great deal about it. And this is true—every Christian can be a center or cell of good will, a peacemaker blessed of God. We can radiate good will and helpfulness and harmony between those with whom we live and associate and with whom we are bound up in the bundles of life.

MICAH'S VISION

In his inspired vision, Micah, with prophetic insight pictured the "last days," the time when the Lord God would rule, when peace should cover the earth as the waters cover the sea. He puts it in picturesque language. The nations shall beat their swords into plowshares and their spears into pruning hooks. Think what a different world it would be if all the time and energy and wealth and know-how that are devoted to developing military materials and supporting military organizations were devoted to peace-time pursuits. Think what advances would be made in every field of human endeavor. Micah adds a homely picture of that age—a man sitting under his vine and fig tree with none to make him afraid. How the threat of war hangs like a dark cloud over the world, and the sense of fear and insecurity which it breeds. That is the goal toward which we should work. And the fact is that the nations are taking counsel as to how best to lessen the threat of war, and to promote peace.

JESUS' WORDS

The second section of Scripture describes the scene in the Garden of Gethsemane when the soldiers, led by Judas, came

to arrest Jesus. One of the little band drew his sword and making a swipe wildly at the intruders, cut off the ear of one of them. In kindly rebuke Jesus said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." His kingdom is not of this world. It can never be established by military might. It is not meat and drink, but righteousness and peace and joy. Its methods are spiritual, but they are mighty to the breaking down of military might. The kingdoms of this world are to become the kingdoms of our Lord and his Christ. But only by the power of love and good will. God has chosen that long way. But he shall see the travail of his soul and be satisfied. He will not faint or grow weary. Nor must we be weary in well doing.

PAUL'S WORDS IN ROMANS

This section of Scripture is the well-known twelfth chapter of Romans, every verse of which is full of meaning. Our concern, however is with the last few verses. Paul is making a plea for the kind of Christian life that will promote peace and good will on earth, and thus help to fulfil the song of the angels on that first Christmas night, "Peace on earth and good will among men." He puts special emphasis upon refusal to retaliate. Recompense to no man evil for evil. "If it be possible as much as lieth in you, live peaceably with all men." Paul is practical as well as idealist. He admits that there are some people with whom it is difficult, if not impossible, to live peaceably. But see to it, that as much as lieth in you, as far as you are concerned, so far as you are responsible, that you do live peaceably with them. There are some people who as the

elderly Negro once said, "the only way to get along with them is to be where they ain't."

Paul has a startling and drastic formula for getting rid of an enemy. Make him your friend. If he is hungry, feed him; if he is thirsty, give him a drink of cold water. You get rid of an enemy when you make him your friend. And even an enemy finds it difficult to hate one who does him good and who returns good for evil. To be sure there are limits here—Paul would admit that. But his principle is sound in the long run and in the usual case.

PAUL'S WORDS TO TIMOTHY

Paul urges Timothy, a young preacher, to exhort men to pray and offer intercession for those who are in authority, kings and other rulers. It should be kept in mind that these words were written when there were some bad rulers. Nero was among them. But Paul recognizes government, even the Roman government, as an instrument under God. Without government there would be anarchy. Furthermore the Christian movement was just getting started and it would have been disastrous if the Christians should have rebelled against government. Paul knew that eventually the Christians would win. Even so, in matters of conscience a Christian's primary responsibility was not to Caesar but to Christ. He accepted Jesus' words, "Render unto Caesar the things that are Caesar's and unto Christ the things that are Christ's." And perhaps it is reading too much into Paul's words to say that he would never countenance rebellion against unjust and evil men and government. Nonviolent if practical of course. But otherwise if necessary. One doubts whether Paul would have condemned the Colonies for breaking with England.

ACTIVITIES AT LIBERTY

Revival services will be conducted at the Liberty Church June 15-20. The Rev. Don Leonard of Asheboro, N. C. will be the guest speaker.

On Sunday Feb. 23 at 11:00 o'clock the Rev. Lacy M. Presnell delivered the message, and two young men were ordained as deacons. They were Mr. Earl Stout Jr. and Mr. Harold Smith. After the service there was a fellowship dinner held in the educational hall. Everyone enjoyed the fellowship together. The new minister, Rev. Homer Frye, his wife and children were welcomed at this occasion.

The Women's Fellowship was hostess to churches in town and rural area for the Foreign Mission Study book on Southeast Asia. Dr. Maxine Garner, Professor of Religion at Sweet Briar College, Virginia, was guest speaker.

SUNDAY SCHOOL LESSON

JUNE 14, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Please Send Coupons Now

Dear Friends:

This week on our page we are running a picture telling more fully the various kinds of coupons we need. These are of course of the Red Scissors variety. As you know, we can also use the Betty Crocker and Pillsbury Coupons.

We have been most appreciative of the fine response we have had to our requests for coupons and hope you will keep them coming to us.

Our year for Red Scissors Coupons runs from July to July. We have a goal of 75,000. If we can reach this goal and go over it, we receive a bonus, plus additional money for all over the goal. We hope you will make a special effort to send us all your Red Scissors Coupons between now and July.

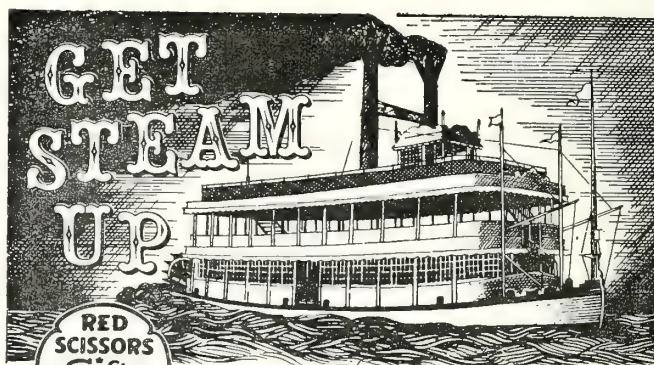
We are certainly grateful for your help in this way. As we have said before, most of our kitchen utensils and dining room ware come to us in this way. This plus irons, folding tables, percolators, and such, we are able to get with coupons. Thus this is a great help to us in our work.

Please continue to remember us with coupons in whatever quantity you might have, whether large or small.

A special Mother's Day bulletin, sponsored by the Women's Fellowship, was used at Mt. Zion, Mebane, May 10. In memory of the 70 mothers listed, and in honor of a list nearly twice that long, the bulletin was attractively arranged. "When Your Son Asks..." was the sermon topic of the minister, Rev. Philip Kahal. Special music was furnished by the senior and youth choirs.

At Richmond First Congregational Christian Church carpenters have been repairing the roof and outside of the church, Children's Day program is set for June 14, the Vacation School begins June 15, eight young people are graduating from High School and four from college. A covered dish supper will begin the good fellowship for the second quarterly conference of the church June 26.

If you are visiting the mountains of North Carolina this summer, be sure to see "Unto These Hills," at Cherokee. This drama tells the story of the Cherokee Indians as the white man took his country and drove him from his native hills. At Oconaluftee Indian Village one can see Indian life as it is lived today, and can purchase many attractive gifts being made by the people while visitors look.



Save the coupons that come with these popular products.

We turn coupons into cash!

ARGO GLOSS STARCH
(RED PACKAGE)

BORDEN'S SILVER COW
EVAPORATED MILK AND
SWEETENED CONDENSED MILKS

CALUMET
BAKING POWDER

MRS. FILBERT'S
MARGARINE
MAYONNAISE
AND SALAD DRESSINGS

GOLD SEAL
and PENNY
DOG AND CAT FOODS

GRANDMA'S
UNSULPHURED
MOLASSES

LUZIANNE
COFFEE AND TEA

OCTAGON
BAR LAUNDRY SOAP

SKINNER
MACARONI PRODUCTS

SKINNER
RAISIN BRAN
AND RAISIN WHEAT CEREALS
SUPER SUDS
NEW WHITE DETERGENT



REPORT FOR MAY 25, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Eastern Virginia Conference	\$171.00
Western North Carolina Conference	23.00
North Carolina and Virginia Conference	2.00
Total	\$ 196.00

SPECIAL OFFERINGS

Mr. and Mrs. J. Marvin Whitley, Suffolk, Va.	\$ 12.50
Mrs. G. H. Gibson, Burlington, N. C.	25.00
Huey's Seafood, Inc., Burlington, N. C.	10.00
Dr. James W. Johnston, Burlington, N. C.	10.00
Thomas O. Jones, Burlington, N. C.	25.00
Dr. Amzi J. Ellington, Sr., Burlington, N. C.	5.00
Lawrence S. Holt Trust Fund	450.00
North Carolina National Bank, Burlington, N. C.	25.00
Geo. W. Harden, Graham, N. C.	25.00
J. M. Moon, Graham, N. C.	2.00
Miss Nellie May Holt, Burlington, N. C.	10.00
Mrs. C. B. Wilkins, Virgilina, Va.	10.00
Miss Celeste Penny, Raleigh, N. C.	10.00
T. G. Proctor, Sanford, N. C.	10.00
J. Harold Smith, Burlington, N. C.	25.00
Northview Community Church, Sanford, N. C.	10.00
Joe P. Barbour, Burlington, N. C.	10.00
W. K. Holt, Jr., Milledgeville, Ga.	15.00
George L. Carrington, Burlington, N. C.	10.00
O. S. Chandler, Burlington, N. C.	10.00

Miss Ruth L. Miller, Burlington, N. C.	5.00
Mr. and Mrs. Henry E. Wollner, Richmond, Va.	10.00
South Atlantic Bonded Warehouse, Greensboro, N. C.	10.00
The John R. Foster Memorial Fund	100.00
Mrs. Grace T. Apel, Morehead, Ky.	5.00
G. E. Rountree, Sunbury, N. C.	25.00
Mrs. Pauline J. Phillips, Newman, Ga.	10.00
Hubert L. Beane, Asheboro, N. C.	10.00
Mr. and Mrs. E. T. Sanders, Burlington, N. C.	10.00
Prof. Mary Frances Thelen, Lynchburg, Va.	25.00
Jack M. Euliss, Burlington, N. C.	40.00
Mr. and Mrs. Joseph J. Bird, Burlington, N. C.	25.00
Mr. and Mrs. Tommie C. Farrell, Pittsboro, N. C.	20.00
Leaksville Church Sunday School, Luray, Va.	10.00
Mrs. T. L. Seppola, Edgemont, S. D.	5.00
Kings Herald Bible Class, First Congregational Church, St. Petersburg, Fla.	10.00
Boone Furniture Store, Gibsonville, N. C.	10.00
Shallow Ford Christian Church, RFD 1, Elon College, N. C.	10.00
Mr. and Mrs. J. G. Toler, Brown Summit, N. C.	10.00
Molly Savage Circle, Bethlehem Christian Church, Suffolk, Va.	25.00
B. R. Fitch, Burlington, N. C.	5.00
E. H. Rawles, Suffolk, Va.	10.00
Dr. Alex F. Goley, Burlington, N. C.	10.00
J. E. Branch & Family, Garner, N. C.	50.00
First Congregational Church Women's Fellowship, Norwich, Conn.	10.00
Mrs. H. E. McPherson, Avondale Estates, Ga.	5.00
Dr. L. E. Smith, Virginia Beach, Va.	5.00
Memorial Gifts:	
In memory of Mr. John Milton Holt (3 Memorials)	
In memory of Mr. N. G. Walker (3 Memorials)	
In memory of Edith McPherson Spencer	
Total Memorial Gifts	\$ 62.50
Special Gifts	26.50
Total	\$1,268.50
Total for the Week	\$1,464.50

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder:

Please accept the enclosed \$_____ as a memorial gift to the
Congregational Christian Home for Children in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to Be Written)

(Address)

Name _____

Address _____

SENIORS AT ELON

(Continued from Page 12)

Carroll Crescent Lupton, Jr., Greenboro;
James Robert Marshman, Audenried, Pa.;
Denise Adrienne Martin, Hamden, Conn.;
Eugene Grayson Mattingly, Washington,
D. C.; Hinson Lebby Mikell, Jr., Charleston,
S. C.; Flonnie Ann Moize, Gibsonville; Ada
Hernandez Mullis, Long Beach, Calif.; Ocie

Fraser Murray, Virgilina, Va.; Billy Nor-
man Nobles, Elon College; Charles Royster
Noblin, Oxford; Edna Yorke Okey, Graham;
Wilbert Edgar Paschal, Reidsville; Rachel
Brown Pardue, Brown Summit; Thomas
Phillip Piccinnini, Long Island City, N. Y.;
Kenneth Wayne Pruitt, Ruffin; Thomas
Lee Rice, Burlington; Polly Ann Roach,
Axton, Va.; Ray H. Roberts, Jr., Haw River;

Harold Lance Rogers, Snow Camp; Silas
Burns Sauls, Raleigh; Wallace Celus Saw-
yer, Portsmouth, Va.; Philip Dodson Scott,
Burlington; Philip Moyer Secrist, Elkton,
Va.; Herbert William Siner, Jr., Philadel-
phia, Pa.;

Martha Jane Sexton, Elon College; Tam-
ara Earle Smith, Greensboro; Carol Pa-
tricia Spangler, Silver Spring, Md.; Gary
Eugene Steele, Burlington, Durwood Turrin-
tine Stokes, Graham; Gene Raymond
Stokes, Graham; Linda Michael Stratton,
Burlington; Allen Paul Strohm, Burlington;
Francis Stanley Stump, Danville, Pa.;

Willie Knox Tart, Dunn; Richard Lewis
Thompson, Macon; Doris Ann Tyndall,
Stanardsville, Va.; Terry Wiley Vining,
Charleston, S. C.; William Carlton Wilburn,
Burlington; Brenda Joy Woodward, East
Berkshire, Vt.; Gene White Wrenn, Burling-
ton; and Ida Carolyn Wright, Burlington.

Secretarial Certificates

Announcement was made of the award of
certificates to members of the one-year and
two-year classes in secretarial science.
Those receiving the two-year certificates
for completion of two years of work were
Billie Joe Harvey, Lexington; Melda Kay
Kimbro, Mebane; and Priscilla Diane Loy,
Burlington.

Those who received one-year certificates
for the completion of one year of secre-
tarial work were Donna Vee Apple, Gibson-
ville; Millicent Basden, Graham; Mary
Louise Benson, Norfolk, Va.; Linda Gail
Blackwell, Burlington; Brenda Horace Bun-
ton, Liberty; Brenda Paige Coward, Lib-
erty; Glenda Faye Hurdle, Burlington; Bar-
bara Ann Jackson, Raleigh; Faye Elizabeth
Kiser, Seagrove; Ellen Holt McPherson,
Graham; Gloria Ann Nunn, Liberty; Jane
Faye Pattishall, Liberty; Ann Bryan Pen-
nington, Burlington; Sandra Faye Privett,
Suffolk, Va.; and Jacqueline Ann Vaughn,
Burlington.

In Memoriam

MORGAN

We, the members of the Women's Fel-
lowship of Liberty Spring Christian
Church, wish to express our sorrow be-
cause of the passing of our beloved mem-
ber, Mrs. Annie Savage Morgan, on
Saturday, February 15, 1964.

She was a true and loyal member
even though she was confined to her
home for the past few years because of
ill health. She never failed to remember
her obligations, and we extend our deep-
est sympathy to her family and loved
ones, who were so thoughtful of her dur-
ing her declining years.

Be it resolved: That a copy of these
resolutions be sent the members of her
family and a copy sent to The Christian
Sun for publication, also that a copy be
placed in the record of the Women's
Fellowship.

Mrs. Wallace Winslow, Sr.
Mrs. James Barnes

New Church Plant At Apple's Chapel



The above building, consisting of a sanctuary seating 500 and an educational building with eleven classrooms, choir room, conference room, church office, pastor's study, mechanical equipment rooms, toilet rooms and storage space, was consecrated March 8. See article concerning consecration and homecoming services at Apple's Chapel found elsewhere in this paper.

Elon College Library

THE CHRISTIAN

Elon College Library X

VOL. 116

JUNE 9, 1964

NO. 23



First Congregational Christian Church

HIGH POINT, NORTH CAROLINA

The above picture was only a dream in the mind of Architect E. J. Austin, a member of our church in Southern Pines and currently a member of the Mission Board of the Convention, until recently when the church transformed it into an attractive building surrounded by a beautiful grove of oak, hickory, pine, cedar, dogwood and redbud trees.

The church invites you to worship there next Sunday, June 14, at three o'clock in the afternoon when the building and grounds will be consecrated for divine use, which is, we think, service to people. The location is half a mile west from Highway 68 on Chestnut Drive.

EDITORIALS

Attention to family and church prevented the writing of editorials for this week. Another week is coming — let us hope. F.C.L.

Retiring Missionaries Honored

Rev. and Mrs. Ralph Shrader Honored

The Rev. Ralph R. Shrader, an executive of the Stewardship Council of the United Church of Christ, has retired after 38 years service as pastor, missionary and a national administrative leader of our denomination.

He is particularly well known as the director of our International Seminar program which he introduced a decade ago.

A luncheon honoring Mr. Shrader and his wife, the former Elizabeth Tallmadge Hand, of Topeka, Kansas, at the Robert Morris Hotel, Philadelphia, was attended by colleagues from all major branches of the United Church. Principal speakers were Dr. Harold Belcher, former treasurer of the American Board, and the Rev. B. Kenneth Anthony and Dr. John A. Reuling, general secretaries of the United Church Board for World Ministries.

The Rev. Dr. Sheldon E. Mackey, executive secretary of the Stewardship Council, presented Mr. Shrader with a gift and a portfolio of letters of tribute from scores of denominational leaders, missionaries and lay people in all parts of the United States.

Born on a farm at Farmington, Kansas, in 1895, Mr. Shrader is a graduate of Washburn College, Kansas, and Chicago Theological Seminary.

In 1926, a few months after their marriage, Mr. and Mrs. Shrader were appointed missionaries of the American Board and sailed the same year for China where they taught in Foochow College, Foochow, until 1932 when drastic budget reductions made necessary by the Great Depression led to their recall.

Before joining his denomination's national administrative staff in 1945, Mr. Shrader was for seven years minister of the Bethany Congregational Church, Montpelier, Vermont. He had previously served as associate minister of the Plymouth Church in Minneapolis, Minnesota.

After serving for four years as secretary for the American Board in the Missions Council, he was made project secretary of the national staff of the Council.

While in this important post, he came to the conclusion that both clergy and lay members needed to be better informed about the church's work overseas. This led him to launch the first of the International Seminars which a top executive of the church has called "one of our most effective programs for the mission education of

both laymen and ministers."

Over the past 10 years almost 50 of these study sessions have brought together laymen, ministers, missionaries and nationals of many countries to discuss the work and needs of those representing the mission board overseas.

Mr. and Mrs. Shrader will spend the next few months at their summer home in Meredith, New Hampshire, returning to their home in Newton, Massachusetts, in the fall. They expect to spend the winter months in Florida where Mr. Shrader has already begun a program of volunteer work among the denomination's churches in that area.

ATTENTION EASTERN VIRGINIA!

The Summer Rally of the Eastern Virginia Conference Pilgrim Fellowship will be held June 14, from 3:00-5:00 o'clock, at Holy Neck Christian Church. The schedule is as follows:

- 3:00—3:30 Recreation
 - 3:30—4:00 Business Meeting
 - 4:00—4:30 Installation of New Officers
 - 4:30—5:00 Refreshments
- The dress will be school clothes.
Hope to see you all there!

High school graduates honored to the morning worship service in Southern Pines June 7 were: Roberta Austin, Ian Gouldsbrough, Dawn Margaret Leland, Becky McKenzie and William Shockley.

Any Southern Convention Pilot Available?

WANTED: Christian Airplane Pilots

A request for help in recruiting one and, hopefully, two qualified airplane pilots has been made by the Royal Nepal Airline to the United Christian Mission in Katmandu, which relayed the request to the National Council of Churches. Requirements call for "a Christian who is also a qualified airlines pilot with instrument rating, willing to take on the hardships and hazards of the Himalayas over the interior air routes of Nepal." Service for one year or more would be in DC-3s, China-built ziplanes, and a Canadian Caribou. Salary would range upward to a monthly \$540, plus overtime and insurance.

Joining in the search are the Council's Division of Foreign Missions, through its Department of Missionary Personnel, and its Committee on American Laymen Overseas. Many denominational missions boards list trained pilots in their service, many with Air Force training and wartime experience, who have devoted the rest of their lives to being missionaries.

Commenting on the Nepal Airlines request, the Rev. Duncan MacBryde, director of the Overseas Laymen Committee, said: "We are vitally concerned, for we have all been saying for some time that the churches must inspire Christian laymen to undertake service in non-church agencies overseas. In providing these pilots, there is no danger that we will get the Church 'all up in the air,' but rather, it's another chance to help get it off the ground." Mr. MacBryde may be contacted at Room 653, National Council of Churches, 475 Riverside Drive, New York City 10027.

Respectable Bandits

Few, if any, of us would feel that our Lord's lesson in the story of the Good Samaritan applies to ourselves. If we identify with any character in the story it will surely be the Samaritan. We are Christians and wish ill to no man. To be sure, we make no claims to perfection but we have nothing in common with thieves and robbers. One wonders:

One does not have to break a man's head to be a bandit. One can break his heart. One can break his home. One can break his business . . . every day men are robbed of things far more precious than gold . . . to put it plainly, any man who deals with his fellow man for what he can get out of him and nothing else, is a bandit.

—J. F. Newton

Most every day each of us meet a "neighbor" who has become a victim of a society which has robbed him of the eternal values bestowed upon him by God. If we plead innocent to having robbed him, what is our defense to the charge. . . he passed by on the other side?"

—Robert C. Hultman
First, Portsmouth

Eastern N. C. Sunday School Convention

The annual meeting of the Eastern North Carolina Sunday School Convention will be held Tuesday, June 23, 1964 at the Trinity United Church of Christ in Garner, N. C. Registration will begin at 9:30 a.m. with call to order at 10 a.m.

The Reverend Richard Rinker, North Carolina Field Secretary of Christian Education, will conduct four workshop sessions. The areas of concern will be: 1. Working with preschool children; 2. Working with children, primary through junior; 3. Working with young people, junior high through senior high; 4. Bible Study using SALTY CHRISTIANS. The schedule for the day is planned so that each delegate will be offered opportunity to attend each study session. This same format was used in the convention last year and from all reports proved very satisfactory.

The meeting will be under the direction of the President, Henry Todd of Shallow Well Church, who expresses the hope that each church of the Eastern North Carolina Convention will make a sincere effort to have as many officers, teachers and workers as possible present for the opportunity of self-study and improvement.

The host church and their pastor, Rev. Rosser Lee Clapp extend a cordial invitation to all delegates. They will prepare the luncheon and ask that information be forwarded to them immediately in regards to the number to be in attendance. For the convenience of each church, a prepared card has been enclosed with letters to superintendents and pastors which will be posted this week.

PLEASANT RIDGE NEWS

Mrs. J. C. Newell, Reporter

The Women's Fellowship of Pleasant Ridge United Church of Christ, Route 1, Ramseur, served a supper in the Fellowship Hall on January 20, 1964 to the pastors and men and women who represented each church in the Western North Carolina Conference, gathered together to hear about the campaign for the Elon College Diamond Anniversary Fund.

The circles met in unison in a series of three sessions in January for a study of countries in Southeast Asia. Mrs. Quinton Hicks and Mrs. Lynwood Hubbard were in charge of the worship at these meetings. Features of these meetings were a Film-strip, "New Day in Nepal", presenting a mountainous kingdom between India and Tibet; a history of India being given by Mr. K. L. Sindwani, a native of India, who is now teaching at Guilford College as assistant professor of Sociology; and a covered dish supper preceding the final study on India and Pakistan.

World Day of Prayer was held February 14 at the church with guests from Holly Spring Friends Meeting and Spoon's Chapel United Church of Christ. The service was in charge by Mrs. P. V. Cox.

The hostesses for the February meetings were Mrs. Colbert Allen and Mrs. Ray Abernathy. The program was on Christian Discipline.

In March a united meeting was held at the church, the program being on automation, and the challenge this brings to the church. Mrs. J. C. Newell directed the program and the showing of the film, "Tomorrow?". A discussion period followed.

March 14, Miss Patti Lee Coghill of Henderson, and Miss Kate Wilcox of Chester, Connecticut were guest speakers at the church. Miss Wilcox is a retired missionary from India, having served 44 years in that field. Miss Coghill was in India with Miss Wilcox for five months.

The Bible study was "Mission by Royal Authority" and this was presented in four sessions as pre-Easter services by Miss Emma Allen, president of the Women's Fellowship, and Reverend Lynwood Hubbard.

Misses Emma and Velma Allen, Sarah Lowdermilk, and Mrs. Quinton Hicks attended the Spring Rally of the Asheboro District Women's Fellowship, April 4, at the Randleman Church. Our group was responsible for registration.

Mrs. Archie Rumley and Mrs. Harry Hudson were hostesses for the April circle meetings. Miss Linda Rumley was in charge of devotions and the program, "Understanding Our Community". Mrs. Quinton Hicks was in charge of the devotional and same program topic for Circle 2.

PASTOR GOING TO CALIFORNIA

Our pastor, who presented his resignation May 3, has accepted a call to the Diamond Bar United Church of Christ, Diamond Bar, California.

This is a new church in a new town, located about 30 miles east of Los Angeles. Until a couple of years ago, this area was the 8000 acre Diamond Bar Ranch. The town is now being developed at a rapid rate.

Plans have been drawn for the construction of the first unit of the church, which should begin in a few weeks. The church is currently meeting in an abandoned church building of another denomination, some four miles away. The present membership of this new church is 81.

Rev. Max B. Vestal will preach his last sermon here on June 21, and will assume his duties there on July 15.

Shallowell Messenger

HENDERSONVILLE CONSECRATION SERVICE

Supt. Clyde L. Fields

The First Congregational Church of Hendersonville, N. C., has been engaged in an extensive program of relocation and building over the past few years. Land has been purchased, new building erected, the sanctuary expanded and refinished, new furniture has been bought, and much work has been done. A service of consecration for the new church plant was held May 31, 1964, at 11:00 A. M.

Participating in the Consecration Service were the following: Dr. C. M. Heymann, pastor; Mrs. Everett Dixon, organist; Miss Sharyn Misenheimer, soloist; Dr. William T. Scott, Sr., Director of Church Relations, Elon College, and Dr. Clyde L. Fields, Superintendent of the Sothuern Convention. Following the morning service, a fellowship luncheon was enjoyed by several hundred members and visitors.

The church has grown rapidly in membership and program under the energetic leadership of Dr. C. M. Heyman. The Southern Convention salutes the First Congregational Church, Hendersonville, North Carolina, upon the completion of their extensive building program.

At United, Raleigh, where new Pilgrim Hymnals have recently been given to the church, a hymn is being learned each month. "God Is Working His Purpose Out" was the one for May, while in June "Built On the Rock" is being used.

Vol. 116

No. 23

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor

840 Sunset Avenue
Asheboro, N. C.

Subscriptions

One year -----	\$3.00
Two years -----	5.00
Church rate, 1/2 families -----	2.00

Send subscriptions to
The Christian Sun
Elon College, N. C.

Entered as second class matter at the Post Office, Asheboro, N. C., June 25, 1956.

Published weekly except two times in June and December by the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

A CHRISTIAN'S MEDITATIONS

YOUR DOCTOR— AND YOUR MINISTER

Harry G. Forster

There is a certain personal relationship between your doctor and yourself. He does his best to get you back and keep you in good health, and he expects you to cooperate with him. He has spent many years learning about your bodily requirements to maintain your health and vigor.

One might well carry this over into other phases of our lives. As for instance, the relationship between you as a Christian and your pastor. Both are concerned with the health of your soul. A careful diagnosis of what the requirements really are for you to lead a normal, expanding spiritual life, in harmony with the laws God has laid down for you, are wise things to consider and evaluate. Ignore them, and you run into danger. Be free to consult with your pastor — he is a healer — and he will give of his best to aid you in your path toward that goal we all seek — peace with our Maker.

That is true Christianity working on a practical, every-day basis.

Vacation Bible School at Calvary, Thomasville, is being held June 7-13, with classes from nursery through adults, at 7:30-8:30 on Sunday and 6:30-8:30 on week nights.

The Women's Fellowship of First, Burlington, enjoyed a picnic at the home of Mrs. J. H. McEwen June 1.

MISSION PACKETS

"Today in Mission" packets prepared by the Stewardship Council are available for use with the following courses in the summer United Church Curriculum: Primary—"The Way of Love"—PT-3; Lower Junior—"Who Is My Neighbor?"—SC-LJ-T-3; Junior—"Christian World Neighbors"—SC-JT-3; Adult—"Levels of Brotherhood"—SC-AT-3.

These provide up to date material on Our Christian World Mission. They cost 35c each and must be ordered by above code numbers from Stewardship Council, 1505 Race Street, Philadelphia, Pa. 19102.

Financial Report

THE NORTH CAROLINA FELLOWSHIP
OF CONGREGATIONAL CHRISTIAN
WOMEN

Third Quarter, 1963-64, ending May 31, 1964

RECEIPTS

Women's Fellowships	Amount
Albemarle	\$ 40.00
Amelia	46.00
Apple's Chapel	88.00
Asheboro	50.00
Auburn	5.00
Belew's Creek	10.00
Bethel	15.00
Bethlehem (A)	10.00
Beulah	6.00
Burlington, Beverly Hills	30.00
Burlington, First	454.50
Burlington, Lake View	8.75
Carolina	9.00
Chapel Hill	17.50
Concord	35.00
Durham	125.25
Elon College	173.50
Ether	16.50
Flint Hill (R)	6.00
Fuller's Chapel	25.00
Garner	10.00
Greensboro, Calvary	9.00
Greensboro, First	187.50
Greensboro, Palm Street	26.25
Greensboro, St. Peter's	15.00
Hank's Chapel	47.50
Happy Home	25.00
Haw River	23.75
Hayes Chapel	5.00
Hebron	5.00
Henderson	99.00
High Point	30.00
Hines Chapel	60.00
Liberty, Vance	65.50
Long's Chapel	18.75
Monticello	16.00
Mount Auburn	16.35
Mount Zion	10.00
New Lebanon	60.00
Pfafftown	10.00
Pleasant Grove (NC)	7.50
Pleasant Grove (Va)	7.50
Pleasant Hill	40.00
Pleasant Ridge (G)	30.00
Pleasant Ridge (R)	22.00
Pope's Chapel	10.00
Providence	20.00
Raleigh	66.00
Ramseur	12.00
Sanford, Northview	6.25
Sanford, United	56.25
Seagrove	4.00
Shallow Ford	23.75
Shallow Well	36.00
South Boston	13.75
Spoon's Chapel	6.25
Tryon	20.00

Turner's Chapel	13.75
Union Grove	25.50
Union Ridge	130.25
Union (Va)	33.00
Zion (WNC)	21.00
	2,515.35

Children's Groups

Apple's Chapel	53.29
Durham	27.74
Henderson	12.00
	93.03

Cradle Roll

Durham	4.29	4.29
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Spring Rally Offerings

(For Church History Room
at Elon College)

Burlington District	40.49
Greensboro District	32.50
Raleigh-Henderson District	60.36
Halifax District	29.09
Asheboro District	22.65
Sanford District	23.25
	208.34

TOTAL RECEIPTS

FOR THIRD QUARTER \$2,821.01

TREASURER'S REPORT

DISBURSEMENT

Expenses of	
President	\$ 58.81
District Chairman	95.63
Treasurer	12.38
Southern Convention—Printing	
minutes in 1963 Annual	48.00
	\$ 214.82

Mrs. W. B. Williams, Treasurer	
Women's Fellowship of the Southern	
Convention, for:	
Missions—General Fund	\$1,952.85
Church History Room	
at Elon College	208.34
Life Memberships	240.00
Memorials	60.00
Alaskan Churches	100.00
Dr. Ed Riggs	10.00
Christian World Mission	35.00
	2,606.19

Total Disbursements

for Third Quarter \$2,821.01

Note: During this quarter the following Women's Fellowships have notified the treasurer that they have increased their apportionment goals: Apple's Chapel, Asheboro, and Union Grove.

Respectfully submitted,
Mrs. J. E. Danieley, Treasurer

The Christian Sun

Morning Prayers

By the Reverend Richard T. Andrews, Jr.
Minister of Mt. Zion Congregational Church,
Cleveland, Ohio

CHAPLAIN

at the Third United Church Assembly
Atlantic City, New Jersey

CALL TO WORSHIP

Here is a quiet room!

Pause now for a little space and in the
light of a new day with hands before
Thy face, pray for God's grace.

Let no unholy thought enter thy musing
mind;

Things that the world hath wrought,
unclean — untrue — and unkind — leave
them all behind.

Pray now for the strength of God,
Strength to obey his plan;

Then rise from thy knees closer to
God than when thy prayer began.

Listen now to the Voice of God —

Around you — Within you. . . Listen. . .

It calls you to grow,

To strengthen your mind with new
knowledge,

To stretch your heart to include new
friends;

To open your soul that he may fill it with
hope — and beauty — and love —
And great purpose. . .

Listen . . . to the Voice of God.

INVOCATION

O God our Father, whose mercy is filled
with strength and joy, in spite of our un-
worthiness let thy spirit now dwell with us.
Make us aware that thy face is ever over
us and that whenever we turn to thee, we
meet thee coming to us. May thy presence
be so real in these moments we wait before
thee that we may go henceforth in thy
ways with confidence and gladness; through
Jesus Christ our Lord. AMEN.

O God our Father, so often we come to
thee with needs to be satisfied — but in
these moments we would come in gratitude
for what we already have. . . For the rest
and renewal of the night, and the freshness
of the morning; for the ever changing
beauty of earth and sky; for friends who
love us even when they know us as we
really are; for the joy of human fellowship;
and the work we are permitted to do for
thee; — for the Church which binds us
together in Christian love; — And for all

thy countless gifts and blessings which we
tend to take for granted.

Help us now to find the quietness that
we need, for we move in haste through a
world of sound and fury, turning from one
thing to another — and with no guiding
aim we are even too busy to stop and
ask ourselves where we are going, and
whether if we gain our ends they will give
us any measure of satisfaction. . . And now
with contrite hearts we confess that the
world is too much with us until we pause
and seek thy face. . . Only in thy presence
do we learn a truth that is timeless;
brought to us by a spirit which teaches,
reproves, and loves us.

We name before thee the sins within that
are known only to thee and to ourselves.
Free us from empty outward charm which
covers poverty of soul; replace our un-
forgiving spirit with largeness of heart,
and remove from us the willful and stub-
born mind that refuses to believe the
wonder of Thy Presence.

O Thou Joy of our restless hearts de-
siring, whom we both fear and love, honor
and betray, worship and deny; believe and
doubt — teach us by the contradictions of
our own nature the meaning and purpose
that are striving to find room in our lives.
. . . By thy love give to us again the vision
we have dimmed, the truth that is blurred
— and the faith that has faltered. . .

O Kind and Blessed Father whom we
hoped to serve some other time, remind
us how little time we have; and when
we dream of the day that the wilderness
shall blossom like the rose — Keep the
dream before us, but wake us from our
slumber and put our hands to the plough. . .

And now our Father at the end of this
day when our tasks here in this place have
been finished, send us back to our homes
as disciples of Thy Beloved Son who came
that all who hear and believe may have
eternal life.

To this end, baptize us anew with Thy
Spirit that we may live to Thy glory —
and in Thy joy; through Jesus Christ our
Lord. AMEN.

BENEDICTION

O Kind and Blessed Father whose Son
didst bid his disciples, "Learn of me;"
who taught them to ask, expecting to re-
ceive; to seek, expecting to find; and to
knock, expecting closed doors to open.
Make us willing to keep on being taught by
thee until our minds are informed and
illuminated by thine.

Then help us to be more like thee, to
expect more from thee, to do more for
thee — and to let thee do more for us.
AMEN.

—Frank Halliday Ferris

"FOR WHAT IT'S WORTH"

Rev. Donald D. Sledge, pastor of Long's
Chapel, Burlington, is including in each
Sunday's bulletin an item under the above
heading as "an effort to keep Protestant
principles in our worship program." May
24 the item read:

The leaders of the Protestant Reformation
wanted corporate worship for the entire
congregation. In the Roman Catholic Church
only the choir was allowed to sing praises
unto God. Thus came congregational sing-
ing and any lack of congregational partici-
pation is a return to the Roman Catholic
Mass. God Forbid!

A GOOD IDEA

"Sermon Notes" is being distributed week-
ly by the pastor at Shelton Memorial. Ports-
mouth. The first one included "Retrospect,"
sermon notes for the preceding Sunday
when Rev. William T. Joyner's theme was
"In the Presence of Power." "Today," pre-
sented questions and thought starters about
the sermon for that Sunday. "Why the
Trinity?" "Prospect" contained a few
thoughts concerning the question to be
discussed the following Sunday, "Can We
Afford to be Christian?"

The pastor hopes this will create "a
more effective dialog" between our thoughts
on Sunday morning, and opens the oppor-
tunity to discuss with any members the
concerns raised, and invites suggestions
for sermon topics.

WHY RACIAL JUSTICE NOW?

Edward W. Brueseke
South Bend, Indiana

Here is how your pastor sees the situation:

1) As members of the Church of Jesus
Christ, we are committed to doing God's
will and we know that it is always God's
will that justice be done toward every man.

2) As members of the Church of Jesus
Christ we are committed to being honest
and honesty compels us to confess that
minority races have been and are being
discriminated against in our culture. In so
far as we are members of the majority
race, we have a sense of guilt and cast
ourselves upon the mercy of God, asking
his forgiveness for our sins of yesterday and
seeking his grace and guidance in standing
for justice now—as well as in some distant
tomorrow.

3) Because we are members of the
Church of Jesus Christ we are motivated
by faith—not fear, except for "the fear of
the Lord", which is "the beginning of
wisdom".

4) Unless we stand for JUSTICE NOW,
we do not stand for justice and by the
same token we deny with our stance, what
we confess with our lips—faith in our Lord
Jesus Christ!

Now We Can Talk With Catholics

John R. Scottford

It happened in Chicago, but something similar may soon be taking place almost anywhere.

On January 22 Cardinal Meyer, Archbishop of Chicago, which is the richest diocese of the Roman Church, came to a dinner at the Chicago Theological Seminary, an institution of the United Church of Christ, spoke informally and answered questions around the table, and then shared the platform of a public meeting in Breasted Hall with Douglas Horton, former dean of Harvard Divinity School. Both men spoke frankly and eloquently of the problems and possibilities of church union. The cardinal closed the meeting by leading the audience in a Liturgy of Church Union which had been prepared in Europe by a group which included both Protestants and Catholics.

A new day has dawned in the relationships between the followers of the pope and the heirs of Martin Luther. The door is opening for discussions between the two faiths all the way from the Vatican down to the local church, the street corner and even the back fence. Differences which formerly we hardly dared mention can now be brought out into the open.

But if the encounters between the two faiths are to be profitable to the cause of Christ, we must establish some ground rules. In the past each group has been prone to compare their best with the other party's worst. Today leading Catholics and Protestants freely confess that each group has much of which it is ashamed. These discussions will fail when anyone undertakes to win an argument; they will succeed in the degree that we seek to sincerely understand one another.

Two fundamental principles were stressed by Cardinal Meyer. No Protestant could have made a stronger statement of the respect which we owe to the conscience of those with whom we differ. In matters of faith there is no place for coercion. He also expressed entire disinterest in any union which might be achieved by whittling away at our beliefs or watering down our convictions until we meet on a colorless least-common-denominator basis. The path to unity does not lie through compromise. Bargaining will get us nowhere.

Different Beliefs About God

From our angle we can spare ourselves much trouble and disappointment if we will fully recognize the fundamental difference between Catholicism and Protestantism. Where we really disagree is in our conception of how God makes his will known to men.

The Church of Rome teaches that God is the absolute ruler of the universe and

that through Christ he has bestowed upon Peter and his successors, the popes, the keys to the Kingdom of Heaven and the power to bind and loose both in this world and the next. As God's vicar on earth, the pope exercises absolute power over the Roman Catholic Church. His first duty is to God.

The early fathers simply carried over into the church the pattern of life of their day. Emperors and kings ruled autocratically by divine right. Those who found power of any sort in their hands exercised it ruthlessly. Fathers were expected to dominate their families. Much of this attitude has persisted down to our present day, particularly among those who enjoy wealth or economic power.

In times of turbulence this concentration of power in the authority of the pope probably served a useful purpose. It enabled the church to survive the collapse of civilization after the fall of the Roman Empire and the disruption of Christendom precipitated by the Protestant Reformation.

However, we Protestants cannot conceive of the God whom we have come to know through Scripture and the experiences of life giving absolute power to a succession of popes or an organized church. Luther's revolt was against the ecclesiastical tyranny of his day. Because he felt the need for some external authority, he substituted that of the Bible for the pope. This led to a greater liberty than men had ever known before, but the lack of any agreed upon basis for interpreting the Bible paved the way for almost endless divisions in the church. Today Protestants are striving to develop a conception of God which is in harmony with the principles of democracy by which we seek to live. We know that we do not believe in an autocratic church but we have no clear, succinct answer to the question of where we find the basis of authority in matters of faith. There is need for much hard thinking on the difficult problem of the relation between the power of God and the freedom of man.

Our theological haziness gives our Catholic friends a distinct advantage in any formal argument. They have "all the answers." If we accept their premise that God is an absolute ruler who works through an authoritarian church they can lead us to all manner of strange conclusions by a process of logical reasoning. Our fundamental dissent is with the assumptions from which they start.

Friends Rather Than Foes

Because we look at God in different ways, does it necessarily follow that Catholics and Protestants must ever be separated by an unbridgeable gulf? As

far as our span of life is concerned, no sane, informed person has hope for any form of organizational union. Viewed in the light of the centuries, the prospect is better. Forces are now at work which are modifying the authoritarian structure of the Roman church in the direction of more democracy, while we Protestants are rapidly overcoming our multitudinous divisions, which have scandalized our Catholic friends almost as much as the absolute rule of the pope has troubled us. To use a geometrical figure, if we assume infinity, the lines of progress which we are pursuing may bring us together. We are pointed in the same direction.

Friends Rather Than Foes

Fortunately, faith is more than an exercise in logic, and God speaks to man in many ways. There is nothing in the theological situation which prevents us from being friends rather than foes. If we can agree to disagree in some areas, we will discover that there are others where we can think and work together. By so doing we can enrich each other's faith and life and further the work of Christ in the world.

A new and most promising development is the possibility of Protestants and Catholics studying the Bible together. The last twenty-five years has brought a new interest in Biblical studies among Catholic scholars. The discovery of the Dead Sea Scrolls enlisted Catholics, Protestants, and Jews in a cooperative venture from which all have gained new light on the origins of their faith. In Great Britain the Catholics are bringing out an edition of the Revised Standard Version of the Bible in which the only changes will be from American to English verbal usages. At the Chicago meeting Cardinal Meyer spoke with deep sincerity of the debt which the Catholic church owes to Protestant Biblical scholarship. In New York we recently heard a Jesuit professor discuss the legendary elements which have been incorporated in the New Testament with more freedom than Protestants approach this subject. He did not think it mattered where Jesus was born! At the seminary and university levels there promises to be much conversation between Protestants and Catholics concerning the origins and historical significance of our Scriptures. It has also been suggested that a fascinating ecumenical venture would be for small groups of Catholics and Protestants to study various books of the Bible together. The mutual illumination might be surprising.

Joint Service to Needy

Another point at which Catholics and Protestants are close together in theory and not too far apart in practice is the desire to know the mind and do the will

of Christ. Both groups have many devoted souls spending their lives in Christ-like service to human need. Because of the distinctive garb worn by nuns and brothers, Catholic servants of the common good enjoy a higher visibility than do their Protestant equivalents but it would be difficult to say which group excels in the practical application of Christian principles to the problems of daily life. When a Protestant lands in a Catholic hospital he is likely to develop some new ideas concerning the Christian compassion of nuns. In many cities Catholic welfare agencies receive much of their financial support from community funds to which all contribute. As we progress from charity towards the unfortunate to the facing of social problems in a constructive way we have nothing to lose and much to gain from Protestants and Catholics working together.

Practical Churchmanship

Even as Catholics can learn from us in methods for studying the Bible, so we can learn from them in practical churchmanship. We may disagree with the theoretical basis of the Roman Church but we must admire the magnificent way in which it speaks to the imagination of its people. It is never small. It takes itself with sublime seriousness. It is age old, worldwide, and inclusive of all races, classes and stages of intellectual and moral development. Behind the individual priest there is a tremendous background, which lends authority to his words.

In these matters Protestantism stands in painful contrast. We may not be the "warring sects" of which our enemies love to talk, but we are divided. Too often we have been organized on national lines and in some instances we have been the tool rather than the master of the state. Local conditions and local leaders have too often dominated our outlook on the world.

The closer our contacts with the Catholic Church the more likely are we to develop a better churchmanship. This begins with increased respect for the parish church and its minister, but it should move forward towards the grouping of our resources in larger and more effective units through merging of local congregations and the uniting of denominations, both of which are being done increasingly. We should also strengthen our interchurch and ecumenical organizations. It is no accident that one of our strongest state councils of churches is in Massachusetts, where Catholics constitute slightly more than half of the population. The National and World Councils of Churches are bringing to us a breadth and universality which we have lacked in the past, and are actually promoting better relations with our Catholic friends. In these matters we are indebted to them for a good example.

Similarities in Worship

For both Catholic and Protestant church life centers in worship. Although Mass and the Sunday morning preaching service appear to be utterly different they have much in common, and are moving closer together.

In recent years the Liturgical Movement has been promoting a quiet revolution in the Catholic Church. The purpose is to transform the Mass from a rite which the priest performs away off in the distance to a spiritual experience in which the worshiper shares deeply. At this point their teaching comes very close to Luther's doctrine of the Universal Priesthood of All Believers. In the new churches—and some old ones—the high, shelf-like altar is giving way to a simple, free standing communion table, which they are endeavoring to get as close to the people as possible. This is the purpose behind the increasing number of round churches in which the people surround the priest as he leads them in the Mass. The one real achievement of the second session of the Vatican Council is opening the way for the Mass to be said in English.

On the Protestant side we have been building more impressive churches in which there is an increasing emphasis upon the communion service, which is the same thing as the Catholic Mass. Among our people there is a great although often unconscious hunger for a deeper experience of worship. Many of the clergy in both groups would welcome the opportunity to talk over with each other such matters

as the practice of prayer, the use of music in worship, the holding of spiritual "retreats."

The future promises to bring a new freedom in the relations between Catholics and Protestants. This "thaw" is quite evident at the top. In various parts of the world small groups of people of both faiths are meeting together regularly for discussion and study. There is probably more of this abroad than in our own land. How soon this movement will be felt at the local level depends upon the disposition of the bishop of the diocese and the personality of the local priest. We are told by one who has had the unusual opportunities for observation that the chances for getting together are better where the bishop has a German name than when he is of Irish descent.

Among our Catholic friends there are many genial souls both in the clergy and the laity who would relish closer relations with their Protestant neighbors. Obviously the first step is simple friendliness. It will be a great gain for all concerned when we can talk with priests and nuns without self-consciousness on either side. But we should go further. To share our common experiences will enrich us both. God has revealed himself to both Protestant and Catholic, although in different ways, and he can speak to each of us through the voice of the other. The logic of the situation is to go as far as we can in mutual understanding, and then leave further developments to the future.

Church-State Conference Draws Up Guidelines

The complex issues of church and state in a pluralistic society were subjects of intense work and study during the first National Conference on Church and State ever held. Convened in Columbus, Ohio, February 4-7 by the National Council of Churches, some 400 churchmen registered agreement on the following items:

1. Government aid to parochial and other private schools (Such aid should be restricted to health and welfare programs.)
2. Government aid to church-related health and welfare programs such as hospitals, homes for the aged, adoption centers and orphanages (Aid, yes—but under "some well-defined circumstances" including eliminating discrimination based on creed.)
3. Prayer and Bible reading in public schools (acceptance of and support for the Supreme Court rulings barring them).
4. Shared time plans in public education (strongly in favor).

In his statement as chairman of the conference, the Rev. Dr. Eugene Carson Blake reminded participants that "all conference reports and findings are advisory only, and do not speak for nor bind the National Council of Churches, its units or member communions."

Consensus was reached on other points such as "awareness that the functions of church and state must be clearly defined as separate, yet relationships should be flexible enough to encompass increasing areas of interaction," and "recognition that ours is a pluralistic society and not simply a Protestant society."

A wide spectrum of views was revealed in major addresses during the conference by specialists in many fields. Also present were 12 representatives of the Roman Catholic Church and seven of the Jewish faith. Denominational representation included 16 NCC-member churches and eight non-members.

Christian Radio Station Sponsors Gifts



UN Occupational Forces in Panmunjom were treated to a special celebration when a group of Korean mothers and representatives from a Christian radio station visited their headquarters two weeks before Christmas. To the soldiers stationed there and even to Koreans in more secure parts of the South, the small border town near the 38th parallel seems remote, lonely, and desolate.

With sincere "Best Wishes for a Merry Christmas and a Happy New Year," Korean civilians presented greeting cards and gifts to the men in the 545th Military Police Battalion Company B, "letting them know at Christmas they are appreciated

and remembered by the land they are protecting," as a spokesman for the group said. The visitors represented the Mother's Association of Kwangju and Station HLCL, of the Christian Broadcasting System in Korea, which serves the Kwangju area.

The idea of a Christmas celebration for the U. N. troops was first conceived by the staff of HLCL. "To bring people of different nationalities closer together," reported a member of the station, "WLCL began last June to broadcast special appeals to listeners. People were asked to use their best English and send in letters of comfort and greeting to the troops." Later in the summer, the Kwangju

Mother's Association joined in the campaign and collected a number of gifts to be given to the soldiers as expressions of their gratefulness.

On December 11 the gifts were presented, and to show their appreciation the soldiers conducted the visitors on an extensive tour of the Panmunjom area. Located only 10 miles from the 38th parallel, this small village was the scene of bitter fighting during the 1950 conflict. It was also the site of the armistice talks which called a halt to the three year war. Today, meetings between North and South are still conducted at Panmunjom.

Sponsor of the goodwill exchange, station HLCL is a member of the Christian Broadcasting System in Korea which currently is celebrating its 10th anniversary on the air. The radio network is composed of five stations situated in the North, East and West of S. Korea.

The network is on the air more than 340 hours weekly and broadcasts to a potential audience of about seven million listeners. In addition to programs of a religious nature, much of the network's programming is designed to fit particular community needs, public service programs such as news, panel discussions and documentaries are featured daily. The network boasts an outstanding collection of classical recordings which feature Korean traditional and dramatic music as well as that of the Western masters.

The Christian Network is an interdenominational broadcasting system owned and operated by the Korean National Christian Council. Support for the network is received from local Korean Churches. North American churches also contribute to the station's support by channeling funds through RAVEMCCO, the Radio, Visual Education and Mass Communications Committee of the National Council of the Churches of Christ in the U.S.A.

"The Power of Pentecost" was the subject used by Rev. Raymond T. Grissom at Holy Neck, Holland, May 17. Sharing in the service was Michael Milteer, who read the scriptures.

A member of one of our Minnesota churches, Mrs. Bert Richardson, who has been a church school and public school teacher, sails this summer for Turkey where she will teach missionaries' children. Sixty-one years old, Mrs. Richardson is volunteering her services, receiving only room and board. How about someone from the Southern Convention giving similar service abroad with our Board for World Ministries?

EVENING SESSIONS OPEN TO PUBLIC

Members of our churches within easy driving distance of Elon College (both men and women) are urged to attend the evening sessions of the Summer Conference, which will be held at eight o'clock in Whitley Auditorium. You may wish to come early and be on hand for the 7:15 "Sing" led by Mrs. A. R. Keppel.

Seakers for the evening sessions are: Tuesday, June 16, Mrs. Robert C. Johnson on "The Growing Christian in Our Changing Culture"; Wednesday, Dr. Eugene Wehrli on "The Ministry of the Laity"; and Thursday, "The Challenge of Missions Today" presented by Rev. and Mrs. Richard L. Jackson and Mr. and Mrs. Louis Wilkins.

The "Mission Banquet" will be held at 6:00 p.m. Thursday, with Mrs. Alfred Bartholomew sharing in the program. Tickets for this meal must be secured by that morning from the registration desk.

Excerpts From Sermons

"SYMBOLS AND REALITY"

William T. Joyner

A QUESTION which has always claimed man's attention is the question of what is real. It would appear that only things which are seen and felt can be depended on as being "real." The Christian tradition has always taught, however, that the material world is only one part of reality. God Himself, according to the Scriptures, is spirit rather than matter. From the Christian point of view, then, there is a deeper level of reality than that which meets the eye.

In a very real sense, the material world is symbolic of this deeper level of reality. For example, the body of an individual gives visible expression to the personality which is actually never seen directly. A human being is a blending of the spiritual and the material.

The incarnation or physical appearance of Christ is the supreme instance of spiritual revelation through a material being. His life was fully human, but his followers recognized this earthly life as the visible expression of a more essential reality. It was this deeper Reality which they continued to communicate with when the body of Jesus was no longer with them.

When we become overly concerned with material things, the Christian Gospel reminds us that material objects alone are incapable of meeting our deepest and most essential needs. To find any meaning at all in life one must go behind the appearance of things (the symbol) to the final Reality which is God.



Mrs. Kenneth Register



Mrs. Carl Daye



Mrs. Percel Alston

CHAIRMEN OF SUMMER CONFERENCE

A committee from the Convention of the South, Southern Convention, and Southern Synod has held many meetings during the year to plan for the Summer Conference to be held at Elon College June 16-19. Chairman is Mrs. Kenneth D. Register of Burlington. Co-chairmen are Mrs. Carl Daye and Mrs. Percel Alston of Greensboro. It is anticipated that the full complement of 200 registrants will be on hand for these days of learning about the mission of the church. Bible study, mission study, parliamentary procedure, program planning and inspiration and fellowship will be available for all who attend.

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN KYOTO

Ancient capital of Japan; residence of the Imperial Family for many years; population about 1,300,000; related institutions, Doshisha University, Kyoto Japanese Language School, Christian Centre for Study of Japanese Religions and Nishijin Labor Center.

June

- 14—**Mr. Robert Grant** is professor of American literature at Doshisha University, Kyoto. Mr. Grant's extra-curricular activities include discussion groups in his home, church work, and special concern for his neighborhood families.
- 15—**Miss Alice E. Gwinn** teaches in Doshisha Junior High School where she is the only full time American teacher. Each year seventh graders start trying to master spoken English under her direction. Twice a month she speaks in chapel and also works with Doshisha Church and has two Bible classes.
- 16—**Miss Esther Lowell Hibbard** has been a teacher of English and English literature in Doshisha for over thirty years. Since 1960 she has been editor of "The Japan Christian Quarterly," a magazine of Christian thought and opinion for those interested in the Christian movement in Japan.
- 17—**Mr. and Mrs. Kenneth Jackson**, appointed career missionaries in 1960, are presently engaged in Japanese language study at the Language School in Kyoto. Previously Mr. Jackson taught English at Palmore Institute, Kobe, and Mrs. Jackson taught English at Baika School for Girls in Osaka.
- 18—**Mr. Timothy Plummer** was appointed in 1962 for a two-year term as an associate missionary and teaches English at the Women's College, Doshisha University, Kyoto. His wife, Cynthia, has remained in the United States to complete her education.
- 19—**Mr. John Maitland Rasche** is assigned to the Doshisha University in Kyoto where his major responsibility is that of Director of the Friend Peace House (Hawaii Ryo) a men's dormitory at Doshisha. His duties there include counselling with resident students and teaching English Bible and English Conversation classes.
- 20—**Miss Priscilla Richel** is an associate missionary of the United Church Board for a two-year term as the Carleton College representative to Doshisha University. Her duties include teaching at Doshisha Junior and Senior High School and serving as Director and counselor for Carleton House, residence unit for college women.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

"Renaissance"

All I could see from where I stood
Was three long mountains and a wood;
I turned and looked another way,
And saw three islands in a bay.
So with my eyes I traced the line
Of the horizon, thin and fine,
Straight around till I was come
Back to where I'd started from;
And all I saw from where I stood
Was three long mountains and a wood.

Over these things I could not see;
These were the things that bounded me.
And I could touch them with my hand,
Almost, I thought, from where I stand!
And all at once things seemed so small
My breath came short, and scarce at all.

But, sure, the sky is big, I said:
Miles and miles above my head.
So here upon my back I'll lie
And look my fill into the sky.

And so I looked, and after all,
The sky is not so very tall.
The sky, I said, must somewhere stop.
And—sure enough—I see the top!
The sky, I thought, is not so grand;
I 'most could touch it with my hand!
And reaching up my hand to try,
I screamed, to feel it touch the sky.

I screamed, and -lo -Infinity
Came down and settled over me;
Forced back my scream into my chest;
Bent back my arm upon my breast;
And, pressing of the undefined
The definition on my mind,
Held up before my eyes a glass
Through which my shrinking sight did pass
Until it seemed I must behold
Immensity made manifold;
Whispered to me a world whose ground
Deafened the air for worlds around,
And brought unmuffled to my ears
The gossiping of friendly spheres,
The creaking of the tented sky,
The ticking of Eternity.

I saw and heard, and knew at last
The How and Why of all things, past
And present, and forevermore.
The Universe, cleft to the core,
Lay open to my probing sense,

That sickening, I would fain pluck thence
But could not, — nay! but needs must suck
At the great wound, and would not pluck
My lips away till I had drawn
All venom out. — Ah, fearful pawn:
For my omniscience paid I toll
In infinite remorse of soul.

**All sin was of my sinning, all
Atoning mine, and mine the gall
Of all regret. Mine was the weight
Of every brooded wrong, the hate
That stood behind each envious thrust,
Mine every greed, mine every lust.**

And all the while, for every grief,
Each suffering, I craved relief
With individual desire;
Craved all in vain! and felt fierce fire
About a thousand people crawl;
Perished with each,—then mourned for all!

A man was starving in Capri;
He moved his eyes and looked at me;
I felt his gaze, I heard his moan.
And knew his hunger as my own.
I saw at sea a great fog bank
Between two ships that struck and sank;
A thousand screams the heavens smote;
And every scream tore through my throat

No hurt I did not feel, no death
That was not mine; mine each last breath
That, crying, met an answering cry
From the compassion that was I.
All suffering mine, and mine its rod;
Mine, pity like the pity of God.

Ah, awful weight! Infinitely
Pressed down upon the finite me!
My anguished spirit like a bird,
Beating against my lips I heard;
Yet lay the weight so close about
There was no room for it without.
And so beneath the weight lay I
And suffered death, but could not die.

Long had I lain thus craving death
When quietly the earth beneath
Gave way, and inch by inch, so great
At last had grown the crushing weight,
Into the earth I sank till I
Full six feet under ground did lie,
And sank no more,—there is no weight
Can follow here, however great.
From off my breast I felt it roll,
And as it went my tortured soul
Burst forth and fled in such a gust
That all about me swirled the dust.

Deep in the earth I rested now.
Cool is the hand upon the brow,
And soft its breast beneath the head
Of one who is so gladly dead.
And all at once, and over all
The pitying rain began to fall;
I lay and heard each pattering hoof
Upon my lowly, thatched roof,
And seemed to love the sound far more
Than ever I had done before.
For rain it hath a friendly sound
To one who's six feet underground;
And scarce the friendly voice or fact,
A grave is such a quiet place.

The rain, I said, is kind to come
And speak to me in my new home.
I would I were alive again
To kiss the fingers of the rain,
To drink into my eyes the shine
Of every slanting silver line,
To catch the freshened, fragrant breeze
From drenched and dripping apple trees.
For soon the shower will be done,
And then the broad face of the sun
Will laugh above the rain-soaked earth
Until the world with answering mirth
Shakes joyously, and each round drop
Rolls, twinkling, from its grass-blade top.

How can I hear it, buried here,
While overhead the sky grows clear
And blue again after the storm?
O, multi-colored, multi-form,
Beloved beauty over me.
That I shall never see
Again! Spring-silver, autumn-gold,
That I shall never more behold!—
Sleeping your myriad magics through,
Close-sepulchred away from you!

O God, I cried, give me new birth.
And put me back upon the earth!
Upset each cloud's gigantic gourd
And let the heavy rain, down-poured
In one big torrent, set me free,
Washing my grave away from me!

I ceased; and through the breathless hush
That answered me, the far off rush
Of herald wings came whispering
Like music down the vibrant string
Of my ascending prayer, and—crash!
Before the wild wind's whistling lash
The startled storm clouds reared on high
And plunged in terror down the sky!
And the big rain in one black wave
Fell from the sky and struck my grave.

I know not how such things can be;
 I only know there came to me
 A fragrance such as never clings
 To ought save happy living things;
 A sound as of some joyous elf
 Singing sweet songs to please himself,
 And, through and over everything,
 A sense of glad awakening.

The grass, a-tiptoe at my ear,
 Whispering to me I could hear;
 I felt the rain's cool finger-tips
 Brushed tenderly across my lips,
 Laid gently on my sealed sight,
 And all at once the heavy night
 Fell from my eyes and I could see!—
 A drenched and dripping apple-tree,
 A sky grown clear and blue again.
 And as I looked a quickening gust
 Of wind blew up to me and thrust
 Into my face a miracle
 Of orchard breath, and with the smell—
 I know not how such things can be!—
 I breathed my soul back into me.

Ah! Up then from the earth sprang I
 And hailed the world with such a cry
 As is not heard save from a man
 Who has been dead and lives again.
 About the trees my arms I wound;
 Like one gone mad I hugged the ground;
 I raised my quivering arms on high;
 I laughed and laughed into the sky.

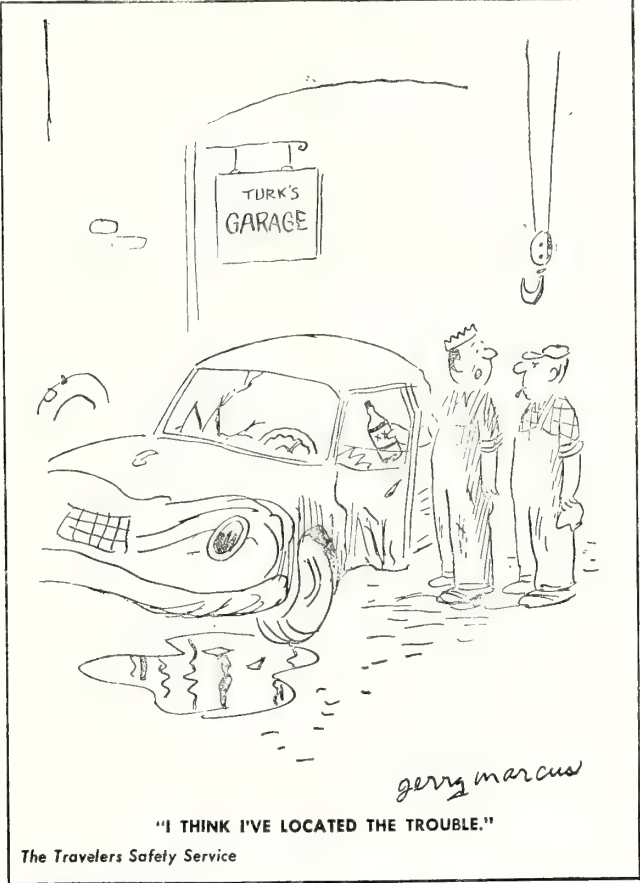
Till at my heart a strangling sob
 Caught fiercely, and a great heart throb
 Sent instant tears into my eyes:
 O God, I cried, no dark disguise
 Can e'er hereafter hide from me
 Thy radiant identity!
 Thou canst not move across the grass
 But my quick eyes will see Thee pass,
 Nor speak, however silently,
 But my hushed voice will answer thee.
 I know the path that tells Thy way
 Through the cool eve of every day;
 God, I can push the grass apart
 And lay my finger on Thy heart!

The world stands out on either side
 No wider than the soul is wide;
 Above the world is stretched the sky,—
 No higher than the soul is high.
 The heart can push the sea and land
 Farther away on either hand;
 The soul can split the sky in two,
 And let the face of God shine through,
 But east and west will pinch the heart
 That cannot keep them pushed apart;
 And he whose soul is flat—the sky
 Will cave in on him by and by.

Written by Edna St. Vincent Millay
 when she was only 19 years old.
 From her **Collected Sonnets**

(The above poem is a favorite of your
 youth page editor.)

The Casualty Count by Jerry Marcus



Driver error caused more than 3,000,000 casualties in 1963.

Parson To Person

By Rev. Carl F. Dunker

The dream of a country preacher, the Rev. William Lirely, and of a rural mail carrier, Mr. Wayman Presley, has finally come true. It is the completion and dedication of the magnificent "Cross of Peace" on top of Bald Knob Mountain in southern Illinois, a vision that was conceived in their hearts twenty years ago.

The cross, covered with white porcelain fused into steel, climbs majestically one hundred and eleven feet into the sky, while the base is anchored twenty feet deep into the mountain top. The structure cost approximately \$250,000 which was contributed by people from all walks of life.

One dark night, when Mrs. Dunker and I were passing by Bald Knob, we glanced towards the mountain and there it was, the "Cross of Peace" outlined with red

neon lights. The cross appeared to be hanging against the blackened sky, with its silent voice proclaiming, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.)

The Youth Fellowship of United Church, Raleigh, has had several good programs on the theme of "Poverty." They have viewed the famous documentary film on migrant workers, "Harvest of Shame" and have heard from a team of teen-agers who worked in a migrant camp. The Fellowship spent the week-end of April 19 at Franklinton Center. Rev. Judson King introduced the group to the problems of the sharecropper. Five young people from Manly Street Christian Church joined the group for this week-end.

Dr. Powell Chosen "Elon Alumnus Of Year"

The Alumni Day program Saturday, May 23, attracted a large group of Elon's old grads, who renewed old friendships while attending class reunions and attended the annual business session of the Elon Alumni Association and the annual banquet.

At the banquet announcement was made of the installation of new officers who will guide the Alumni Association through the next two years. They are Dr. George Bullard, of Mebane, president; Wallace Chandler, of Richmond, Va., first vice-president; and Mrs. Rena Maude Danieleley, of Burlington, second vice-president. William B. Terrell, of Elon College, holds the post of executive secretary on a permanent basis.

Also at the banquet the alumni heard an inspiring address by the Rev. Sion M. Lynam, of Elon's Class of 1924, now minister of the Community Congregational Church at Greenland, New Hampshire, and witnessed the presentation of the award of Elon's "Outstanding Alumnus of 1964" to Dr. Thomas E. Powell of Elon College, who is president of the Carolina Biological Supply Company.

The Alumni Banquet was presided over by Mrs. W. T. Scott, who has been president of the Elon College Alumni Association for the past two years and the first woman president to serve in the college's 75 year history. Of special interest was the recognition given to the returning alumni from the earlier years of the college, among whom was Mrs. W. P. Lawrence, a graduate with the Class of 1893. Mrs. Lillian Long Kernodle of the Class of 1905, and H. M. Loy of the Class of 1907.

The speaker of the evening was intro-



Dr. Thomas E. Powell

duced by O. C. Johnson of Wilmington, a classmate of the Mr. Lynam, who recounted a number of humorous incidents in connection with the speaker of the evening, setting the stage for the fine address heard by the banquet audience.

The speaker, a native North Carolinian and graduate of the NC School for the Blind prior to entering Elon, overcame impaired sight to attain an eminent career in the ministry in Canada and Freehold, New York, as well as in Greenland. He brought out the ways in which education appears to have failed in the modern times, a period characterized by too much emphasis on materialism, and he urged his hearers to seek for a return to the ideals of altruism and service as a redemptive force.

Temple; Norfolk, First; Great Bridge, Chesapeake; Pembroke Manor (Va. Beach); Richmond, First; South Norfolk; South Norfolk, Rosemont; Suffolk, Bethlehem; Waverly; Windsor; Sunbury, N. C., Damascus.

EASTERN NORTH CAROLINA CONFERENCE—9 Churches have sent Letters of Intent totaling \$10,708 or **28.69 per cent** of the Conference Minimum Goal. Churches: Fayetteville; Henderson, Fuller Chapel; Henderson, Liberty Vance; Hope Mills; Littleton, Bethlehem; Louisburg, Mt. Gilead; Manson, Mt. Auburn; Southern Pines; Gasburg, Va., Antioch.

WESTERN NORTH CAROLINA CONFERENCE—6 Churches have sent Letters of Intent totaling \$5,846, or **25.33 per cent** of the Conference Minimum Goal. Churches: Albemarle; Asheboro, Pleasant Cross; Liberty; Liberty, Pleasant Hill; Sophia; Vass, Mt. Pleasant.

North Carolina and Virginia Conference Leads the Way with 74.9%

23 Churches from the **NORTH CAROLINA AND VIRGINIA CONFERENCE** have sent Letters of Intent or given assurances totaling \$61,415, or **74.94 per cent** of the Conference Minimum Goal. Churches: Altamahaw, Bethlehem; Asheville, First; Brown Summit, Monticello; Burlington, Beverly Hills; Burlington, First; Burlington, Hopedale; Burlington, Long's Chapel; Burlington, Union Ridge; Durham; Elon College, Berea; Elon College, Community; Elon College, Shallow Ford; Graham, Providence; Greensboro, First Greensboro, Palm Street; Haw River; Hendersonville, First; Mebane, Mt. Zion; Tryon, Congregational Church of Christ; Nathalie, Va., Liberty; South Boston, Center; Vernon Hill, Ingram; Virgilina, Va., Union.

Elon College: Gift of the Past for the Youth of Today and Tomorrow

Elon College is the creation of the former Christian Churches of North Carolina and Virginia. It is a monument to heroic sacrifice, united effort, and earnest, fervent prayer. Support of the Diamond Anniversary Fund by our Churches at this time will bear witness of our gratitude to the faith of our fathers and mothers. Let us not allow so noble an institution as Elon suffer for lack of support. Eager youth of our Churches and of this area wish an education. Elon College is committed to the proposition that education should be thorough in content, Christian in atmosphere, and in the character of teachers. Elon College combines these three objectives. Your gift at this time will help immensely to fulfill this Christian mission, witness, and service. Every Church of the Southern Convention should accept either the Minimum, Sacrificial, or Challenge Goal that we may realize complete success in the raising of the Diamond Anniversary Fund.

Diamond Anniversary Report

William T. Scott, Sr.

The Churches Have Passed the Halfway Mark Toward Goal

At the "Report Meeting" held at the College on Commencement Day, May 25, it was reported that \$427,752 has been received in pledges and/or gifts on the total goal of \$600,000. Of this amount, we were happy to report that the Churches have sent Letters of Intent or assurances totaling \$131,543. You will see that we now are well beyond the half-mark of reaching the \$225,000 Church Goal (**58.46%** to be exact). **We still need to raise \$93,457 from our Churches to reach our goal.** This can be done easily if the Churches will do their share. As a matter of fact, **we have received Letters of Intent as of this date from only 55 of our more than 200 Churches.** If your

Church has not taken action, please do so at the earliest possible date. Some Churches have intimated that they will approve their share of the Elon College Diamond anniversary Fund goal at a Church meeting in June or early July. The record as of May 25 is as follows:

Eastern Virginia Conference has reached 61.10% of its Goal

EASTERN VIRGINIA CONFERENCE—16 Churches have sent in Letters of Intent or have given assurance totaling \$51,729, or **61.10 percent** of the Conference Minimum Goal. Letters of Intent or indications of accepted goals have come from the following Churches of the Conference: Chuckatuck, Oakland; Driver, Berea; Franklin; Lynnhaven Community (Va. Beach); Newport News, First; Norfolk, Christian

The Christian And The Missionary Imperative

Background Scripture: Matthew 28:16-20; Acts 1:6-8; Romans 1:8-16.

Devotional Reading: Romans 15:7-13.

Missions is a required subject, not an elective one. The Church must be missionary or it is not a real Church. To paraphrase Paul's words elsewhere, to be non-missionary-minded is death, to be missionary-minded is life.

An artist was once commissioned to paint a picture of a dead church. Instead of painting an old, dilapidated building with gaping roof and broken windows and drab walls in a setting of weeds and rank growth, he painted a beautiful church, cathedral-like in all its glory. There was one detail, however, that summed up the whole situation—at the entrance of the church there was a box marked "For Missions" and over the opening of the box designed to receive gifts, there were heavy cob-webs. No matter how ornate the building or elaborate the liturgy, a non-missionary-church is a dead or dying church.

OUR MARCHING ORDERS

A young man was once talking with the Duke of Wellington about missions, and asked the Duke what he thought about the matter. The old soldier said "Young man look at your marching orders." He was referring to the first section of Scripture in today's lesson, Matthew 28:16-20. They are the words of our Risen Lord and they are the Imperative for Christian Missions. "Go ye therefore and teach all nations; baptizing them in the name of the Father and the Son and the Holy Spirit." But they have an interesting background or setting. They are in the middle of two other impressive statements of the Lord Jesus Christ.

1. Christ spoke as **one who had all power in heaven and on earth**. "All power is given unto me in heaven and in earth." He was Lord of Life and Death! He had conquered the power of death and the devil. He was declared to be the Son of God with power according to his resurrection from the dead. These words have back of them all his authority and power. God was speaking through Christ his orders for his Church.

2. Christ commanded his followers to "make disciples of all nations." The gospel was for every man and all men. It is all in keeping with the genius of Christianity. When Jesus was born in Bethlehem the angels said "I bring you good tidings of great joy, which shall be **to all people**." When Jesus rose from the dead he told those who were first at the Tomb "to tell others." And here he stands as the Risen Lord, commanding his followers to **go into all the world, and to make disciples of all nations**. God loved the world. God wills that all men should be saved. The gospel is for all men and for all of man. It is a universal gospel. Our missionary program is well-named—OUR CHRISTIAN WORLD

MISSION.

3. Christ promised to be with those who went forth to do his bidding "Lo, I am with you always, even unto the end of the world," or as some translate it, "unto the end of the age." The missionary enterprise of the Church not only has the Divine Imperative, it has the promise of the divine presence. Those who go forth to do God's will are assured of God's power and help. God never gives a man a task to do without giving him power to do it. Our weakness is made perfect through his strength.

THE PLACE TO BEGIN, BUT NOT TO STOP

"Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria (of all places in Samaria) and unto the uttermost part of the earth." They were to begin right where they were. They were to begin at home. They were to be interested in "Home Missions" to use a common term. That, of course, is the place to begin, right where we are. The fact is that that is about the only place most of us can begin. We are not going to become "foreign missionaries." If we do any witnessing it will have to be right where we are, where we live, with the folks with whom we live. Don't kid yourself about what you would do if you were a missionary in some other land. It is better to take a hard look at yourself and see how well you are witnessing right where you are.

They were to begin at home, but they were not to stay there. The folks who say they believe in "home missions" but not in "foreign missions," who say that we ought to evangelize America before we try to evangelize other nations, cannot appeal to Jesus for any support of their view. It is not a case of either or, but of both. We are to start at home, where we are, but we are to move in ever-widening circles into Judea, Samaria and out unto the uttermost part of the earth. How preposterous it is to think that we are not to do anything about sharing the gospel with

other nations until our own nation has been thoroughly evangelized!

THE UNIVERSAL CHARACTER OF THE GOSPEL

The last section of today's lesson is an expression of Paul's philosophy of the universality of the gospel. He says some striking things (a) Through confession of Christ as Lord and belief in him as the one risen from the dead, a confession born of faith in God as revealed in Christ, a man comes into a saving relation with God. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. There is a distinct value in a public profession of faith in Christ. (b) The gospel is universal in its power and in its appeal. "Whosoever calleth on the name of the Lord shall be saved . . . for the same Lord is rich unto all that call upon him." No religion or race has a monopoly on God's grace or God's love. The gospel is for all men and every man. There's a wideness in God's mercy like the wideness of the sea. God loved the world, God loves the world. (c) There is no difference between the Jew and the Greek. Guess this fellow Paul slipped up there. Most anybody could tell the difference between a Jew and a Greek, differences in appearance, in dress, in culture, in philosophy of life, in many things. But basically Jew and Greek are alike. They have common hopes and fears and hungers and a common need for salvation. And whether a man be a Jew or a Greek or what have you, Christ died for him, and through faith in Christ he can find salvation and eternal life.

But how can a man call upon the name of the Lord if he has not heard about this grace of God in Christ? And how can he hear unless someone tells him about it? And how can someone tell him about it unless the Church sends someone to tell him? The responsibility for evangelizing the world rests solely upon the Church.

NOW MORE THAN EVER

Do you think that there is no longer any need for missionaries? Do you think the modern world has outgrown the need for missionaries? Look at these facts: Less than two per cent of the world's population is Christian after more than twenty centuries of missionary work! With the exploding population of our day, the world is growing non-Christian at the rate of approximately 20 million annually! Despite the concentrated effort of our missionaries across the world, the task is greater today than ever before. And there are many, many kinds of work calling for our best young people and our prayers. O Zion haste, thy mission high fulfilling.

JUNE 21, 1964
SUNDAY SCHOOL LESSON
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Superintendent Expresses Appreciation

Dear Friends:

This week I am going to make use of my column in a way that I never have heretofore. I would like to use it to present a matter that is personal and yet indirectly related to the work of the Home.

As perhaps you know by now, at this year's Elon College commencement I received the honorary degree of Doctor of Divinity. As so often is the situation, there are those who should somehow be given part of such an honor. One person could never, in my opinion, regardless of how much he might do, merit such an honor.

There are several people in my life that I think should have been there on the platform with me and received some recognition. The first such person that should receive some recognition is my wife. Whatever success I have known, thus far in the churches I have served and in the position I hold now as children's executive, I owe to her. She has been the major support of my life and work. What little I have been able to achieve, I owe much of it to her. It has been her understanding and strength from time to time that has helped in situations that otherwise would have been impossible for me. When all of life sometimes seems to close in, it is our companions that so often give us the ray of light and inspiration we need in order to go on. This has been the role my wife has played in my life. She, and our three children, Elia Ann, Rita Dale, and Wesley, have been the undergirding force in my life.

The other two people who, I feel, should have been there on the platform with me, are my father and mother. Since being here at the Children's Home I can all the more appreciate the Christian home I had as a child and a young person. I thank God that my parents not only took me to the Lord's House on the Lord's Day, but they provided a Christian home that has meant so much to me in these years of making my own home with the help of my family. This has also meant much to me in giving guidance to the boys and girls entrusted to my care.

Truly I am most grateful and humbled to receive such an honor from Elon College, but I certainly in no wise feel that I merit the honor alone. My wife, my children, and my parents share much, as far as I am concerned, in this honor which I received.

Senior High Pilgrim Fellowship Rally for Eastern Virginia will be held Sunday afternoon June 14 at 3:00 at Holy Neck, Holland.

REPORT FOR JUNE 1, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Eastern Virginia Conference	\$115.67
Eastern North Carolina Conference	55.00
North Carolina and Virginia Conference	78.00
Total	\$248.67

SPECIAL OFFERINGS

Mayland Christian Church Sunday School, Broadway, Va.	\$ 10.00
C. A. McIver, Burlington, N. C.	15.00
Carolina Christian Church, Burlington, N. C.	10.00
Congregational Women's Fellowship, Comfrey, Minn.	10.00
Vikon Chemical Co., Elon College, N. C.	10.00
Miss Georgia Bradley, Mebane, N. C.	10.00
John A. Boland, Burlington, N. C.	10.00
Mrs. Leo Lawrenz, Winthrop, Minn.	10.00
Fellowship of Congregational Christian Women, New Milford, Conn.	30.00
Nepaug Congregational Church, New Hartford, Conn.	50.00
Good Hope Church, Youngsville, N. C.	10.00
E. M. Cheek, Jr., Burlington, N. C.	10.00
New Hope Christian Church, Roanoke, Alabama	10.00
Dr. D. J. Bowden, Bloomington, Indiana	10.00
D. Mack Smith, Burlington, N. C.	10.00
Women's Association, Collinwood Congregational	
Christian Church, Cleveland, Ohio	10.00
Women's Fellowship, Congregational Church, Brookfield, Conn.	50.00
Memorial Gifts:	
In Memory of Nester Glenn Walker, Sr.	
In Memory of Mrs. Letha Kesler White	
Total Memorial Gifts	15.00
Special Gifts	319.21
Total	\$609.21
Total for the Week	\$857.88

VIRGINIA SUMMER SCHOOL FOR TOWN AND COUNTRY MINISTERS

The thirty-fifth annual Summer School for Town and Country Ministers will be held June 29-July 3, at V.P.I., Blacksburg, Virginia. This is sponsored by the Virginia Council of Churches, the Ruritan Clubs of Virginia, and various other groups. The faculty this year will include: Dr. John M. Brewster, Dr. William B. Kennedy, the Rev. Lynn C. Dickerson, Rev. Philip H. Young, and others. Attendance is limited to 90 men and women. Registration begins Monday, June 29, at 2:00 P.M. The School closes with lunch on Friday, July 3.

The total cost for full-time attendance will be \$16.50 per person, which covers board, room, and tuition. There are no facilities for children. Bedding is provided, but individuals have to bring their own towels.

Scholarship help is provided, by the Ruritan Clubs of Virginia and the Southern Convention.

Please write to Rev. Bill Simmons or to the Southern Convention Office for a

descriptive brochure of the School, and to make application for scholarship aid.

Clyde L. Fields, Superintendent

SENIOR CITIZENS HONORED

Tuesday, May 26, the Fellowship Committee of the First Christian Church, Burlington, N. C., honored its older church members (the young at heart) with a luncheon. There were 41 present, the oldest member being Mrs. James A. Holt, Sr. who is 97 years old.

Dr. Robert M. Kimball offered the invocation and blessing. After lunch, Mrs. Kimball gave a brief welcome and expressed appreciation to the guests for their continuing interest and support of the church and its program. Miss Frances Durant and Mr. Wynn Riley led group singing of several old hymns and songs that were favorites and popular during the days of quilting parties and corn-huskings! This led to many of the guests relating stories and incidents that were interesting to all.

Before leaving, each guest was presented a small potted flower in bloom, to be placed in their garden. Mrs. C. L. Hinshaw was chairman of the planning committee.

Commencement Messages At Elon College

Using "The Voluntary Spirit" as a topic, Dr. William C. Archie, of Raleigh, director of the North Carolina Board of Higher Education, urged members of the Elon College graduating class of 1964 to embrace and display that spirit in service to their fellow men and the world.

Dr. Archie was the featured speaker in the final exercises of Elon College's Diamond Anniversary commencement, which were held in Whitley Auditorium May 24.

Life Of Service Urged

Dr. Archie, who was introduced to the commencement audience by Dr. J. E. Danieley, Elon's president, called "The Voluntary Spirit" part of the heritage of all free men and free societies and praised such spirit as the force which motivates men to go beyond the call of duty in service to other individuals and groups. He called voluntary service the power that enables the American "committee system" to get things done as effectively as it does, and he pointed out that Alexis de Toqueville, great French traveller and writer, was amazed more than a century ago at the American committee system.

While citing the great value of church-related and privately-endowed colleges in the system of higher education in North Carolina, he pointed out that 45 per cent of the state's college students are now attending the church colleges, and he urged continued and voluntary support of such privately-supported institutions of learning so that such colleges may continue to train for creative living through exercise of the voluntary spirit.

Pointing out that both war-time disasters and peace-time emergencies tend to lift people out of themselves and inspire them to service, Dr. Archie recalled Churchill's "Blood, sweat and tears" for Britain in World War II and mentioned voluntary peace-time programs such as the Peace Corps and the North Carolina Volunteers against poverty. He also mentioned the S. S. Hope, American mercy ship to Southeast Asia, the work of Dr. Frank Lauback among the illiterate and the work of Dr. Edward Gaine Cannon as North Carolina's "Mountain Doctor."

While asking the Elon seniors what they will do with their leisure time, he closed by urging "that you who have drawn so much in intellectual nourishment from the garden of the South will now put back into the South something of what you have gained."

Baccalaureate Sermon

The idea of service was also found in the baccalaureate sermon, which was de-

livered in Whitley Auditorium on Sunday morning by Dr. Thomas A. Collins, of Rocky Mount, president of the North Carolina Wesleyan College, who used "The Appeal and Pursuit of Excellence" as the theme for his sermon.

He cited the great appeal which excellence has for many people, pointing out that great crowds pay eagerly to see or hear a demonstration of the near-perfect in golf, music, art, or learning. In considering this appeal of excellence, he urged the Elon seniors to seek to develop a discipline of excellence, and he declared that "at the heart of excellence is the requirement of knowledge." He further declared that "a requirement of all excellence is the willingness to labor in its pursuit."

In this line of thought, Dr. Collins said that no one can hope for the easy road to excellence and cited the fact that golfers like Arnold Palmer take their regular time on the practice tee, that sportswriters like Red Smith have to sit at their typewriters for hours in quest of an idea and that great artists like Michelangelo worked for hours on his back on a high scaffold seeking perfection for his pictures in the Sistine Chapel.

As a closing thought in his sermon to the graduates, Dr. Collins urged them to seek excellence through service to their fellow men. In this vein of thought, he quoted from "St. Joan of the Stockyards" the words, "Make it not your goal that in the hour of death you yourself be better. Let it be your goal that in the hour of death you leave a bettered world."

Professors To Do Research

Five members of the Elon College faculty will be studying or doing research under grants or fellowships during the summer, according to an announcement from Dr. J. E. Danieley, president of the college.

Those who have received grants or fellowships for advanced work during vacation include Dr. Paul Cheek and Prof. Roy Epperson, both of the chemistry department; Prof. Tulley Reed of the English department; Prof. Wesley Alexander of the mathematics department; and Prof. James Elder of the history department.

Dr. Cheek will attend an eight-weeks summer institute for college chemistry teachers, which is to be held at Michigan State University from June 23-August 15. His work there will center in the determination of molecular studies under a fel-

lowship from the National Science Foundation.

Professor Epperson, who is to be on leave of absence next year as a candidate for the Ph. D. degree at the University of the Pacific, will work under a research grant here at Elon this summer. Both his fellowship for next year and his research grant for the summer are from the National Science Foundation.

Professor Reed, who is chairman of the Elon English faculty, will do research here at Elon during the summer on a grant received through the Piedmont University Center at Winston-Salem. His field of research will be a "Study of Renaissance Concepts of Kingship As Seen In George Chapman's French Tragedies."

Professor Alexander, of the mathematics faculty, will be at New Mexico State College from mid-June until mid-August for an eight-weeks summer institute for college mathematics teachers. His study grant is from the National Science Foundation.

Professor Elder, who received his summer research grant from the Piedmont University Center at Winston-Salem, will be working here at Elon on the subject of "Henry Coventry And The Founding of the British Tory Party."

Dr. H. S. Hardcastle, former pastor, will occupy the pulpit at Newport News during August. Union evening service during July and August will be held with Second Presbyterian and Chestnut Avenue Methodist churches.

June 3 was "Senior High Night" in the Fellowship Hall at First, Burlington. Those graduating from high school are: Carol Freeman, Pamela Geanes, Christina Husenovic, Ann Walker, Ted Watson, Linda Wootton and Kathi Wrenn.

This church also has three college graduates this year: Mrs. Ivan Gilland (Queenie Mull) from Meredith College, Glenda Sutton and Selma Ann Gentry from Woman's College of the University of North Carolina.

LAST SUNDAY was a good day for Apple's Chapel. Some 600 people were present for morning worship and the service at the cemetery. We were reminded of those who preceded us here and the great heritage they passed on to us. With that in our minds let us all unite our prayers and efforts, and with faith in God, work together so that we too, may leave a good heritage for those who come after us.

The annual Children's Day Program will be presented at the morning worship hour at The Christian Temple, Norfolk, June 14. Theme is "Working With the Lord."

Women's Summer Conference Program

TUESDAY, JUNE 16

- 12:30 Registration—West Dorm
Refreshments—Parlor, West Dorm
Shallowford Women's Fellowship, Elon College

AFTERNOON SESSION

- Mrs. Kenneth D. Register, Presiding
2:30 Worship—Dr. Eugene S. Wehrli
Professor of New Testament Eden Theological Seminary
Opening Remarks—Mrs. Register
Greetings—Dr. J. Earl Danieley
President, Elon College
Greetings—Dr. Clyde Fields
Superintendent, Southern Convention
Introductions—Mrs. Carl T. Daye
Song—"Getting to Know You"
Led by Mrs. A. R. Keppel
Presentation of Literature—Mrs. Lawrence Leonard
Report on Meeting of the Three Boards—Mrs. F. C. Lester
Southern Regional Secretary
Council for Lay Life and Work
4:00 Get Acquainted Session on Lawn—Mrs. Carl Wallace
4:30 Unpack
Book Store Open until 5:30
6:00 Dinner

EVENING SESSION

- 7:15-7:45 Sing-A-Long-With Bernice
Steps of Whitley—Bring Song Books
8:00 Worship—"The Ministry of the Laity in the Church"
Mrs. Robert M. Kimball
President Southern Conv. Women's Fellowship
Introduction of Speaker—Mrs. J. Taylor Stanley
Wife of Supt. of Conv. of the South
Keynote Address—Mrs. Robert Johnson
Assistant Moderator
General Synod of United Ch. of Christ
9:30 Reception—(The President's Home)
Dr. and Mrs. J. Earl Danieley

WEDNESDAY, JUNE 17

- 7:30 Breakfast
8:00-8:45 Book Store Open

MORNING SESSION

- 9:00 Community Church
Hymn and Prayer—Mrs. Percel Alston
Bible Study—"Salty Christians"—Dr. Wehrli
10:00 Bible Study Discussion Groups—
Mrs. A. W. Hedrick, Coordinator
10:45 Break
11:10 Announcements (Whitley Auditorium)
11:15-12:15 "The Church's Mission Among New Nations"
Mrs. Robert M. Williams
Past President National Women's Fellowship
12:30 Lunch

AFTERNOON SESSION

- 1:15-1:45 Book Store Open
2:00-3:00 "Spanish Speaking Americans" (Whitley Auditorium)
Mrs. Alfred Bartholomew
Past Assistant Moderator of the General Synod of
The United Church of Christ
3:00-3:15 Break to get to WORKSHOPS
3:15-4:15 WORKSHOPS: Parliamentary Procedure—Dr. Danieley
Little Theatre—Mooney Building
Program Planning—Whitley Auditorium
Mrs. R. M. Kimball

- 4:15 Book Store Open
Free Time to: Meet with Conference Leaders
Take Local Interest Trips
Rest

- 6:00 Dinner

EVENING SESSION

- 7:15-7:45 Sing-A-Long-With Bernice
8:00 Worship Service—Whitley Auditorium
"The Ministry of the Laity In the Home"
Mrs. Henry Kennedy, Jr.
President Southern Synodical Women's Guild
Address—"The Ministry of the Laity"—Dr. Wehrli
9:30 Dorm Parties

THURSDAY, JUNE 18

- 7:30 Breakfast
8:00-8:45 Book Store Open

MORNING SESSION

- 9:00 Community Church
Hymn and Prayer—Mrs. A. W. Hedrick
Bible Study—Dr. Wehrli
10:00 Bible Study Discussion Groups
10:45 Break
11:10 Announcements (Whitley Auditorium)
11:15-12:15 "The Church's Mission Among New Nations"
Mrs. Williams
12:30 Lunch

AFTERNOON SESSION

- 1:15-1:45 Book Store Open
2:00-3:00 "Spanish Speaking Americans" (Whitley Auditorium)
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Little Theatre—Mooney Building
Program Planning—Whitley Auditorium
Mrs. Kimball
4:15 Book Store Open
Free Time to: Meet With Conference Leaders
Take Local Interest Trips
Rest

- 6:00 Dinner

EVENING SESSION

- 8:00 Whitley Auditorium
Worship—"The Ministry of the Laity in the Community
and at Work"
Mrs. W. D. Gay
President Convention of the South Women's Fellowship
Seeing Our Missions Through the Eyes of Our Missionaries
Rev. and Mrs. R. L. Jackson, Mr. and Mrs. Louis Wilkins
9:30 Echo Sing—Mrs. A. R. Keppel

FRIDAY, JUNE 19

- 7:30 Breakfast
8:00-8:45 Book Store Open for Last Time

MORNING SESSION

- 9:00-10:00 "The Church's Mission Among New Nations"
Whitley Auditorium
Mrs. Williams
10:15-10:45 Evaluation—Mrs. Percel Alston, Moderator
10:45 Break
11:00-11:45 Bible Study (Community Church)
Dr. Wehrli
11:45-12:15 Communion
Dr. W. J. Andes, Pastor Community Church
Rev. John Graves, Campus Minister

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Elon College Library

X



New Ministerial Family At South Boston

Center United Church of Christ, South Boston, Virginia, recently celebrated the tenth anniversary of its founding. A week of special services was held to commemorate the occasion. On May 10 Dr. W. T. Scott was guest speaker for the morning worship service. That evening and each evening of the following week Rev. Mark W. Andes was the guest speaker. Rev. Mr. Andes was the first minister to serve the church.

Presently serving as minister of the church is Rev. Walter F. Crosby. Rev. and Mrs. Crosby and their four children moved to South Boston in March to begin their ministry at Center. Mr. Crosby is a native of Little Valley, New York. He received his B.A. degree at Marion College, Marion, Indiana. He attended Butler School of Religion at Indianapolis, Indiana, and received his B.D. degree at Candler School of Theology, Emory University, Atlanta, Georgia, in 1958. Before coming to South Boston, Mr. Crosby served churches in Tennessee and Indiana.

The couple have four children, Danny, age 12; David, age 9; Deborah, age 6; and Dannah, 1½.

Salute To The Aging

Pictures on pages eight and nine remind us that more of our ministers are reaching the age of retirement, or at least the time when duties must not be quite so pressing. Some people still insist that 65 is a ripe old age, and that people beyond that age should be counted out so far as important work is concerned. They have not reached that age, and may not be thinking straight. Experience is said to be the best teacher. If so, then the aging are the best educated.

Take a look at some of our retired ministers. Emory Carter has served small churches graciously for more than sixty years. Fred Wright in his quiet way has served many of our churches. Frank Apple has made his mark both as pastor and teacher. O. D. Poythress has sung his way into the hearts of multitudes, and served one church for a lifetime. L. E. Smith built our biggest church (Christian Temple) before serving Elon College as its president for more

than a quarter of a century. Shelton Smith put his life into Duke University, and has taught many of our younger ministers.

Now the new crop of retirees are not saying "move over and give us room on the shelf." John Truitt tells how he has been busy even though retired. Hardcastle has found little time for loafing, and is making a continuing contribution in service. Dollar is going back closer home, but he will be busy in church. This writer will finish his responsibility as editor of this paper with June, but being a city pastor should be enough for one man, and that job continues.

Whatever of wisdom and skill these aging ministers, and laymen should be included, have gained through experience is still available for the churches they love. Hail, but not farewell, to the aging. May there be light and joy through the long years ahead, and peace at the end.

Some Lessons Along The Way

Mother earth has made 70 complete circles around the sun since that hot Sunday afternoon, June 17, when Fletcher came to the log home of George Thomas and Elizabeth Jane Lester in Rockingham County, North Carolina. Looking back across those 25,550 days, two questions arise that seem to be important: (1) What have you learned? (2) What have you done? A complete answer to either of those questions would be impossible in this brief space, but a few ideas may be helpful.

Honesty pays. Father believed that thoroughly, practiced it, and taught it to his children. It was a lesson they all learned. It has been true under many changing circumstances, and is a good lesson for our modern world to learn. It may not bring the most money, but it makes the best character.

Prayer changes things. Mother practiced this. She could be heard praying when milking cows or dipping water from the spring. It made a difference in her life, and the lives of her children. Prayer has been a wonderful refuge in the time of distress, and a guiding light in darkness. It makes one able to "stand" when there is nothing else to do. Then it opens doors that appeared to be sealed.

The seemingly impossible is a challenge to faith and courage. There are plenty of people who say "it can't be done," and not enough of them who accept the challenge, and undertake the impossible. That may include the poor widow's son going through college and university. Or it might be building new churches, setting up youth conferences, challenging trained young people to give their lives as missionaries and getting the churches to support them, or it might be just a simple matter of living respectably when others around try some other way. If the impossible is out of reach, then increase the reach.

It is better to fail in a good cause than to win in a bad one. Seeming failure may be the beginning

of success for the cause, if not for the person. It is far better to be on the side of right and fail than to advocate the wrong and succeed. Some one else may catch the gleam and move forward in the cause when the one who presented it first could not find adequate support. This makes it pleasant to lay down the cudgels, and leave the future to others.

The Christian religion offers a practical way of life. Some would-be theologians, especially untrained ministers, complicate the Way by insisting on so many specific beliefs, a long list of "dos and don'ts." In truth the person who seeks sincerely to be close to the spirit which was in Jesus finds that he is loved, empowered, guided, and has available all those things for which the heart longs—and heaven as a reward undeserved. Good living is not complicated; it is practical. It is the best way. LOVE was the big word in the teaching of the Master, and that is simple enough for anyone to practice at all times and under all circumstances. Practiced, that would solve the problems of the world—family, church, politics, sex relations, race relations, international affairs, everything. It is simple, isn't it? And practical, too.

The Church is the world's best institution, but it could do better. It offers a friendship and fellowship that is inspiring and redemptive. It points the way to immortality. It spurns evil and seeks the good. Its business is to transform the world. It is learning to practice brotherhood, and is headed towards a unity that is tremendously important. But it could do much better. And it will when its urgent message is understood by its members.

Many other things have been learned, most of them through trial and error, during the half century of work in the Church which has given opportunities that certainly could not have been found elsewhere. Of course there could have been more money in other professions, but soul satisfaction is worth more.

Rev. William T. Joyner, former assistant at the High Point church, preached at the morning service June 14. He is now pastor at Shelton Memorial, Portsmouth.

Vacation Church School was held for two hours each morning June 8-12 at First Christian, Burlington, for children age four through sixth grade. Mrs. Richard Holt was the director and Wynn Riley was music director.

Rev. Lewis Wicker, pastor of Lakeview, Burlington, delivered the baccalaureate sermon to the graduating class at Deep River School, of which he is a graduate. He attended Louisburg and Greensboro Colleges, Duke Divinity School, and is now a student at Southeastern Baptist Seminary.

Ten members were received by our Durham church Sunday, May 24. This church is planning to relocate its building. The social and recreational sub-committee of the Building Committee visited other church buildings June 13 to get ideas, as did the worship and Christian education sub-committee June 6.

The Northview Star for May shines on: Rev. James E. Porter and the choir for the Mother's Day program; Sam Johnson, for teaching the young adult class; Bobby Norwood, Debra Wicker, Mike Harkey and Nancy Porter for being winners in the Science Fair; Roger Millikin, who received the special Math Award and Danforth Award; Billy Kirby, who received the Kiwanis Award; all who received "D" awards for scholastic achievement; and Leslie Wicker, who gave the invocation and benediction at the commencement at Moncure High School.

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THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
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Please send form 3579 to the office at Elon College, N. C.

PLEASE NOTE

The final issue of The Christian Sun under the editorship of F. C. Lester will be that of June 30. Bulletins, news items and articles for this issue must be received by June 24 at the latest.

There will be no issue July 7. Announcement will be made later by the Board of Publications concerning future issues.

The tenth anniversary of Warwick Church was celebrated Friday, May 22, with a dinner and concert of "good light music" by the choirs. 175 attended, with \$258 being given for the anniversary offering.

Superintendent Walstein W. Snyder of our Home for Children preached at Southern Pines May 31. Mr. E. J. Austin, chairman of the board of deacons, led the worship. The pastor, Rev. Carl Wallace, was recovering from a tonsillectomy.

According to W. R. Grigg, secretary for race relations, North Carolina Baptist Convention, "All seven Baptist Colleges in the state have voted to receive students without regard to race, and all camps and conferences in the state will be 'open' this year for the first time" — this quotation comes to us from Rev. Carl Wallace.

"Still There is Room" was the topic for Dr. W. J. Andes at Elon College Community Church on "family and memorial day" June 7. A picnic lunch was enjoyed on the church lawn. Dr. W. T. Scott was the speaker at the afternoon memorial service in Magnolia Cemetery.

Three graduates of high school in the class of 1964 shared in the service at United, Portsmouth June 7. Ray Austin, Brenda Seckler and Dianne Cahoon, thereby representing the other seniors who include: Rose Marie Ripley, Connie Mancuso, Nioma Olson, Carol Worshim and Allan Pearce. Jr. Topic of the pastor, Rev. John D. Schofield, was "What Am I Worth?"

The "Wisseman Cottage" at the Congregational Christian Home for Children at Elon College is to be dedicated Sunday afternoon, June 21. Given by the Congregational United Church of Christ of Greensboro in honor of their pastor and his wife, the living room of the cottage was furnished by the Rowland Bible Class, the dining room by the Wisseman Bible Class, and a Bible in memory of Martin T. Garren given to the cottage by the Ruby Alagumani Circle of the same church.

Friends of Dr. W. T. Scott will regret to learn that he entered Memorial Hospital, Burlington, last week for tests and minor surgery. At last report (Friday) he was getting along fine.

Ten couples are enjoying the "Modern Books Discussion Group" at Warwick. Books being considered are: Discrimination, The Ugly American, The Status Seekers, The Feminine Mistique.

Vacation Bible School is being held at Shallow Well, Sanford, this week. Classes for three hours each morning are for those four-years old up through the sixth grade. Each child is to bring 25c for a picnic lunch Friday.

Bible School was held at Holy Neck, Holland last week. Refreshments were served by a different class each day: Men's Bible Class, Ladies' Bible Class, Jr. Baraca-Philathea Class; Young Married Couples' Class and the Young People.

Congratulations to the three chairmen of the Summer Conference, which is in session at Elon College this week. Advance registrations went well over the maximum number of 200, with 160 planning to stay in the dormitories, according to the registrar, Mrs. H. Winfred Bray. This is far in excess of the number staying full-time in the dormitories at previous sessions.

Rev. Carl R. Key, executive director of the Louisville Council of Churches, writes, "Dr. Atkinson gave me my first introduction to The Christian Sun as a freshman at Elon College in 1929 — 35 years ago. Incidentally, I begin my 33rd year as a licensed minister this fall and my 29th as an ordinand. Our son, Paul, was married to Susan Powers at Charleston, West Virginia, where they are students at Morris Harvey College, and both working. Our son, John, completes his M.A. degree in Health Education at the University of North Carolina in August."

Congratulations to Rev. A. Odell Leonard, who finished the 42nd year of his pastorate at Second Evangelical and Reformed Church, Lexington, North Carolina, May 22. In 1922, when he became pastor the church building was valued at 2,500, parsonage \$6,000, Sunday school had 309 enrolled and church membership was 132, with the amount spent for congregational purposes \$1,216. In 1963 the report shows there were 1,135 members, 1,360 enrolled in Sunday school, property was valued at \$259,000; current expenses, \$15,239; spent for others, \$16,563; and capital improvements, \$48,900.

United Church Emphasizes Laity

LAITY will be a key word in councils of the United Church of Christ in 1964.

In projecting the future of the United Church, President Ben Mohr Herbst calls for an end to the old "division of labor" in which the congregation feels it has done its share of the work of the church by paying the minister.

"The whole work of the church rests on everyone of us," Dr. Herbst says. "We have been talking about the 'universal priesthood of all believers' for 400 years, about the 'ministry of the laity' for at least 20. The time has come to prove we believe what we say."

A major step in 1963 toward strengthening lay witness in the United Church was completion of the organization of the Council for Lay Life and Work under the directorship of Miss Helen Huntington Smith. Mrs. F. C. Lester, 906 Chestnut Drive, High Point, is the Southern Regional Secretary. The Council has embarked on a program for vigorous lay participation in the whole mission of the church. The easy-going

The Lay leader's Assembly of the United Church of Christ will be held at Elmhurst College, Elmhurst, Illinois, June 26-28. It is anticipated that Southern Convention representatives will be present, along with Dr. J. E. Danieley, chairman of the Council for Lay Life and Work; Mrs. W. B. Williams, CLLW member; Mrs. W. E. Wisseman, co-opted member of the Women's Committee; and Mrs. F. C. Lester, Southern Regional Secretary for the CLLW.

social club patterns of the past are breaking up. The new look calls for able, informed men and women who are willing to stand up and be counted as Christians in the market place.

The Council for Lay Life and Work is sponsoring this year the Family Thank Offering as an "over and above" gift of gratitude from United Church members and their families to the work of Our Christian World Mission in this country and around the world.

Predicting great changes in Protestantism in the years ahead, the Rev. Dr. Truman B. Douglass, executive vice-president of the Board for Homeland Ministries, declares, "The future will belong increasingly to those churches that are basically organized to give genuine responsibility to their laymen and women and to develop a laity that is instructed concerning its Christian responsibility."

A new project to give increased responsibility to the laity was announced in 1963 by the Rev. Dr. Alford Carleton, executive

vice-president of the Board for World Ministries.

The Board is seeking to enroll men and women of the denomination who live and work overseas in a new kind of mission. They will be asked "to make their Christian faith count" in contacts with peoples of the countries where they live. The first of several informal training institutes for laity in Japan was held in September.

A new television series on Christian Ethics will be directed primarily to laymen. Authorized by the General Synod in 1963, it will be produced in 1964 by the Rev. Dr. Everett C. Parker, director of the Office of Communication. The series of 13 shows to be conducted by the Rev. Dr. Roger Shinn, professor at Union Seminary and president of the Board for Homeland Ministries, will deal with such subjects as technology and the economy, vocation, law, race, psychology, sex and the family, population and international affairs.

The role of the laity will be of prime importance in the denomination-wide emphasis on "The Church and Urbanization" in 1964 and 1965. In preparation for this biennial emphasis a national committee headed by a lay woman, Mrs. Dorothy S. Hackett, has set to work developing studies and projects to be undertaken by all parts of the United Church of Christ.

ANNUITY FUND 50 YEARS OLD

The Annuity Fund for Congregational Ministers is celebrating its 50th anniversary. Established in the spring of 1914, the fund was a pioneer in providing the means for assuring modest retirement allowances for retired ministers and their widows.

William Kincaid Newman, executive vice-president of both the Annuity Fund and the Retirement Fund for Lay Workers, reported to the board of trustees of the two boards that the Annuity Fund increased its assets in 1963 by more than 10 per cent.

Book value of the Fund's assets at the end of 1963 was \$43,439,544. Market value of the assets on the same date was \$50,201,844, Mr. Newman reported.

Last year the Fund earned 4.82 per cent, compared with 4.74 per cent in 1962. Total payments to members increased from \$1,261,140 in 1962 to \$1,330,701 in 1963. Dividends to those becoming annuitants rose to 38 per cent for 1964. A special extra dividend in 1963 amounted to 10 per cent.

Operating cost of the Fund, according to Dr. Howard E. Spragg, treasurer, was less than one-half of one per cent of the total assets.

As of December 31, 1963, the Annuity Fund had a membership of 5,266 ministers, a gain of 105 over the previous year.

The altar flowers at Congregational United Church of Christ, Greensboro, May 31 were given by Mr. and Mrs. Edward Johnson in memory of the men of the 175th Army Engineers who died in World War II.

Dr. Harvey Fesperman, former president of the Southern Synod, was the guest preacher at St. Peter's, Greensboro, May 24, when the pastor, Rev. Carl Daye, was in Hickory taking part in the 25th anniversary of his high school graduating class.

Vacation Church School at our Durham Church will be held June 18-19 and June 22-26 from 9:00-11:30 each morning. This gives a "head start" of two days and then a full week to do real work. Mrs. Guy Alling is the director.

ROSEMONT HONORS DEACONS EMERITUS

Ruby Cannon, Reporter

On Sunday morning, May 24, a very unique and surprise service was held honoring the deacons emeritus, namely: W. H. Bradshaw, H. D. Hedley, D. D. Johnston and H. R. Morrison, Sr. Mrs. M. H. Hassell, Mr. Hedley's daughter, acted in lieu of her father. The occasion was such a complete surprise that certain ones were "unnerved" a little, but all was well afterwards. This was the first time a service of this type has been held.

As they and their wives were ushered to their seats in the pulpit, their wives were presented corsages of beautiful talisman roses. Four personal living testimonies were given for each of these faithful men. The testimonies give us cause to stop and think just what kind of "foot prints" we are leaving behind. These deacons, indeed, deserve a place of recognition and worthiness in our church and we know and feel that their influence is deep rooted spiritually and that their services to our church and community will serve as a challenge to those who follow.

"Leaves of Gold" was presented to each of these men by Rev. Mr. Lewis, who used as his sermon topic, "God's Gold Mines." We were made more aware of the vast amount of "untapped resources" in this world.

A luncheon followed the inspirational service with the other deacons and their wives, and with Rev. and Mrs. Lewis as their guests. The food was delicious and, there again, we were given an opportunity to give a testimony for any of these men. It will long be remembered in my chain of memories as having been a part of something intangible that I believe in doing—that of honoring and paying tribute to people while they are living.

Is Religious Freedom Involved?

Statement of policy voted by the Board for Homeland Ministries, United Church of Christ, concerning prayer and Bible reading in the public schools. New York, May 28, 1964.

The United Church Board for Homeland Ministries is opposed to any attempt to modify the First Amendment of the Constitution of the United States.

Measures now pending in Congress, such as the Becker Amendment, would give legal sanction to prayer and devotional Bible reading in the public schools. Proponents of this legislation contend that such Bible reading and prayer are "good things" and, therefore belong in the public schools. They close their eyes to the real issues raised by the proffered constitutional amendments. These issues are religious liberty and the roles of government, the home and religious institutions in the practice of religion in America. The devo-

tional reading of the Bible and the praying of prayers are acts of worship and expressions of religious commitment, not merely "good things". Convincing evidence has not been advanced that devotional reading of the Bible and prayer in public schools has strengthened the spiritual and religious life of the nation. The health and vitality of our religious institutions are not dependent upon such practices. Furthermore, the Supreme Court has properly ruled that it is not the business of government to write and prescribe prayer for public schools.

Teaching for religious commitment and acts of worship are the province of church and home, not of the public schools. Our nation has become pluralistic with a variety of religious beliefs and practices. Thus, the civil liberties of citizens are involved in this issue. Many of the proposed amendments carry voluntary participation clauses in an attempt to protect the rights of all persons. Such voluntary clauses have little to commend them in the light of compulsory school attendance laws and the psychological problems for the non-participating student. In many communities the only acceptable prayers would be so watered-down that they would bear no valid testimony to the sovereign claims of God. In other communities the religious majority

would cause the use of prayers that belong to a particular tradition or sect. This Board cherishes the religious liberty which the First Amendment guarantees. We seek to preserve such liberties for all Americans of whatever creed and of no creed.

The Supreme Court has not only declared devotional practice under governmental sponsorship unconstitutional, it has also affirmed that public education has an obligation to teach about religion in order for such education to be comprehensive and whole.

We welcome the Court's statement in the Abington and Murray cases that "one's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education may not be effected consistent with the First Amendment."

The energies of public officials, educators and churchmen of all faiths who are concerned about religion and education should be directed to the end of developing curricula and improving teaching competence for such a program of teaching about religion. Churches and families should welcome the public discussion of these issues and the clarifying actions of the Supreme Court as an opportunity to increase their own teaching and worship competency.

PUBLIC AID TO CHURCH SCHOOLS

The cause of religious liberty is well served by giving every religious group the opportunity to teach. This is a Constitutional right in the United States, subject to limitations of the public welfare. But the right of religious liberty does not carry a blank check on the public purse. In institutional terms, the parochial school often becomes a recruiting center for the church, and indeed one of its more efficient recruiters. To the extent that a parochial school seeks thus to serve its sponsoring church, it disqualifies itself for use of tax funds, (which) are to be spent under the control of representatives of the citizens and taxpayers. Parochial schools are maintained by Methodist, Baptists Presbyterian and other Protestant and Orthodox churches, the Roman Catholics, Orthodox and Reformed Jews, and Muslims. These independent schools have cherished their freedom. It is to be different that such schools exist. To the extent the parochial school values its independence, it should refuse tax funds.

—Dr. Rolfe Lanier Hunt, associate executive director, NCC Department of Church and Public School Relations.

The Social Action Committee of Congregational United Church of Christ, Greensboro, invited members of the church to hear Rev. W. Judson King, president of Franklinton Center, speak June 8 about the work of the Center and the concerns and problems of Negro groups in our part of the country.

"Why The Trinity?"

Our belief in the Holy Trinity is affirmed regularly in our practice of public worship. The singing of the Gloria Patri is one example: "Glory be to the Father and to the Son and to the Holy Ghost; As it was in the beginning, is now, and ever shall be; World without end. Amen."

Why do we, and why has the Church traditionally, affirmed this belief? Some critics of the trinitarian doctrine contend that Christianity would be more reasonable without such an affirmation. Some argue that we cannot speak of three "persons" in the Trinity because God is one and three does not equal one. Are such criticisms valid?

Admittedly this is a complex doctrine, but this in fact is the manner in which the early Christians experienced the reality of God—through the Father, through the Son, and through the Holy Spirit. The early theologians who formulated and defended the doctrine of the Trinity were not senseless morons as the above criticisms would suggest. They knew how to count, but they also knew that the nature of God's revelation was more mysterious than simple mathematics. This doctrine has never meant that there are three completely separate and distinct deities. A helpful, though inadequate, illustration of the trinitarian viewpoint is a person who happens to be a father, a brother, and a son at the same time.

So why the Trinity? Because this doctrine emphasizes the deity of Jesus Christ and without this emphasis an essential cornerstone of the Christian faith is removed. Also because there is no more adequate way in which human beings can speak of the God who has revealed Himself as a triune Being.

—William T. Joyner, Shelton Memorial Church, Portsmouth

Angie Crew Honored

Elizabeth M. Lester

Early one April morning of this year many students, alumni, teachers, and friends of Kobe College gathered at the train station in Osaka, Japan, to say "fare-well" to Miss Angie Crew, who was returning to the United States to retire after many years as a missionary in Japan.

Miss Crew first came to Japan in 1932—more than forty years ago. Except for furloughs and the war years (during which many Southern Convention people got to know her) she has been in Japan ever since, most of the time at Kobe College.

The results of Miss Crew's work at this school are quite evident. Kobe College high school is noted for the fine work it has done in English teaching. Miss Crew has been responsible not only for teaching hundreds of girls but also for continuing to develop the method of English teaching used at the school. Both inside and outside of the classroom, she has helped to make the school motto, "Love God and Neighbor," a real part of the lives of many who have come in contact with her.

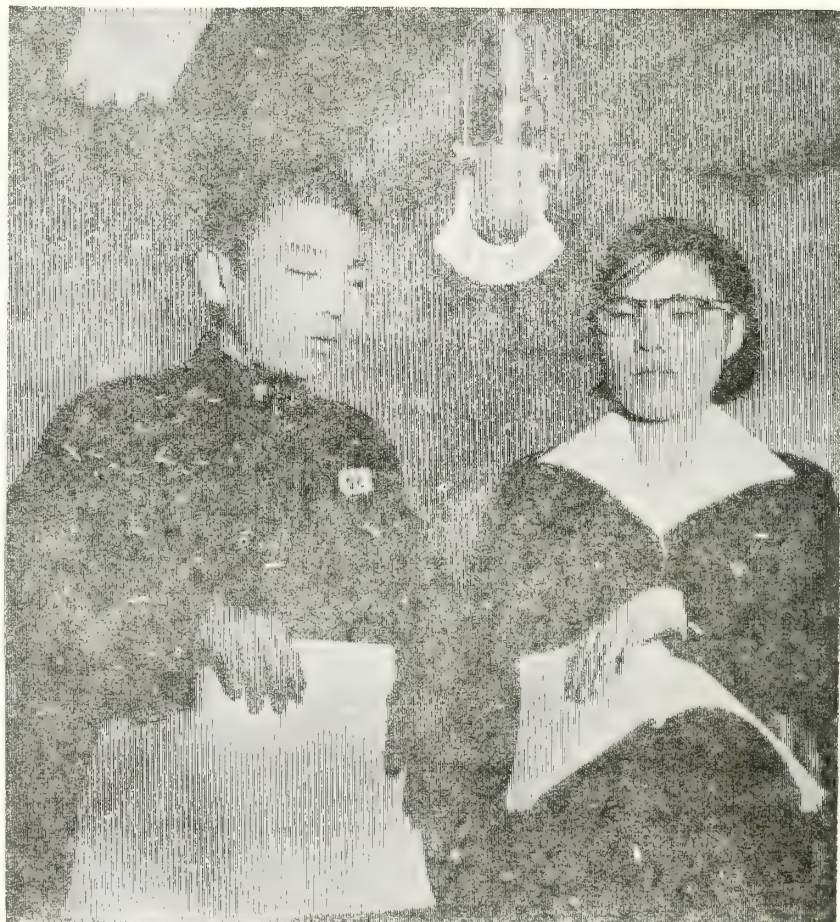
At the time of her retirement Miss Crew received many expressions of gratitude for the work that she had done, from the school, from friends, and from the Japanese government. The prefectural governor (roughly equal to the governor of a state in the U. S.) sent a formal letter of appreciation and a gift. She was given a decoration by the national government, the "Order of the Sacred Treasure, Fifth Class," in appreciation of the service she had rendered to the Japanese people. A further honor, perhaps the highest of all, was an audience with the Empress. On March 28, Miss Crew was received at the Imperial Court in Tokyo and spoke with the Empress. To do so is an honor not given many people.

Miss Crew is retiring to West Milton, Ohio, where she will live with her brother and his family. All of us here at Kobe College and her numerous friends in the United States wish her many years of happiness.

Elon College Community Church has an interesting listing of "Graduates" in its fortnightly news bulletin, including 6 who graduated from the church's weekday kindergarten, 13 from Western High, 1 from Williams High, 1 from Karachi High (Mary Clem), 4 from Elon College plus Walstein Snyder who received his doctorate, 1 from Duke University Medical School (Jimmy Powell), 2 from UNC at Chapel Hill (Alice Schmidt, and Louis Wilkins receiving his M. A. degree) and 1 from the Richmond Professional Institute (Jimmy Long).



Students are presenting gifts and flowers to Miss Angie Crew as she leaves the Osaka train station to begin her final trip to the United States.



Blind Korean students present play over Christian Broadcasting Station.

BLIND STUDENTS BROADCAST IN KOREA

In Korea, a group of blind students sit around a microphone. Their fingers quickly scan a script in braille.

"Who's there?," a whispered voice calls. Advancing footsteps stop.

"Who's there?" This time the voice is demanding. No answer, only the heavy panting of someone who's been caught.

"Answer me or I'll shout. . . THIEF, THIE. . .

"No, no," a man's voice interrupts. "Please don't do that. I'm not a thief, here . . . look, I'll turn the lights on. . . See?"

"Mister, this is a school for the blind."

To commemorate the 50th anniversary of the National School for the Blind in Korea, a specially prepared drama was broadcast over station HLKY, the main station in the Korean Christian Broadcasting Network of five stations. HLKY this year celebrates its 10th anniversary on the air.

The special broadcast was entitled, "The Night Visitor," and the story line concerned a "guest" who came to the school's dormitory at night. The student who heard him thought he was a thief, but soon found the intruder had come not to steal but to ask forgiveness. As the drama continued, it was revealed that in an incident during the 1961 revolt this man had thrown a hand grenade and killed the young boy's father. The same explosion had blinded the boy.

Becoming a student at the School for the Blind, the boy had since become a Christian. That night he witnessed to the visitors about "the Christ who had come to bring forgiveness to all men."

Through dramas such as this the Korean Network is daily proclaiming the Christian message throughout Korea. The five network stations broadcast a combined total of 342 hours weekly to a potential audience of about seven million persons. This does not include many in North Korea who receive the Christian broadcasts from Seoul. In addition to programs of a religious nature, much of the network's time on the air is devoted to news, music and feature programs such as panel discussions, children's shows and special interest documentaries.

Mt. Zion, Mebane, had its church school picnic at Moonelon Saturday, June 13, following Vacation Church School June 3-12.

Rev. John Carey, chaplain to students at Duke University and a minister of the United Church of Christ, will be the guest preacher at Shallow Well, Sanford, July 5.

MEET OUR MISSIONARIES -- THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

KYOTO

Ancient capital of Japan; residence of the Imperial Family for many years; population about 1,300,000; related institutions, Doshisha University, Kyoto Japanese Language School, Christian Centre for Study of Japanese Religions and Nishijin Labor Center.

June

21—Rev. and Mrs. Robert Winfield Wood are teachers at Doshisha University, Kyoto. Mr. Wood serves as professor of Christian Ethics in the Theology Department and supervises the work and programs of seminary students serving in churches in the Kyoto area. Mrs. Wood teaches in the Sociology Department at the University and supervises a field work program in group and case work.

22—Rev. John Gilmore Young teaches English courses in three of the colleges of Doshisha University (Theology, Literature and Commerce) and carries on a steady program of student counselling. He also maintains contact with Japanese churches and church related welfare projects.

MATSUYAMA

Located on northwestern Shikoku Island; population 250,000; related institutions, Shinonome Girls School and Jonan High School.

23—Miss E. Louise Auchenbach is a teacher of English in the high school of Shinonome Girls School in the city of Matsuyama, Shikoku. She also is connected with the post graduate departments of Dietetics and Home Economics, Bible classes, English club activities, serving as a member of the religious activities committee of the school and the school's Board of Trustees.

MORIOKO

City of 140,000 located 150 miles north of Sendai.

24—Dr. and Mrs. Gilbert W. Schroer have been missionaries to Japan since 1922. At present they are stationed at the Morioka Christian Education Center which they founded in 1931. Dr. Schroer's assignment is to integrate and enlarge the intensive and extensive program of the Center, which serves as the larger Ou Synodical Resource and Training Center for church-related work in northern Japan. He is also public relations chairman for the church in the Ou-Tohoku district and member of the Cooperating Evangelism Committee. Mrs. Schroer has done important work with translations for printing into Japanese of Bible studies etc.

NISHINOMIYA

City of 260,000 halfway between Kobe and Osaka on Honshu Island; related institutions are Kobe College and Seiwa Junior College for Christian Workers.

25—Miss Angie Crew has been a missionary to Japan most of the time since 1923. She plans to retire in 1964. She served in Sendai and Tokyo and transferred to Kobe College in 1903 where she has remained except for the period during the war years when she returned to the U. S. and later spent one year in the Near East. Her phonetic-dramatic method of teaching English to Japanese students has been so successful that her students are rated superior in spoken English to students from other Japanese schools, private or government.

26—Miss Bernice Davies, appointed an associate missionary in 1960, is serving as Professor of English at Kobe College, Nishinomiya.

27—Miss Yasuko Kusunoki is a teacher of religious education and English at Seiwa Junior College, Nishinomiya. She was born in Japan but grew up and was educated in the U. S. In addition to teaching at Seiwa, she teaches English to a mother's group and works with a children's group of a local church.

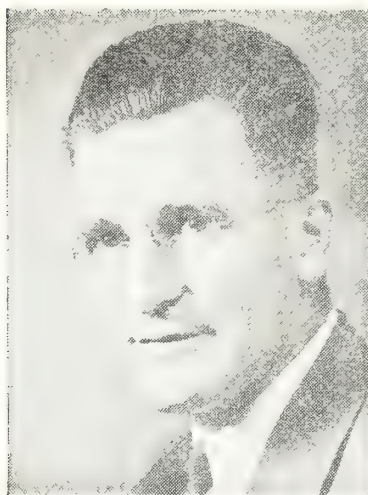
The pastor, Rev. James E. Porter, is directing the Bible School at Northview, Sanford, this week, with classes from pre-school through young people.

Rev. James E. Porter, pastor at Northview, was the preacher for special revival services recently at Christian Chapel, where Leslie Wicker, a member of Northview, is serving as pastor.

Last week Bible School was held at Apple's Chapel, with classes for 3-year olds through teen-agers. The closing program Friday was followed by a picnic.

Bayside Church, Norfolk, where Rev. Earl Farrell is pastor, is trying a new schedule for Sunday services: 9:45, worship for all except pre-school children; 10:45, classes, with the combined service closing at 11:15.

"Going To Lay Down My Sword And Shield"



Dr. Jesse H. Dollar



Dr. F. C. Lester



Dr. H. S. Hardcastle

When A Pastor Resigns

Jesse H. Dollar

"Blest Be The Tie That Binds, Our Hearts in Christian Love," could have been our theme song through these eighteen and a half years. Perhaps few congregations and pastors have "had it so good" in their relationships. May God be Praised!

Now that this will likely be my final written message to you, it is difficult to find what its content should be. I could give advice—but I have already given so much! I could write a sermonette, but I have preached to you more than a thousand times! I could reminisce, but there is hardly room for that. May I suggest something then?

When Dr. Franklin E. Davison left First Christian Church, in South Bend, Indiana, he published in their church paper:

TEN WAYS TO PREPARE FOR THE COMING OF OUR NEW PASTOR

1. Pray for your new pastor in your private devotions and stop sometime soon in the Chapel to pray for him and his family.
2. Write him a card or letter to let him know your happy anticipations.
3. Be faithful in attendance and support of your church this summer so that when the new pastor arrives the church will be alive and in good financial condition.
4. Do not expect your new pastor to be just like any former pastor. Allow him to be himself and to build on his own foundations.
5. Talk to your friends with positive expectancy about the coming of your new pastor.
6. When he arrives in the city, don't pick his family apart. Being a minister's wife is no bed of roses, and if the minister's

children should have some peculiarities, it may be because they have had to play with some deacon's kids!

7. Don't expect your new minister to call on you during the first six weeks, or the first six months he is in town. He will have many new and important duties to perform and not all can be done at once.

8. Help your new minister to get acquainted with you by giving him your name each time you meet him for the first few months. You have only one name to learn. He has a thousand!

9. Share your joys and your sorrows with your pastor. Do not expect him to know the needs of your family by mental telepathy.

10. Open your heart and your home to your new pastor (and his family). If he does not know you at the end of three years it will perhaps be because he has never had his feet under your table.

I have saved the above clipping for a long time, just for such an occasion as this. Mrs. Dollar and I will be full of expectancy for the future of this church. More members have been received into the membership under my leadership than are at present on the total membership roll. I expect every one of them who is still here to be loyal to his church and hold up the hands and join in the efforts of the new pastor to accomplish what we have only begun. He will be different. He should be! He will have new ideas. Don't sit by to see if he can do the job. Make sure he can by supporting him with all your capacities.

Anticipate the move to the new location. It is the hope of the future. I expect you to make the most of it. But most of all, God expects to get it done through you. God bless you, each and all! Fare Thee Well!

A Tribute To Our Pastor

Twenty-eight years ago a young minister by the name of Jesse H. Dollar came to Newport News from LaGrange, Georgia to serve as leader and pastor of our church. He came well prepared, having attended the public schools of Alabama, graduating with a B. A. degree from our own Elon College, receiving his M. A. degree from the Vanderbilt School of Religion.

His magnetic personality charmed the people of the church and the community and the Newport News Church was on its way to becoming one of the outstanding churches of the Southern Convention and the denomination.

The church was in debt, but soon the mortgage was paid and the ashes of the burned notes were scattered over the ground on the south side of the church with prophetic words from Dr. Dollar, "that from these ashes would rise a new educational building." On Sunday, December 16, 1945, this building was officially opened.

Dr. Dollar served us for ten years and then submitted his resignation in November 1946 to become pastor of the Elon College Community Church. Due to the love and affection of the people of the Newport News Church, he was again called to become its leader and minister on January 1, 1956, and has served us since then. He has given eighteen and a half years of his life to our church. That is a long time for anyone to give to one pastorate. This church is a part of Dr. Dollar and we are a part of him.

Dr. Dollar's ability and leadership was recognized by our city and denomination. He helped organize the Boys Club of New-



Dr. John G. Truitt

Dr. Truitt Reports On Retiring

It is now nearly four years since I retired from the superintendency of the Elon Home for Children, and they have been full and happy years. At almost any given time during that time there has been always more than I could do. I have had the joy of preaching for a "spell" at our delightful church in Virgilina, Virginia; I did a brief interim at Palm Street Church, in Greensboro; I did a summer's worth with the Carolina Church in Alamance County at the home of Carolina; there were two preaching missions at First E. and R. Church, Winston-Salem; a preaching mission at Oakland, at Chuckatuck, Virginia; a mission at Bayview, Norfolk, Va., and a most pleasant week.

Then I sort of settled down, or did I, with the very delightful church at Monticello, Brown Summit, N. C. For nearly three of the years, of the nearly four, I was their minister. For both Mrs. Truitt and me that was a thrilling and joyous experience. The people made us feel like they thought we were a sort of "prize package." They were such wonderful people I felt all the time like they were missing something, and that I, under the circum-

stances, was not able to render the services they rightfully deserved. Their children thought I was either their grandfather, or a "child", I'm afraid I couldn't make out which. Their young people are the kind you can count on, and they made me feel like they liked to hear me preach; and their young fathers and mothers, they and their elders, were so responsive they caused me to prepare a new sermon every week. However, I never could be happy preaching from the "barrel". I took the business of preaching too seriously for that. And mark you, some of my prettiest preaching was done in the homes of dear people unable to attend the services at church.

As I look back across the fifty years—fifty this October—I am so thankful for the congregations I have had the joy of serving. Right here I would like to put in a plug for a number of top young people in our churches to invest their lives in one of the greatest professions, for service and joy, beneath the shining stars.

But back to my subject, during the nearly four years I have written a prayer, and a brief homily, nearly every morning—as I have done for many years. I have shaped up a book of verse for publication, and published it. Sold enough copies to pay for the entire project. I have continued to keep a diary. I have finished an autobiographical sketch of nearly thirty thousand words—or maybe I shall want to add something to that yet.

Mrs. Truitt and I like, very much, living at Elon. We are proud of the College, and proud that both of us are graduates of same. We think it deserves richly all the progress it is making, and richly deserves the support of us all. We are very proud of the Home for Children, and rejoice in its good success. I cannot close this paragraph without expressing my gratitude for the folks at the Convention Office and to praise them for their excellent work. And The Christian Sun, I guess most of you know that that has been one of my joys for these many years. I am for more good printed preaching, not less, with a broader coverage commensurate with the bigger demands ahead.

I believe in the Gospel of Jesus Christ, and the power of prayer, and although I am again retired I'm thinking of you out there.

Dr. and Mrs. John G. Truitt spent last week-end in Hendersonville, where he addressed the Women's Fellowship of our church on the occasion of its 25th anniversary.

Newport News Church. He will take with him the love of his brother ministers here in the city, the Eastern Virginia Conference, and the Southern Convention. He will be missed by our church and denomination, and the thousands who have been touched by his ministry. It is our wish that he and Mrs. Dollar will have many years of happiness, enjoying their new home overlooking a beautiful lake in the suburbs of Roanoke, Alabama.

A real leader is never satisfied with his accomplishments. We are sure that Dr. Dollar would like to have done many other things for the Newport News Church but there should be a feeling of satisfaction when he looks back. The countless number of lives he influenced, the years of leadership and help to our church and the Congregational Christian Churches in the United States. Dr. Dollar has been a real power and will be hard to replace.

It is our wish that his retirement will give him the opportunity to do many things he has wanted to do. We hope he will continue to preach God's word, and he will continue to counsel and help people who come to his door. It is our wish that all good things that should come to the ones we love, will come to them both.

THE BOARD OF TRUSTEES

port News, helped reorganize the Community Chest and served on the board for six years. He was vice-president of the Board of Directors for the Salvation Army for five years; served on the Board of Boy Scouts and Board of Directors of the Visiting Nurses Association and many, many other activities of our City.

He served as president of the Eastern Virginia Conference, president of the C.M.A., and president of the Southern Convention. He served six years on the Commission of Stewardship of Congregational Christian Churches. He served six years on the Commission of Ministry, and seven years on the Executive Committee of the General Council of Congregational Christian Churches and four years on the Executive Council of the United Church of Christ.

It is always true that we fail to recognize a man's true worth and his ability. This has been so with the Newport News Church. We failed to recognize Dr. Dollar as one of the outstanding ministers of the Congregational Christian Churches of the United States. Others recognized his leadership and ability, and many were the calls from other churches seeking him to become their minister, and not only from other churches but our denomination extended a number of calls, urging him to enter into field work and a broader association with them.

On the first Sunday of May, Dr. Dollar submitted his resignation as pastor of our church, to be effective August 1. He is retiring. He and Mrs. Dollar are going back to their native Roanoke, Alabama. When Dr. Dollar leaves the first of August, he will take with him the love and affection of the



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

Sheer Audacity!

The Senior High Fellowship of the Christian Temple hopes they are not counting their chicks too soon by making this announcement. They've been keeping it all under their hat, with great difficulty and many giggles, since some time in December when they first came upon the wild idea.

New Church Minstrels

On the evening of July 13th the Senior High Fellowship of the Christian Temple will present at the Norfolk Center Arena the NEW CHRISTY MINSTRELS! ! !

The New Christy Minstrels, for those who don't know, are a folk singing group numbering ten who were discovered by Andy Williams and appeared on his show all last year as a regular part of the cast. They have since risen to new heights and have earned through plain good singing a position of their own in the folk singing world. They have appeared at the White House twice and have sung at different colleges across the U. S. on "Hootenanny." They have made quite a few record albums and have had two real hit songs in "Green, Green" and "Saturday Night." Currently they have out a song called "Today," which is fast moving to the top. It is also the name of their newest LP which is filled with rollicking tunes, contemporary but Civil War in flavor, composed by Randy Sparks for the motion picture *Advance to the Rear*. Randy Sparks sang with the Christy Minstrels when they were on the Andy Williams Show, but now he is more of a silent partner who manages and composes.

This show on July 13th is also being featured as a part of the Tidewater Arts Festival which will take up a week of festivities in all the arts here in the area. What art will the Christy Minstrels portray? Folk singing, of course.

Tickets will go on sale in a week or so at many of the young people's clothing stores such as Sullivan's, Shulman's, El Jo's, Fishback & Lea, Terry's, the Clothes Horse in Portsmouth, and Alexander Beagle's at Virginia Beach—and other places which I can't recall at the moment. Tickets

will probably be on sale by the time this comes out. Look for advertisements and announcements for the show on the entertainment pages of both Norfolk papers, THE VIRGINIAN PILOT and THE LEDGER STAR. Also announcements can be read on all local radio stations.

There were many problems associated with this venture that the P. F. had not anticipated—mainly because we had not the first idea on how to go about it. But with MANY thanks to our minister, Dr. Hamilton, who never fails us, and an agent in Norfolk named Bubbles Becker whose secretary's brother managed the Christy Minstrels, the worst red tape has all been untangled. Contracts have been signed and guarantee fees sent in and the Arena rented and tickets printed . . . and everything else. A lot of money is involved which makes this such a big undertaking for such a small youth group. But we've fortified ourselves on every side against failure and we've got lots of faith. The entire church is backing us up with many good wishes and signatures. We are sincerely grateful. We know we can't fail now.

Help Moonelon and Christian Education

The youth group wanted to send in a more substantial amount of money—in the hundreds—for the lake fund. But we needed a way to earn it that would bring us more than a bake sale or car wash ever did.

Also we wanted a Christian Education Director and Home Missionary (combined) for our church. We would have to pay most of the salary since our church budget couldn't—or wouldn't—provide for it.

Forty years ago when our church was first constructed, the neighborhood surrounding the building was a very nice one. But with suburbanization the neighborhood forty years hence has depreciated greatly until some parts are in very poor condition. Many of the people living in these shabby apartments are poor. The conditions which usually accompany this type of situation are all present. Juvenile delinquency leads to broken stained glass windows. Little children, ragged and dirty, run wild. There is a mission for our group and the whole church right in our own backyard. We need the home missionary to help us in this field. We've all been in the church there too long to want to sell the building and

move elsewhere. Indeed that would be running away from a problem that is so obviously our job to help correct.

Also, we need someone trained to help within the church. We need someone who can give more time to youth work and Sunday school work than those who have volunteered really can. We see a need without and within the church. And indeed the without is as much the church as the within.

The Senior High Fellowship decided to attempt great things. I hope you will all help them by purchasing a ticket and treating yourself to a night with the arts! No one is too young or too old for folk music.

Rev. Richard Rinker met with the young people of Holy Neck Church, Holland, Sunday evening, June 7.

The Senior High Pilgrim Fellowship of First Christian, Burlington enjoyed an all-day "outing" at the McLennan-Cooke cottage at Buggs Island Saturday, June 13.

A picnic for returning college students and those who will enter college next year was held at the parsonage home of Rev. and Mrs. Richard L. Jackson, Durham, June 7.

Mrs. Wayne Spitler of Northview Church is a recent graduate of Elon College. She is to teach at Broadway so the church is happy to welcome her back home.

First Christian, Burlington, congratulates three of its members upon their graduation: Clyde Walker Gordon, University of North Carolina; Gene Swift, Gaston Technical Institute; and Jack Newman, Emory University Dental School.

Student Recognition Sunday, May 31, at the Durham Church the following high school graduates were honored: Betsy Jones, Jacqueline Crabtree, Steve Godwin, Carl Mulholland, Christopher Knight, Louise Delano and William Taylor. Frances Glenn, also of this church, graduated from Meredith College June 1 and will be a member of the Durham school library staff.

Remember The Days Of Your Youth

Richard N. Rinker

Problems! Problems! Problems! We're always hearing about the many problems of being a young person and working with young people. Really most of the problems we find are symptoms of several paradoxes basic to being a young person. Because these paradoxes exist, problems become problems.

It seems unfair, somehow, in the general way things are put together in life, that when an individual most needs to have the understanding of others the symptoms of this need make him least understandable. While saying honestly we know young people need understanding, both from adults and from themselves, we see, too, that they cannot fit into patterns which make them easily understandable.

Adults try to get to them, and appreciate their needs, but judging from their own standards (arrived at over longer periods of time and in different cultural situations) adults just cannot seem to "dig" the mechanations of the young mind.

Young people themselves find it hard to gain self-understanding because they are constantly changing, always under pressure, filled with doubt about their own lives and the world in general. They find that what comes naturally to them in the way of responding to their surroundings, creates all kinds of unpleasant reactions in the adult world. They begin to get the idea that they're always wrong no matter what they try to do. Unless they behave as adults have learned to behave, without having the benefit of a similar time period for thinking through standards and developing habits acceptable to the adult world, they are frowned upon, criticized and ridiculed. One gets the distinct impression that young people are supposed to be adults without first being young people.

There is a characteristic of life, especially young life, which is akin to pride and stubbornness. Whatever we call this quality, it is basic to the responses and predilections of young people and comes most into forceful expression when the individual is least able to justify being proud or insisting on his independence.

It is almost as though there is an irrepresible urgency to demand for oneself the recognition that "I am an independent individual possessed with all of the privileges and responsibilities associated with independence!" while repeating perhaps unwillingly to oneself, "But I am not yet able to carry this load of independence."

We are individuals. Young people are not exceptions to this fact. Their individuality is lost when adults insist on consider-

ing them in a lump fashion. "Oh, he's a teenager! What else could you expect?" The realization that between the years of twelve and twenty certain physical, emotional and intellectual changes will have to occur in no way justifies categorizing any given young person into a mold which adult stereotyping has set up as the one for all young people. They are individuals with the strong need for pride in their individuality and the beginnings of the restless spirit of independence.

At a time when a strong self-image would be particularly helpful in life, change, conflict, doubt and cultural pressures make

such an image consistently impossible to maintain. We do our young people no favors when we tell them to stop being different from our adult images of ourselves. We add to the conflicts in which they are already up to their ears. The doubts increase and the pressures encourage them to do what no one has the right to do, least of all they themselves: to consider themselves victims of the disease teenageritis with all of its shortcomings, pains, non-conformities and assorted "evils". When they begin thinking of themselves in this lump category, and perhaps it has already begun happening, the unpleasant qualities of youth will become strongly evident and the rich potentials of this finest of life's ages will pass away.

The Hammer Of Hate

Deborah Deane Carnes

There is a hammer hanging in the air,
And all men know it is there,
It is the hammer of hate.
People on the earth sit and stare
At the machines they have there,
Movies and television debate.
They are afraid to face that hammer up there.
If you say "look," they say "where?"
But they look too late.
Men said:
"Now what is that hammer,
That hammer of hate up there?
Has no one looked to find out?"
And God said:
I know that hammer—
It has the devil's mark.
I tell you, men, that it is bad."
But men did not hear,
They were listening to themselves:
"Why look?" said one. "We've lived so far."
"Yes," said another, "and even if we did, how could we do anything?"
"Listen to our words of wisdom! Yes! Yes!" shouted All Men.
And God said again:
"Men, I say unto you that
This hammer will destroy you!"
But men were going home.
They had thought enough that day.
And God was silent.
So it came to pass
The hammer fell and crushed all.
And God made all dissolve.
And there was darkness upon the face of the earth.
Another people have arisen,
And we are among them.
Men live on the earth.
And another hammer has arisen so that—
There is a hammer hanging in the air,
And all men know it is there.
It is the hammer of hate.
And there is darkness upon the face—
of God!

Note: Deborah Carnes, a daughter of Rev. and Mrs. Harvey Carnes, is 14 years old and in the ninth grade at Guy B. Phillips Junior High School, Chapel Hill, N.C.

The World Fellowship of Christians

Background Scripture: Ephesians 2:11-22; 4:1-16.

Devotional Reading: Ephesians 4:1-7

Memory Selection: **Now therefore ye are no more strangers, and foreigners, but fellow-citizens with the saints, and of the household of God. Ephesians 2:19**

This lesson has relevance for our modern world. Its truth is needed now more than ever. For the Scripture was written for such a time as this. Let us take a look at the background of Paul's letter to the Ephesians, at the world in which he was living. **Hatred, mutual racial, religious and national prejudices** were rampant, and made every man on one side of the fence suspicious and intolerant of the man on the other side of the fence. The Jew hated the Gentile and the Gentile hated the Jew, and those who were not Romans hated the Romans. It was a bloody, brutal world.

Then something happened, something miraculous happened. Something happened that caused men to leap the fences of racial and religious and nationalistic pride and to join hands in such a fellowship as had never been seen before. Indeed they not only leaped over the fences; they broke them down. Or rather Christ broke them down "He hath broken down the middle wall of partition between us"—is the way Paul put it. The words refer to the five-foot stone fence in the Temple area at Jerusalem which divided the Court of the Gentiles from the sacred inner courts where only Jews were permitted, and beyond which Gentiles went at the penalty of death! Christ brought peace to those who were afar off and those who were near. Both groups were united in one fellowship within the church of Christ. **They had been made one.** "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us . . . that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. And came and preached peace to you who were afar off, and to them that were nigh."

ONE CHURCH, A WORLD-WIDE FELLOWSHIP OF CHRISTIANS

There is only one Church. To be sure there are many denominations and divisions in the Church, but basically and essentially there is but one Church, the Church of Christ, the Body of Christ, the Church Universal. Every man and any man who is a member of any church is a member of the same Church, the Church of Christ, and he is a member of a world-wide fellowship in Christ. There is **one Lord, one faith, one baptism**. As Paul writes in this letter and in today's lesson. And he urges Christians to endeavor to keep the **UNITY OF THE SPIRIT** in the bonds of peace. Churches may be divided, but Christ is not divided. And even among churches and sects most widely divided on many things, there is an essential unity rooted in faith in and loyalty to the Living Christ.

- ONE SPIRIT AND ONE FATHER

"For thru him we both have access by one Spirit unto the Father." There is only one Holy Spirit. By one Spirit have we all been baptized into one body, the **body of Christ, the Church**. And there is only **one God, the father of all**, who is above all, and thru all and in all." And thru or by the Holy Spirit, every believer, regardless of his class or color or culture or creed or condition, has access unto one Father, the Father of us all. God is not Father of one race of men, but of every race of men. He is no respecter of persons. The world fellowship of believers is a temple—not made with hands, but a spiritual temple founded on faith in Jesus Christ as the Cornerstone. It is a kingdom of heart and soul; it is as big and broad and deep as the world, and it is Christ who gives it unity and power. All men are equal before God the Father. **The ground is level before the Cross**. This was beautifully dramatized some years ago when Charles Evans Hughes, a great American leader who later became Chief Justice of the Supreme Court, a Chinese college student, and an humble washerwoman stood before the altar of a Washington church, presenting themselves for membership. In what was certainly an inspired moment, the minister of the church quietly said "My friends, I will have you to notice that at the Cross the ground is level." The Church includes all races and times and ages and kinds and conditions of men. That is the true Church.

When a person stands at the altar to confess Christ and to become a member of the church, the pastor ought to make it clear that he is becoming a member, not

only of a local church, but of the Church Universal. Every member of the church, anywhere and everywhere in the world, is his brother or sister in Christ. He becomes a member of a world-wide and universal fellowship in Christ.

FOR SUCH A TIME AS THIS

It is too bad, indeed tragic, that in these times and in our kind of world, the Church has had too little to say and has said it too late. God has given to his Church the ministry of reconciliation. It would seem that the Church has come into the Kingdom for just such a time as this. And yet as someone has said, it would seem as if the Church was a taillight instead of a headlight in these dark and dangerous times. It is significant that Paul was making his plea for **unity between races in the Church**. It was in the Church that Christ had broken down the middle wall of partition and had made Jew and Gentile one and had made peace. He knew that only thus could there be unity and peace in the world outside of the Church.

Those of us who are members of the United Church of Christ might take some pride—pride in the best sense of the word—or perhaps satisfaction might be a better word—in the stand our Church has taken on this crucial issue, and the direction in which it is moving. It is in the vanguard of the Churches and has passed from the stage of merely talking into the stage of acting. Is it not possible that the United Church of Christ has indeed come into the Kingdom for just such a time as this!

This simple story which illustrates a great truth. A fellow, jokingly asked the station master of a tiny railroad station if this was the Grand Central Terminal. The man instantly replied, "No, but it's on the same line." A church may not be the greatest in numbers, wealth, program or even influence, but it is on the same line as the great Church of the ages and of every place.

A Negro boy asked a missionary in Africa, "Was Jesus a black man?" "No my boy, he was not" said the missionary. The boy turned away disappointed, saying "The white folks have all the good things." Then reflecting that the hot Syrian sun would have darkened the face of the Master, the missionary said "Sonny, I think his color would be between yours and mine." The boy clapped his hands and shouted, "Then he belongs to both of us!" Or to put it another way, both the black boy and the white missionary belonged to Christ.

In a recent article in The Christian Century, Dr. Benjamin Mays distinguished educator and President of Morehouse College says "The churches will follow the rest of society and finally become desegre-

SUNDAY SCHOOL LESSON JUNE 28, 1964

By Rev. H. S. Hardcastle, D.D.

A Retired Minister
United Church of Christ
Portsmouth, Virginia

Hardcastle Writes His Valedictory

Dear Christian Sun Readers:

As I sat down to write this, the last of my Notes on the Sunday School Lessons, this morning (June 1) I had mixed emotions. There was, undeniably, a **feeling of relief** that at long last I had come to the end of a long, long road. As best I can estimate the period over which I have done this work, it has been between forty-three and forty-four years. Think of it, for forty-three or forty-four years, "come hell or high water" as the old saying goes, these Notes had to be written every week. No matter what was involved, "the show had to go on." And during that long period, except for an occasional lapse, there were not many weeks when the Notes were not in the hands of the printer before the deadline! They have been written at all times, early in the morning, and by early I mean five or six o'clock, and late at night, and by late I mean sometimes almost midnight. And I could not begin to tell where they have been written, in some unlikely places to say the least. At the beginning of the week, as I would think about my work for the week, there was always one thing I had to say to myself "Hardy, you've got to write the Notes for The Christian Sun." Think what a relief it is to know that I do not have to write them next week!

But there is also a **feeling of regret**. I am truly sorry in a way that I won't have to write them any more. I will miss writing them "just heaps." I will feel lost for a while at least. For among other things, so many of you by letter or personal word have told me that you use the Notes or read

them, that I felt at times as if I were writing a personal letter to you. You will not miss reading them any more than I will miss writing them. They have been so much a part of my life for so long a time, that it is like saying "good-bye" to an old friend to give them up.

There is also a **feeling of gratitude, first to God**. That his providence had spared me all these years and, except for a period of six months when I had a "spell" of undulant fever, has blessed me with the health and strength to do this work week after week; for whatever gift he gave me that made it possible for me to write in such a simple, down-to-earth way that folks in all walks of life could understand what I was trying to say; for the discipline the work involved; for the wider knowledge of the Bible it gave me; for the stimulus it gave to me for expository preaching; and for many other blessings which the work brought me. It has been a "labor of love" as you know or ought to know. For the most part I have furnished my own supplies. I am glad that I could do something for the Church and for Christ.

There is also a **feeling of gratitude to the readers of The Sun**. On more than one occasion when the work seemed like a burden, and I was tempted to quit, someone would write, or speak a word of appreciation, and I would thank God and take courage and keep on keeping on. For all these things and others, I am deeply grateful.

I am sure that my readers have not always agreed with me in what I have written. Indeed in some cases, perhaps many cases, I am sure they have not liked it. (I learned that one woman cancelled her subscription to The Sun because of something I had written.) But I always tried to write the truth in love. I have tried to make my comments practical and relevant to our modern world and the issues of today. As I sat down to prepare my comments, and as I read the Scripture again and again—sometimes as many as ten or twelve times—I would ask myself the questions "What does this lesson have to say to our people today? What answer does it have to some of our questions that demand an answer? What is the Bible trying to say to us on this matter?" I was more concerned that the comments be pertinent than popular! I wrote the truth as God gave me the privilege of seeing the truth. I rest my case there.

There is not so much need for the Notes now as when I began to write them many years ago. There are so many excellent helps for teachers now. One of the best

is Tarbell's Teachers' Guide. When the lessons are from the New Testament, nothing is better than Dr. Barclay's Daily Study Bible Series. For many years I have been doing a lot of work for many of you. Now get busy and do a little for yourself. Best wishes and God bless you all.

CONSECRATION SERVICE AT THE HENDERSONVILLE CHURCH

William T. Scott

On Sunday, May 31, Superintendent Clyde L. Fields and Dr. William T. Scott of Elon College, were guests at the First Congregational Church of Hendersonville on the occasion of the Consecration Service for the new sanctuary. Dr. Charles M. Heymann is the minister and was in charge of the service. Dr. Scott delivered the sermon and Dr. Fields was Liturgist in the Consecration Litany. A congregation of 300 filled the beautiful new sanctuary.

It will be remembered that the Hendersonville Church, originally a Community Church, affiliated with the North Carolina and Virginia Conference in 1950. With the assistance of the National Building Society of our denomination and our Mission Board of the Southern Convention, the church purchased a spacious site adjoining beautiful Laurel Park of Hendersonville. To this new site they moved their small building. To this building was added additional space, and during 1963-64, the building was completely renovated and enlarged. The beautiful wall to wall carpet, lovely colonial pews, chancel, and rose window make the sanctuary a most lovely place in which to worship. The church under Dr. Heymann's leadership has become most influential in the city of Hendersonville, and large congregations attend the services the year round. The church has approximately 400 members now.

A year ago, "Felix Memorial" building was added to the church plant, providing church school and activity facilities. In this building, a delicious luncheon was served on Sunday, May 31, to more than 200 church members and friends.

In addition to Dr. Heymann's leadership of the Hendersonville church, he is a popular figure in the city of Hendersonville, and is in great demand, as a pastoral counselor at the local hospital.

The Hendersonville church recently accepted the Sacrificial Goal in support of the Diamond Anniversary Fund for Elon College.

Our heartiest congratulations to Dr. Heymann and his people at Hendersonville on their lovely new sanctuary.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

gated." He says that the "process of desegregation will continue; it cannot be stopped." "So the churches will have no choice; they will follow. "What then?" he asks. "Within his heart every church member will feel better, for his conscience will no longer trouble him." I quote his words without comment. Let every reader be fully persuaded in his own mind as to their validity and relevance. But I do wish to ask a question in this the last paragraph of the last of the NOTES I shall write. Can you imagine the Lord Jesus Christ standing at the door of any church and telling any man that he could not come in to worship him because of his **color**, or **creed**, or **class**, or **culture**? And I ask it because it is pertinent to the basic and central truth of this lesson on THE WORLD FELLOWSHIP OF CHRISTIANS.

Summertime Activities

Dear Friends:

This past Tuesday school was out for our boys and girls for the summer. This means a radical change around our campus. It also means a change in activities for our boys and girls. They shift from the academic to work and play. For several it means a continuation of the academic because of their failure to pass all of their work in high school. We are proud of the fact that we had only three repeaters in the elementary grades and only two attending summer school to make up a class they failed in high school. This is our best record to date.

Five of our boys and girls will be taking driver training during the summer. These are the ones who will be eligible for driver's license during the next year when they become 16 years of age.

All of our boys and girls in the junior high group and younger are this week attending the Elon Community Church Vacation Bible School. Several of our staff members are participating on the teaching staff. We are very glad we can share in the Bible School program in this way.

Also with the coming of the summer holidays it means the re-opening of our alumni swimming pool. This all of our boys and girls look forward to each day—the opportunity of going swimming. You will remember the pool was given to us several years ago by the Alumni Association of the Home. This has been a tremendous help to us in our recreational program.

We are very happy to have as our summertime recreational director this year Mr. James Biggerstaff. Mr. Biggerstaff is the twin brother of our assistant superintendent, John Biggerstaff. James recently made the decision to leave the business world and go into the Christian Ministry. He is now serving as interim pastor of the Monticello Church and is coming as our recreational director for the summer months. As the director he will have charge not only of the swimming pool but all the recreational activities of our boys and girls.

Also a part of the summer activities is our work program. As I write this letter the tractor and trailer are passing by ever so often with a load of hay from the field. As you know, we farm to the extent of our needs. To help meet our needs food-wise we have 20 white faced Herefords. These help with our meat supply. Each year we raise enough hay to meet their needs for the winter. This, along with cultivating and hoeing crops that are now in the midst

of growth, takes much of the time of our older boys. Our girls will have their opportunity at work when the crops begin to come in.

Thus it can be seen that there are plenty

of activities going on for our boys and girls. They have time to play as well as work. We believe that both are necessary in giving proper growth to the boys and girls entrusted to our care.

REPORT FOR JUNE 8, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Virginia Valley Conference	\$ 10.00
Eastern Virginia Conference	58.00
Eastern North Carolina Conference	14.00
Western North Carolina Conference	44.00
North Carolina and Virginia Conference	155.87
Total	\$ 282.37

SPECIAL OFFERINGS

Senior Girls, Wake Chapel, Varina, N. C.	\$ 29.50
Women's Fellowship, Rutherford Congregational Church, Rutherford, N. J.	10.00
Miss Laura Kennedy, Worthville, N. C.	15.00
Upkeep Society, Salisbury Congregational Church, Lakeville, Conn.	15.00
Mr. & Mrs. Clifford Bowers, Asheboro, N. C.	10.00
Senator B. Everett Jordan, Saxahapaw, N. C.	50.00
Mrs. Ralph M. Holt, Burlington, N. C.	10.00
I. H. Vickery, Sr., Henderson, N. C.	100.00
Mrs. Beulah F. McPherson, Graham, N. C.	10.00
Mr. & Mrs. Odell King, Burlington, N. C.	10.00
Prince George Congregational Christian Church Sunday School, Prince George, Va.	10.00
Mr. & Mrs. Sam Ausley, Graham, N. C.	10.00
George W. Fox, Burlington, N. C.	5.00
Valley Central Church, Mt. Jackson, Va.	15.00
D. L. Boone, Durham, N. C.	25.00
Dr. & Mrs. J. P. Cross, Suffolk, Va.	10.00
A.P.C. Sorority, South Church, Andova, Mass.	50.00
L. D. Tucker, Burlington, N. C.	10.00
Women's Fellowship, Huntington Congregational Church, Shelton, Conn.	10.00
Earnest Workers Class, Monticello Church, Brown Summit, N. C.	10.00
Mr. and Mrs. F. S. Faucette, Brown Summit, N. C.	10.00
Thomas F. Lilly, Burlington, N. C.	10.00
W. H. Scott, Franklin, Va.	20.00
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
Mt. Pleasant Church, Vass, N. C.	10.00
Frederick K. Gilliam, Burlington, N. C.	25.00
Haw River United Church of Christ, Haw River, N. C.	35.93
Women's Fellowship, First Congregational Church, Richmond, Va.	10.00
Humble Oil Company, Charlotte, N. C.	10.00
Women's Fellowship, First Church of Christ, Mansfield, Conn.	45.00
The Ladies Society, Congregational Church, Topsfield, Mass.	15.00
Mrs. John A. Evangelisti, Litchfield, Conn.	1.00
Memorial Gifts:	
In Memory of John M. Holt	
In Memory of Mr. Joseph E. Clark	13.00
Total Memorial Gifts	936.56
Special Gifts	
Total	\$1,565.99
Total For The Week	\$1,848.36

Standing Committees Of The Southern Convention

FINANCE

Appointed by the President:

Mr. Rex G. Powell, Chairman, Fuquay Springs, N. C.
Mr. Robert L. Dickens, 2717 Circle Drive, Durham, N. C.
Mrs. Robert M. Kimball, 522 Parkview Dr., Burlington, N. C.
Rev. Robert B. Marr, P. O. Box 364, Suffolk, Virginia
Dr. Darden W. Jones, Franklin, Virginia

Elected by the Executive Board:

VVA—Mr. Clarence A. Phillips, Broadway, Virginia
EVA—Mr. John L. Eley, Jr., 1061 Creamer Rd., Norfolk, Virginia
ENC—Rev. Willis E. Joiner, Route 1, Henderson, N. C.
WNC—Rev. Lafayette T. Wilkins, Route 2, Liberty, N. C.
NCVA—Rev. Carl T. Daye, 4108 Phillips Avenue, Greensboro, N. C.

EVANGELISM AND SPIRITUAL LIFE

Rev. Carl F. Dunker, Chairman, Box 205, Varina, N. C.
Rev. G. Harold Myers, 2121 Edgewood Avenue, Burlington, N. C.
Miss Pattie Lee Coghill, Route 4, Henderson, N. C.
Rev. Victor C. Hayes, 6 Tuckahoe Drive, Warwick, Newport News, Virginia
Rev. Beverly R. Cosby, 4415 Boonsboro Road, Lynchburg, Virginia
Dr. Paul M. Limbert, Blue Ridge Assembly, Black Mountain, N. C.
Mr. Lewis Tomlinson, Waverly, Virginia

Conference Chairman (Coopted):

VVA—Rev. J. U. Fogleman, Route 1, Gore, Virginia
EVA—Rev. John D. Schofield, 215 Charlotte Drive, Portsmouth, Virginia
ENC—Rev. Carl J. Dixon, Route 1, Benson, N. C.
WNC—Rev. Jimmy J. Norred, Box 19, Ramseur, N. C.
NCVA—Rev. K. D. Register, 721 N. Church St., Burlington, N. C.

MINISTRY

Rev. John S. Graves, Chairman, Elon College, Elon College, N. C.
Rev. Dwight W. Moore, Chuckatuck, Virginia
Dr. W. W. Sloan, Elon College, Elon College, N. C.
Rev. W. A. Rich, Vernon Hill, Virginia
Rev. John R. Lackey, 1041 Bayview Blvd., Norfolk, Virginia

Conference Chairmen (Coopted):

VVA—Rev. S. E. Madren, 504 N. Stuart Ave., Elkton, Virginia

EVA—Rev. Earl T. Farrell, Box 206, Bay-side, Virginia
ENC—Rev. A. M. Campbell, 1910 Lyon Rd., Fayetteville, N. C.
WNC—Dr. F. C. Lester, 906 Chestnut Street, High Point, N. C.
NCVA—Dr. William J. Andes, Box 625, Elon College, N. C.

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Rev. Weldon T. Madren, Route 2, Ruffin, N. C.
Mr. Mills Luter, 916 Delaware Avenue, Suffolk, Virginia
Rev. Billy Joe Willett, Route 3, Pittsboro, N. C.
Mr. Dow M. Keeling, Windsor, Virginia
Rev. Harold W. Tribble, 739 Hunterdale Road, Franklin, Virginia

Conference Chairmen (Coopted):

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EVA—Rev. Raymond Phelts, Route 1, Suffolk, Virginia
ENC—Rev. Max B. Vestal, Route 7, Box 99, Sanford, N. C.
WNC—Rev. Lafayette T. Wilkins, Rt. 2, Liberty, N. C.
NCVA—Rev. Carl T. Daye, 4108 Phillips Avenue, Greensboro, N. C.

TOWN AND COUNTRY CHURCH

Rev. Thomas W. Madren, Chairman, Route 1, McLeansville, N. C.
Rev. H. Winfred Bray, Route 2, Burlington, N. C.
Rev. Harry R. Mathis, Box 105, Virgilina, Virginia
Mr. Chester W. Burgess, Franklin, Virginia
Rev. Raymond T. Grissom, Route 1, Holland, Virginia
Mr. Franklin White, Waverly, Virginia

SOCIAL ACTION

Rev. S. Collins Kilburn, Chairman, United Church, Hillsboro & Dawson, Raleigh, N. C.
Dr. Mildred H. Morgan, High Top Colony, Black Mountain, N. C.
Rev. Walter F. Crosby, Box 168-A Halifax Road, South Boston, Virginia
Dr. Susanne Freund, 413 Furches Street, Raleigh, N. C.
Mr. I. H. Vickery, Jr., Western Auto Co., Henderson, N. C.
Miss (Rev.) Mary F. Thelen, Randolph Macon Woman's College, Lynchburg, Va.
Mr. James McClure Clarke, Hickory Nut Gap Farm, Fairview, N. C.
Mrs. W. B. Williams, 1025 Wickham Ave., Newport News, Virginia

Mr. A. Glendon Johnson, Route 1, Varina, N. C. (2524 L St., N. W., Washington, D. C.)

Rev. Wilson L. Busick, Route 2, Kane Drive, Pfafftown, N. C.

Rev. Elmore M. Powell, Box 395, Henderson, N. C.

Conference Chairman (Coopted):

VVA—Rev. Neil R. Howard, 96 Grattan Street, Harrisonburg, Virginia
EVA—Mrs. Ray Gordon, 218 Grace Street, Suffolk, Virginia
ENC—Mr. James Washburn, 709 Monroe Road, Raleigh, N. C.
WNC—Mrs. Street Morgan, Route 1, Ashboro, N. C.
NCVA—Rev. John P. Littiken, 315 Climax Street, Graham, N. C.

Dr. Goebel Honored

ST. LOUIS, MISSOURI, JUNE 6:—Rev. Dr. Louis W. Goebel, Webster Groves, will be honored in recognition of his 80th birthday at a luncheon Thursday, June 11, at 12:15 p.m., at the Statler-Hilton Hotel.

Rev. Dr. Ben Mohr Herbster, New York, president of the United Church of Christ, will speak at this luncheon in honor of Dr. Goebel.

Rev. Dr. James E. Wagner, Collegeville, Pennsylvania, vice-president of Ursinus College, also will pay tribute to Dr. Goebel.

Dr. Goebel was president of the Evangelical and Reformed Church from 1938 to 1953, when he was succeeded by Dr. Wagner, who later became co-president of the United Church of Christ.

Dr. Goebel always has been active in the ecumenical life of the church. He was one of the leaders in the merger of the Evangelical Synod of North America and the Reformed Church in the United States in 1934. From 1941 to 1949 he was active in preliminary negotiations of the union between the Evangelical and Reformed church and the Congregational Christian churches. The United Church of Christ is the union of these two denominations.

Dr. Goebel was a delegate to the organizational meeting of the World Council of Churches in 1948 in Amsterdam. He was also a delegate to the organizational meeting of the National Council of Churches in 1950 in Cleveland, Ohio.

Born in Carlinville, Illinois, in 1884, Dr. Goebel is a graduate of Elmhurst College, Elmhurst, Illinois, and Eden Theological Seminary, Webster Groves, Missouri. Ordained in St. Charles, Missouri, he served as pastor of St. John's Church, Bellevue, Kentucky, and the First English Evangelical Church, Chicago, Illinois.

Mary's Musings

Mary Booth

(Mrs. J. H. Booth of Warwick, Virginia)

IN PRAISE OF DAD

On Mother's Day in 1910, Mrs. John Dodd sat in church and listened to the minister speak words of praise for the mothers of the world. Instinctively she thought of her father, the only "mother" she remembered.

"Why only Mother's Day?" she asked herself. "Why not Father's Day also?" She at once decided to do something about it—and so Father's Day came into being, observed on the third Sunday in June.

Quite often we hear someone say jokingly that father is "just the one who pays the bills." But we know that a real father plays a much more important role in the home than that. It takes the whole-hearted co-operation and effort of both father and mother to make a real home.

This little story, illustrating the confidence a Lad has in his dad, is a tribute to fathers:

Dad Held the Rope

Botanists from England were spending their summer vacation in the Swiss Alps collecting specimens of rare flowers. They started out one morning from a small village, and after several hour's climb came to a precipice overlooking a green valley which, examined through field glasses, proved to be of unusual value. From the cliff on which the party was standing, to the valley below, was a sheer drop of several hundred feet. To descend would be impossible, and to reach the valley from another approach would mean a waste of several hours.

During the latter part of their climb, a small boy had attached himself to the party and had watched with interest the maneuvers of the botanists. Then one of the members of the party turned to

the boy and said, "Young fellow, if you'll let us tie a rope around your waist and lower you over this cliff so that you can dig up one of those plants for us, and let us pull you back up, without harming the plant, we will give you five pounds".

The boy looked dazed for an instant, then ran off, apparently frightened by the prospect of being lowered over the cliff by a rope. But within a short time he returned bringing with him an old man, bent and gray, with hands gnarled and callused by hard labor. Upon reaching the party of botanists, the boy turned to the man who had made the offer, and said, "Sir, this is my dad. I'll go down into the valley if you'll let my dad hold the rope."

If this story shows a boy's trust in his father, the following poem reminds us that a father may find his truer self, may even find God, through his son:

Last night my little boy confessed to me,
Some childish wrong;
And kneeling at my knee
He prayed with tears
"Dear God, make me a man
Like Daddy, wise and strong—
I know you can."
Then while he slept,
I knelt beside his bed,
Confessed my sins
And prayed with low bowed head,
"O God, make me a child,
Like my child here—
Pure, guileless,
Trusting Thee, with faith sincere."

(Note: Mrs. Booth has again been in the Portsmouth Naval Hospital, this time with a collapsed vertebrae. Our best wishes go to her.—Ed.)

THE CHRISTIAN SUN

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JUNE 23, 1964

Elon College Library X

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Honorable Eugene A. Gordon New Federal Judge



Eugene A. Gordon, active member of the First Christian Church of Burlington, in June took the oath of office to become the federal judge presiding over the Middle District Court of North Carolina.

Mr. Gordon grew up in the Monticello community, the eighth of ten children. He worked his way through Elon College by sweeping classrooms and waiting on tables. In the course of his college career he also made some money teaching night school to CCC boys in camps near Burlington and Durham.

The new judge received his law degree from Duke University in 1941. There he also met his future wife, Virginia Stoner from Chambersburg, Pennsylvania, a school teacher who was attending summer school at Duke.

Eugene Gordon is one of the teachers of the men's class in his church and is a member of the board of finance. His wife is the president of the Women's Fellowship. Their son, Andy (Eugene A., Jr.), 16, is the president of the Pilgrim Fellowship and as such is attending P. F. Officers' Camp at Moonelon. Rosemary, 10, proudly says she is a member of the junior department.

While Judge Gordon will maintain his office in Winston-Salem, where his predecessor Richardson Preyer who resigned to run for governor of North Carolina had his, their friends in Burlington are delighted that they will continue to maintain their residence there.

The Long Look

A poet who got his writing into our Bible said, "I will lift up my eyes unto the hills." He may have lived in the Jordan valley, or down by the Dead Sea, which is 1,300 feet below the ordinary sea level. Whether he was a shepherd or a tiller of the soil we do not know. But we do know that he wanted to look up, to take the long and high look. He was not content, like a hog, to look only at the ground. Up yonder, and out there, were beauty, challenge.

People of the United Church of Christ in North Carolina and Virginia need this upward-look at this time. We are greatly concerned about the immediate, or even the past. What we need most is a glimpse of the future. That is the long, upward look—and it may bring us strength from the Lord who made the hills and spread out the heavens above them.

Former Christian Church people—some of them are afraid that in the United Church of Christ they may lose something sacred in their heritage. Exactly what that "something" is may be difficult for them to define. But they have felt comfortable in their churches, and assured that they could do whatever their spirits urged them to do without being molested by people far away. Now they are becoming aware that the larger denomination is moving forward at a faster pace than they had known before. Local churches are urged to think in terms of a world-wide Church, to consider how actions here affect the work on the other side of the earth, to rethink immediate responsibilities in communities where they live, to act on the basis that all Christians are called to minister wherever they may be at work or play, in social gatherings or at worship with others, and to let Christian love guide in all human relations. This urgency is caught up in a world revolution which is being led by the colored peoples of the earth, and they are a big majority of all human beings.

When churches take the long and upward look, they will doubtless find that it will do no good to withdraw from the United Church of Christ. To do so will not kill the denomination, and probably will not change its program or the direction in which it will move through the years. Neither will the local church find a quiet resting place in some other denomination. Most likely the result will be an isolation of the local church which will lead to its own loss of vision, leadership, fellowship, and eventually to its ineffectiveness in a progressive world. This road leads to the valley—the same valley Lot chose and left the hills to Abraham—and to the Dead Sea. It is not a challenging way to go. Those who advocate it need to look more carefully at the facts which surround us, to the mountains of truth that are available to all, but apparently are not understood by many.

Need we of the old Christian Church be reminded again that one of the cardinal principles of the Church from its founding was that "Christian character is the only test for fellowship and church membership" and that the union of all denominations was the ultimate goal of this Church? This modern upheaval about church membership based on race is something new in the Church established by James O'Kelly in

the days of George Washington. To clamor for the old Christian Church rather than to go forward in Christian Union is to undertake to turn back the pages of history and live before the time of O'Kelly and his contemporaries. It is a little late to come up with this divisive doctrine. Members of the churches will do well to lift their eyes, clear their vision, get more truth, receive divine strength, and go the way of Christian fellowship and service.

Up to this time no official of the United Church of Christ has gone to any local church to tell the church what it may or may not do. The Constitution and By-Laws of the Church guarantee that no such person will ever make such a trip, and that individual liberty is guaranteed to all churches of the denomination forever.

No church **MUST** give to anything outside of what it believes is a righteous cause. No minister is told what to do. Appeals are made for cooperation in what seems to leadership to be important, but that is not new, and is certainly legitimate. Both Democrats and Republicans do it.

Leaders in local churches need to be very cautious about following those who retard progress, divide the church, dispense hate, raise suspicion concerning elected officials. It is better to take a long, upward look. The mountains of truth are still obvious, and God is ready to strengthen his people.

Courageous Leadership Needed

Leadership looks to the future. Retreats can be made by cowards without leaders. To move forward in this "hot" summer in building brotherhood, in maintaining Christian fellowship, in serving the community near our churches and the wide, wide world to which we are commissioned by our Master—to do these things will call for courage based on Christian belief, and service beyond the call of duty. Even in perfecting plans to bring together the three groups that will form a single United Church of Christ Conference in North Carolina and Virginia there is need for clear thinking, daring appeal, and courage to keep moving.

Our women have shown that all three groups can work together, study together, worship together. Their meeting at Elon last week brought together more people than was expected and showed that people of like desires can forget differences and live together happily. If the women can—and they did—so can others. All of which seems to mean that with courageous leadership the new Conference is assured, and that no church need be disturbed because of it.

This writer would like to make this final editorial appeal to the churches to unite behind the leadership of their ministers, and make it a little easier for them to live in our midst. It is estimated that in our time 100 ministers in the South are forced out of their jobs annually. We, doubtless, furnish our share of them. It is neither necessary nor wise. We can do better. It never helped Israel to persecute her prophets. It cripples the Church when ministers suffer for their Christian beliefs. Maybe you can help. Please do.

NEW EDITOR ELECTED

The Reverend Richard N. Rinker has been elected as editor and Dr. Clyde L. Fields as Associate Editor to serve The Christian Sun beginning the first of July and continuing until the new Conference begins to function, hopefully January 1, 1965.

All material for publication should be sent to them at the Convention office, Elon College, North Carolina, beginning now. The present editor finishes his work this week. Further announcement is expected from the Board of Publications.

A Sunday evening study group, numbering about 25, meets at the Bay View parsonage to read and discuss the Gospel of Matthew. It is anticipated that two groups will be formed in the near future.

New officers of the Elon College Alumni Association are: president, George Bullard; first vice president, Wallace Chandler; second vice president, Mrs. Rena Maude Daniele; executive secretary, W. B. Terrell.

The Junior High group in the Elon College vacation church school planned several dramas to give during the summer and made plans to help edit **The Torch**, fortnightly bulletin of the church.

Mrs. Clayton Smith will be the director for the Daily Vacation Bible School at High Point. Registration will be Saturday, July 11; classes July 13-17; a picnic on Saturday, July 18; program for parents and friends, Sunday evening, July 19.

Average attendance at Elon College Community Church vacation church school was 150 for the week June 8-12. The pool at the Home for Children was used for swimming, and a picnic was held at the grounds Friday. Pecos Pete of WFMY entertained with rope tricks and gave a talk on safety.

There were 122 pupils and 38 workers at the Vacation Bible School at Apple's Chapel. The average attendance was 140.

The Christian Temple, Norfolk, is holding its annual Sunday school picnic at the YMCA Beach Club Friday, June 26. This comes at the close of the Bible School.

New officers of Eastern Virginia Ministerial Association: president William Cousins; vice president, Earl Farrell; secretary, Mrs. Wilkerson Holland; treasurer, Dwight Moore.

Vacation Bible School is being held at Zion Church, Burlington, June 22-27, from 6:30-8:00 p.m., with Mrs. A. H. Bowes as leader, according to Rev. G. H. Veazey, pastor.

W. B. Baker reminds us to remind you—if you live in Eastern Virginia—to attend the 95th annual Church School Convention to be held at Great Bridge, Chesapeake, Tuesday, July 21, at 6:30 p.m.

Did you know that only 55 of our Southern Convention churches are using the new United Church of Christ curriculum? Wonder if the others are learning Baptist, Methodist or "no denominational" doctrine.

Mrs. Mark Andes tells us that the Valley Conference met in special session June 14 at New Market. The proposed Basis of Union was approved in substance, a resolution was passed to ask the Southern Convention for transfer to the new Central Atlantic Conference when it is organized.

Bible School Commencement took the place of the regular morning worship at Holy Neck, Holland, June 14. The pastor, Rev. R. T. Grissom, led in a recognition service for the workers. Classes from Nursery through Junior High participated in the program.

Homecoming will be observed at Damascus Christian Church, near Chapel Hill, July 5 at 11:00 a.m. A picnic lunch will be served at noon, and an afternoon of singing is planned. Revival services will begin Monday evening at 8:00 and continue throughout the week. The pastor, Rev. William Loy, will be the homecoming and revival speaker.

Summer schedule at Bay View, Norfolk: 8:00 a.m., church school; 9:00 a.m., worship. This will run from June 21 through September 6. It will enable the members to "go places and do things" as family groups later in the day—it also makes use of the church plant when it is its coolest!

GOLDEN AGE GROUP ENTERTAINED

Mrs. Clay Page

On a recent Saturday afternoon the Golden Age Fellowship of Union Ridge church and community, which is sponsored by the church, was entertained with a bingo party, followed with a chicken dinner.

Decorations for the table and fellowship hall were in keeping with the "Golden" theme. The dinner table was covered in white, centered with an arrangement of golden snapdragons and ornamental chrysanthemums, flanked by tall yellow candles. Napkin rings made from golden taffeta ribbon completed the table decorations.

From all appearances the group had a jolly good time — yes, even the hostess!

SUNDAY SCHOOL CONVENTIONS

Eastern North Carolina—Tuesday June 23.

Registration begins at 9:45 A.M.

Trinity church, Garner

Workshops for workers with

Pre-schoolers

Children

Youth

Bible study

Virginia Valley Central—Sunday, June 28.

Registration at 3:00 P.M.

Bethel church near Elkton.

North Carolina and Virginia—Tues., June 30.

Registration at 9:00 A.M.

Apple's Chapel, Near Gibsonville.

Workshops same as at Eastern Conference.

Western North Carolina—Sunday, July 19.

Registration at 2:00 P.M.

Pleasant Hill near Liberty.

Nine section workshops on curriculum for all ages, including administration.

Eastern Virginia—Tuesday, July 21.

Registration at 6:30 P.M.

Great Bridge church.

Speaker: Dr. Robert Koenig. Editor-in-Chief, Christian education publications UCC.

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No. 25

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor

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CROSS BURNING—BAD

By Rev. Carl F. Dunker

The burning of crosses simultaneously in 50 eastern North Carolina counties by the Klu Klux Klan on Thursday, May 28, 1964, was an act of blasphemy against the cross and the Christ who died on it for the salvation of the world.

A group of men, drunk with envy, nailed Jesus Christ to the cross in 33 A. D., and likewise, there are those today, intoxicated with hate, who are crucifying him afresh. Do they nail him to the cross? No. They burn him on it.

The cross, which has become the greatest material symbol of the Christian Faith, involves more than an actual two pieces of wood. It symbolizes that at Calvary "God was in Christ reconciling the world unto Himself". This is its holy message. Yet, the Klansmen will tamper with the cross, twist its message, and misuse it to ignite carnal pride and promote racial hatred rather than proclaim it that all persons might be delivered from both the guilt and the power of sin by the one who died on the cross.

To abuse the cross, and for what it stands, is a serious matter in the eyes of Almighty God. If any man misuses the cross to preach "another gospel" other than the true Gospel which it rightfully represents, then "let him be accursed!" (I Gal. 1:9)

we face at home and abroad today can be resolved by men of strong faith and men of brave deeds. . . (But) this can happen only if the separation of church and state does not mean the divorce of spiritual values from secular affairs. The identity of private morality and public conscience is as deeply rooted in our tradition and Constitution as the principle of legal separation.

—President Lyndon B. Johnson to a Christian leadership seminar.

"WE LIKE YOUR JESUS"

James C. Monroe

When E. Stanley Jones was missionary to India, he was approached by an educated Hindu who asked him to direct his ministry to the educated masses of India, as they, too, had a need. "The Methodist Catechism, The Westminster Confession of Faith, and the Baptist Doctrine may be all right and are understandable to the educated mind, but they are not enough for us. We like your Jesus," explained the Hindu.

It is the highest compliment that can be paid when a person tells you that they like your Jesus. It means that the Living Christ is living in you and your course of conduct clearly makes it evident. This is not the pious profession of the religionist, but the heartfelt feeling that emanates from a vibrant soul.

It is well known that the "Gospel According to You" is an old theme, but many old themes carry the same force that they did to our forefathers. You can

admire and respect a person who plays Bach. You can listen with rapt attention and be thrilled at the monumental music that plays symphonies on your soul as well as the organ, but you have little use for the person who makes like a musician and cannot play a note. Religionists who are fond of bragging about their convictions and can show no fruit in the kingdom are of the same category.

The highest life that can be lived has nothing in common with power or riches. The simplest kind of life that is dedicated to the last degree is the art of living at its finest. It is not fashioned in external things, but is found in the aura that surrounds the heart. You do not have to have a brass band to proclaim your loyalty to Christ. In fact, you do not need anything. But somewhere, someone will quietly tell you, "I do not know much about your church, but I like your Jesus."

Then you can know that you have been many days with the Master.

BRIGHTER HOPE

Lift up our hearts, O King of kings,
To brighter hopes and kindlier things,
To visions of a larger good,
And holier dreams of brotherhood.
Thy world is weary of its pain,
Of selfish greed and fruitless gain,
Of tarnished honor, falsely strong,
And all its ancient deeds of wrong.
Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife,
And lift us to a nobler life.

John H. B. Masterman

Letters To The Editor

IT PAYS TO STAY SOBER

Dear Mr. Lester:

Attached is check for \$500.00 to assist your church in paying for its new building.

You may be interested in knowing why I am able to do this. In September, 1953, one afternoon, on US Highway No. 1, I found myself standing in front of my car, thirty miles from where I thought I was; there had been a crash; another car was upside down some fifty feet from the highway; it was the day after Labor Day and I hadn't quit celebrating. As I stood in front of my car with blood running down my face, I realized that I was a menace to society—that I was incapable of directing myself as a reasoning individual. As I stood there, in the agony of my despair, I turned to God and said, "I am willing to do anything, yes, anything that will keep me from taking a drink." Then something very wonderful hap-

pened. A warm sense of renewed strength and assurance flowed over me. I stood there calm and serene, and I think, for the first time in my life, knew that peace of God that passeth all understanding. I was then and there, after 30 years, relieved of my obsession to drink. My life was transformed, and it has been filled with peace, happiness, contentment, and success ever since. Naturally I believe in conversion. I believe that one must be born again of the spirit. I believe that an awareness of the presence of God is to be found in surrender.

I have mentioned the above, because had I talked with you this time eleven years ago I could not have sent you \$500.

Good luck and best wishes to you, your church, and the Christian Sun.

Name omitted for reason.—Ed.

PRIVATE MORALITY AND PUBLIC CONSCIENCE

There are preachers and there are teachers of injustice and dissension and distrust at work in America at this very hour. There are those who seek to turn back the rising tide of human hope by sowing half-truths and untruths wherever they find root. Help us to pass the civil rights bill and establish a foundation upon which we can build a house of freedom where all men can dwell. Help us, when this bill is passed, to lead all of our people in this great land into a new fellowship. . . In more than three decades of public life I have seen first-hand how basic spiritual beliefs and deeds can shatter barriers of politics and bigotry. I have seen those barriers crumble in the presence of faith and hope, and from this experience I have drawn new hope that the seemingly insurmountable issues

South Norfolk To Celebrate Anniversary

Eugene W. Tull, Chairman of Deacons

The members of the South Norfolk Congregational Christian Church will observe the Sixtieth Anniversary of their church on Sunday, June 28.

Four main events are scheduled for the celebration — an Anniversary Breakfast at 9:30 A.M., Sunday School at 9:45 A.M., Morning Worship at 11:00 A.M., and the Anniversary Dinner which will be served on the lawn of the church at 12:15 P.M.

Mayor McPherson of Chesapeake, and the Rev. Daniel W. Jones, Jr., minister of the Haw River Congregational Christian Church and a former member of the church, are to speak at the Breakfast. Dr. F. C. Lester, editor of The Christian Sun, will be the speaker at the morning service.

Several other ministers who have been associated with the past history of the church and who are also going to participate in the morning service are: Dr. Leon Smith, president emeritus of Elon College, Rev. Calvin Felton of Suffolk, and Rev. O. D. Poythress, minister emeritus of the church.

The church was organized by Rev. Herbert Scholz on May 29, 1904, with 16 charter members. The organization took place in an old school which was located on Jackson Street, less than a block from where the present building stands. The first building was erected in 1906 and was replaced with a new structure on April 26, 1926.

For over a half century the church has prospered, growing from a handful of people to a congregation of 815, a Sunday School of 449 and a budget of \$57,000. The building has recently been improved and further improvements are contemplated in the near future.

The observance is expected to attract church members from the Tidewater Virginia area, representatives from the community and the Eastern Virginia Conference and many friends who have been associated with the church in the past.

INTERESTING EVENTS FROM HINES UNITED CHURCH OF CHRIST, McLEANSVILLE, N. C.

Effa Bolin, Reporter

Our pastor, Rev. Thomas W. Madren, attended the Ministers' Conference held at Blowing Rock, May 18-20, 1964.

The Volunteer Fire Department and Ladies Auxiliary of Rankin Fire Department, Dist. 13, Station 2, were guests for the Sunday morning service May 24.

Rev. Mr. Madren conducted "Devotions" May 21 through May 31 on WFMV-TV-2.

The Sunday morning service May 31 was

dedicated to the members of the church and community graduating from high school. Mr. Madren presented each graduate a Bible as a gift from the church. The sermon, "Not Success and Failure, Obedience," was delivered by the pastor.

Homecoming and Memorial Day was June 7. Our pastor delivered a wonderful sermon on the topic "To Be Saved From Aimlessness." The service was concluded in the cemetery with all members present taking part in a program prepared for this ceremony. A picnic lunch followed in the Educational Building.

During the morning service Mr. Ben Neese, chairman of the Sanctuary Building Fund, presented the plans for our new sanctuary, for the benefit of members, former members and visitors. The building fund was started Memorial Day 1962 with an offering of \$480.00. Prior to this Memorial Day the fund was \$12,494.14. It is hoped that by next Memorial Day we will have a new sanctuary for the service.

Daily Vacation Bible School began Sunday night, June 7, and continued through the week.

Ministers Met At Blowing Rock

The Fourth Annual United Church Ministers' Conference was held at The Assembly Grounds, Blowing Rock, N. C., May 18-20, 1964. Seventy-one ministers from the North Carolina-Virginia Area of the United Church registered, and the majority of them stayed through to the end of the conference, which closed Wednesday noon with a Communion Service in the "Little White Church."

The theme for the series of discussions was "Mission on Renewal and Evangelism." Dr. James Bright, Associate Secretary on Evangelism and Research of the United Church, led five periods of discussion in which the whole program of evangelism was thoroughly explored, in anticipation of using it in this area of the Church beginning this fall.

Dr. Homer C. McEwen, pastor of the First Church, Atlanta, Ga., and an effective Homiletics teacher, presented three sermons. Following each sermon was a question and answer period, which turned out to be extremely beneficial.

Beside the officers of the conference, who set up the program and managed it, the following people participated in various parts of the activities: Dr. W. J. Andes, Pastor of the Community Church, Elon College; Rev. G. Harold Myers, pastor of Edgewood Church, Burlington; Rev. Richard Peterson, pastor of Shallowford Church, Elon College.

A CHRISTIAN'S MEDITATIONS

ARE YOU RESTLESS?

Harry G. Forster

One sometimes marvels at those who rush past in their cars, plunging ahead at break-neck speeds, as though they had not a second to lose. Yet many times when they arrive at their destinations they dawdle time away, impatient to be off again.

Why are so many so restless? Is it that they are trying to get away from themselves? Are they bored — do they only feel power when they are rushing somewhere else?

Do they lack an inner security — feel that somewhere over the hills they will find satisfaction in some mythical place yet to be discovered yet never reached?

Restlessness comes from a feeling of inadequacy. Christians have learned that God in His good time makes possible those things that bring peace and joy, serenity and a sense of belonging, certainly not achieved by headlong speed. Peace, oh you Christian — you will find it only if you seek diligently in God's unhurried word.

EARLY CHRISTIANS AND "LAW OF LAND"

In the whole sweep of history from Nero to Constantine, just to be a professing Christian was disobedience of tested law. Yet if our early church martyrs had conveniently examined the law of their land to see whether they "in good faith" believed it worthy of challenge "through the process of law," before they broke it by affirming their faith, the Roman lions might have starved and our Church would have died almost at her birth.

—J. C. Luther, attorney in a letter to "Presbyterian Life."

The retiring officers are: Revs. Frank Snider, Registrar, Kenneth Register, Chairman, Percel O. Alston, Worship Leader. The new chairman is Rev. Donald M. Leonard, 702 Redding Road, Asheboro, N. C. The fifth conference is scheduled to meet at Blowing Rock Assembly Grounds about the same time in 1965.

—E. and R. Standard

Supt. Fields Reports

INSURANCE COSTS INCREASE

According to an announcement from Ministers' Life and Casualty Union, the hospital insurance rates for ministers of the Southern Convention will be increased to \$48.00 per quarter, effective October 1st. The increase in rates would be for a family.

Increased cost of surgical service has made necessary the increase in rates. Ministers and Conference Treasurers are reminded by this announcement of the increase in rates effective October 1st., for Senior Health Plan.

TWO CONSECRATION SERVICES

Sunday, June 14th, provided an opportunity for Superintendent Fields to be present at the Dedication Service for Hopedale Congregational Christian Church near Burlington, N. C., and the Consecration Service for the First Congregational Christian Church, High Point, N. C.

The Hopedale Church, under the leadership of Rev. and Mrs. Lester Stanley, had completed payment of the indebtedness of the Church. The Church, now debt-free, looks forward to a building program to provide better educational facilities. The pastor, the choir, and Superintendent Fields shared in the morning service of Dedication. A bountiful and delicious picnic lunch was shared by the large crowd of members and visitors present for the service. A song service was held in the afternoon to complete a full and meaningful day for the Hopedale Church and community.

A large number of visiting ministers and guests gathered with Dr. and Mrs. F. C. Lester and members of the First Congregational Christian Church in High Point, to consecrate their beautiful new building at 3:00 P.M. A most beautiful and impressive service of Consecration was held, including music by the choirs, a short message by Dr. F. C. Lester, greetings from civic, Convention, and Conference officials and leaders, followed by a reception held in the social room of the new building.

The pastor and people of the High Point Church are to be congratulated on the completion of the building phase of the first unit of the Church. There now remains the gathering of new members in a new community, the acquiring of additional equipment, and the payment of debt obligations. It is our judgment that the pastor and people of the High Point Church will exhibit the same courage and faithfulness in completing these additional phases of the expansion program of the High Point Church. Our best wishes go to them in moving ahead in a forward program of churchmanship!

Clyde L. Fields, Superintendent

The Charge To Rev. Wayne Gardner

By R. E. Brittle

Rev. Wayne Allan Gardner, my dearly beloved son and brother in the Gospel ministry, Grace, Mercy and peace from God the Father and Christ Jesus our Lord.

I charge you in the name of the Lord Jesus Christ that you ever keep in mind the high and holy calling with which God has called you into the joys and sometime sorrows of the Gospel ministry.

I charge you to ever remember that you are just a man, a human being with natural human weaknesses, not God, but that God will dwell in your heart richly and work through your life to reflect His love and goodness in a world of need. Therefore, your life must be one of strict and guarded discipline.

I charge you to be at all times humble, knowing that humility is a Christian virtue that will not only enhance the beauty of your life making it more attractive, but will serve to enrich and increase the effectiveness of your ministry.

I charge you to have a deep and abiding faith in Almighty God as the creator and ruler of the universe, the one great and loving Father of all mankind and in His Son as the only Saviour of the world who once walked on the earth in the form of a man who was rejected, crucified, dead and buried, and who arose from the dead and now sits at the right hand of God making intercession for all who trust Him.

I charge you to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That you love and believe the Scriptures to be the inspired word of God for His people and a "sufficient rule of faith and practice." That the Holy Bible be the basis of all your preaching.

I charge you to love people, everyone. Many will be easy to love because of their good and lovely qualities. Some will be more difficult to love because of the presence of more offensive characteristics in their lives. Remember, this last group needs more love and understanding, and that Christ "came not to call the righteous, but sinners to repentance."

I charge you to ever be mindful of your own spiritual and physical needs. That you "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." In this time of multiplied calls and demands remember your own physical and spiritual needs that you may more effectively serve. Even Jesus went apart into a desert place to rest awhile and pray.

I charge you not to forget that you are a servant, not a Master. Jesus described true greatness by saying he who would be great among you, let him be your servant.

True honor and dignity will come through service and the most rewarding joys that can come even here will come from unselfish service rendered. You are always on call. Get "No" out of your vocabulary as much as it is humanly possible except to those things which are questionable or evil.

I charge you to remember that you are the husband of Judith Edwards Gardner, one of the very finest and best that we know. Do not take her for granted. You owe to her the same time and consideration that any other husband owes to his wife. You two have become one to do the Master's will. Listen to her words of counsel and advice. Your interest is her interest. Your joys are her joys, your cares her cares. Your lives and home must be examples for others.

I charge you to listen with patience and appreciation to all the suggestions that are so thoughtfully and extravagantly given by so many people. Follow the ones that you believe are good, forget the others, but be courteous and "wise as serpents and harmless as doves."

I charge you to be faithful above everything else. You will not be able to do everything. That is not required. You are only required to be faithful in doing that which you are able to do. "Be thou faithful unto death, and I will give thee a crown of life." Be not ashamed of the gospel of Christ and remember in this ministry you do not go alone.

I charge you not to forget the many who have loved you and contributed through the years in making this very meaningful day a reality; parents, relatives, neighbors, friends, the Church which has sought to give guidance from the days you were a little child and a very unworthy and humble minister who loves you and who will continue to pray for you as long as he lives.

Finally, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." It will not always be an easy way, but it will be the way the Master walked. Walk ye in it.

The above personal Charge was given by the pastor to Rev. Wayne Gardner in Bethlehem church (Suffolk, Va.) June 14, 1964, on the occasion of his Ordination to the Gospel Ministry. Others taking part in the impressive program included Dr. J. E. Danieley who preached on "God's Men Among God's People," Rev. L. T. Wilkins, Jr., another member of Bethlehem, and Rev. R. B. Marr, president of the Eastern Virginia Conference. Ed.

I

King Ceowulf of Dark Ages,
In a Churchly house sought cheer—
Pressing clergy to imbibe
Mocking wine and banished beer.

II

So slithered Eden's serpent—
Still waging infernal war!
Cast from Heaven as Satan—
He tried God's leaders to lure!

III

Britain and America,
By Sixteen—Seventy—Two,
Heeded George Fox, the Quaker,
Who would drunkenness subdue.

IV

John Wesley, the Methodist,
With preaching perennial—
Scorned common liquor-sellers,
As "poisoners-general."

V

French Huguenot Benezet,
From Colonial foyer,
Displayed to humanity—
Wine, a "Mighty Destroyer."

VI

Presbyterian reason
Led Doctor Benjamin Rush,
By practicing medicine,
Ardent spirits thus to crush.

VII

Christian-college presidents
Nurtured the abstinence plan:
Herman Humphrey at Amherst,
Wilbur Fisk at Wesleyan.

VIII

Baptist Bible scholarship
By Francis Wayland of Brown,
Helped Bible abstinence
To regain its lost renown.

IX

Nineteenth Century clergymen,
Of Congregational Church,
Confirmed total abstinence
By their erudite research.

X

Lyman Beecher's *Six Sermons*,
Moses Stuart's apt *Essays*,
Eliphalet Nott's *Lectures*—
Revived abstinence mores.

Milton Conover
Seton Hall Law School
Newark, New Jersey

Our churches are urged to use the Sunday Bulletin Service of the United Church of Christ. Bulletins for \$1.00 per hundred are available from United Church Sunday Bulletin Service, Stewardship Council, 1505 Race Street, Philadelphia, Pennsylvania, 19102. Each week on the fourth page these contain pertinent information about our denomination. This is an inexpensive way to keep all your people informed.

Importance Of Church Records

By Richard K. Morton

Examination of many church records indicates too often the costly and lamentable neglect of adequate indications of past activities and achievements.

Again and again I have found churches as unfortunate as many community clubs and organizations in having any way of reconstructing what took place in earlier years. This always has emotional and personal ramifications, if no legal ones. Too many churches go for years with inexperienced and neglectful scribes or secretaries or clerks.

Churches and associations of churches need to train recording secretaries—especially in what to record and in what media to record. Many of the books are too small and flimsy and of too perishable materials. It is worth while to any church to set up a system of recording its important activities and developments.

What should be recorded? Surely the official reports and transaction of the church, together with all important papers of legal and social import. These should all be linked with the records of all organizations and there should be one place for the collected major records of the church.

What is so often forgotten is that there is a great deal more of historical, social, and possibly legal value to be recorded than the official minutes and transcripts from business meetings. There should be a great deal of human interest material — e.g., copies of printed programs, newspaper and magazine clippings, personal statements, impressions of major social events, and the like—which should be preserved in durable and yet readily available ways. Records should include files of all types of material used in various programs and samples of all kinds of activity engaged in through the years. In particular, the records should tell of the contributions made by the chief leaders of the congregation through the years. There should be accompanying supplies of models, pictures, paintings, and anything else which would describe the significant ministries of the church.

What would be the methods of creating and preserving records that would be of real value through the ensuing years?

There are, first of all, of course, the conventional and familiar ledgers and record books. But why not also a carefully planned collection of films, slides, tapes and discs which are representative of all aspects of the life of the church? Why not work through well-instructed public-relations and publicity-trained leaders who know what to look for and through those who have his-

torical perspective and good judgment as to what will be important to those in the later years? There is no need today to confine records to hastily and partially compiled dry lists of events or personnel, and the lifeless "bones" of historical data. A church's records can be full of color, life, and significance, helping to reveal to later years the distinctive features of a period and a region.

Not only, however, have records been defined too narrowly and kept too sparsely and inexpertly but also they have not been available for frequent use by those who might have enjoyed what they could have conveyed. Church history can be one of the real resources of the modern local church, if it can be handled properly. We have social action and publicity committees, for example; there is surely as much reason for well-equipped recorders' or historians' committees.

There has been a curious lag in enthusiasm for records in many parishes and a failure to understand their overall importance. Poor records have hurt the life of many a congregation, and part of this situation is due to the fact that the largest concern has been simply to have a church clerk and possibly an historian and secretaries for the various church organizations. This is only a small part of the potential contributions which records could make. There are so many more media to be called upon and so many more subjects to be included in what is to be recorded.

The historical, legal, and organizational values in themselves are great, but records can be a great stimulus to the life of any church fellowship. If current workers keep vividly up to date on the color and vigor of what has been done in the past, their own work will be spurred. On the other hand, where records are not valued or kept with some degree of care and regularity, many aspects of the total work suffer.

A good investment for any organization is found in procuring and maintaining a record room, proper filing cabinets, folders, notebooks, and the like, in addition to well-tabulated supplies of recordings, tapes, films, and drawings. A great deal is lost, too, when records are considered largely matters of official votes and recorded events, and not at all as human-interest matters of stories, anecdotes, and unusual episodes in the life of the church and its people. If you start making better records, the chances are that you will encourage the accomplishment of a good deal more that is worth putting into the records!

Life In Japan

Elizabeth M. Lester

March

Last Sunday Carol and I went to an Episcopal service (in English) held at a church between here and Kobe. Most of the time the church is used for Episcopal services in Japanese. It was small but modern and attractive and the English-speaking congregation was even smaller (approximately 15 adults, I think). I thought the sermon was good in content though the man was not much at "public speaking." I'd like to go again, as I hadn't heard a sermon in English since I left Hawaii!

Well, I really meant to write about being a "housewife" (tho' unmarried) in Japan. I don't know what kind of picture you have of life Carol and I are leading! First food: we do try to get a balanced diet! Mikan (mandarin orange) are our main fruit, but apples, bananas, an occasional grapefruit-like fruit called *natsumikan* supplement it. Fresh vegetables—lotus root, cauliflower, onions, Chinese cabbage, red carrots, orange carrots (like ours), spinach-type greens—and we eat them all. Meat is not so cheap and it takes a little more knowledge and language ability to buy—so we eat a lot of hamburger! My "specialty" has been spaghetti, using bottled tomato puree. We've bought metal lunchboxes such as students and other teachers bring to school and fill them with rice and cooked meat and vegetables. Then, like the students, we put the box on the radiator during the morning and at lunchtime we have hot food! We allow ourselves the "luxury" (it costs about 45c) of a Japanese dish of noodles, etc., as our lunch on Wednesday. Many teachers do this—it's sent up from a restaurant in Nishinomiya—piping hot and delicious!

We can go to either "supermarket" type stores, complete with baskets (rather than American buggies) and piped-in music, or we can go to a more traditional "market"—a row of shops on each side of a covered walkway, each shop with its particular kind of goods—e. g. fish, poultry products, vegetables, bread—spread out for passers-by to look over.

The milkman comes every other day with milk and yogurt (for Carol). Around here we can get most of the foods we ate in the U. S., even without going to "imported food" shops. We eat (Japanese) jam, sliced (or unsliced) bread, Kellogg's Corn Flakes (with Japanese instructions) for breakfast. There are lots of "instants"—gluten dessert, pudding, mashed potatoes, soups—but we have to guess at how to make them! Can-

ned fruit, canned meat etc. are much the same as at home, but I haven't seen many canned vegetables—I guess because fresh ones are plentiful the year around. And ice cream (just recently becoming popular year round; it was previously eaten only in summer), popsicles, Japanese sweets, cookies, cakes and pastries of western origin are everywhere available, tho' we've been able to resist spending much of our food money this way. (Only exception: sugar cookies with raisins—we love em!)

Except for some "instant" noodle dishes, lotus root (eaten as a cooked vegetable),

rice (which we eat more of than before) and canned whale meat, our own cooking, really hasn't been Japonized very much, I guess. Most of the special dishes we like are difficult or time-consuming to prepare. Our snacks are somewhat different: my favorite is dried octopus (I think that's what it is!) strips, eaten with hot orange drink (an add-water mix); we also like O-mochi, which is a kind of rice cake. When toasted they puff up and become soft and oozy inside. We eat it with butter or with soy sauce and sugar.

The last four days have been vacation for us because the junior high school entrance exams are going on. It's a very tense time for everyone involved. (I think that I mentioned that the teachers who prepared the

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

NISHINOMIYA

City of 260,000 halfway between Kobe and Osaka on Honshu Island; related institutions are Kobe College and Seiwa Junior College for Christian Workers.

June

- 28—Miss Elizabeth M. Lester was appointed in 1963 for a three-year term as a teacher of English at Kobe College, Nishinomiya.
- 29—Mr. and Mrs. David Larson are stationed at Kobe College, Nishinomiya, where Mr. Larson is Professor of Music and chairman of the Department of Music. Mrs. Larson is a part-time lecturer in the college English Department.
- 30—Miss Carol Nethercut was appointed in January, 1962 for a term of three years as English teacher at Kobe College. She has worked closely with Miss Angie Crew to learn how to teach beginning English to the first year junior high school girls

July

- 1—Mrs. May M. Roberts is on her second assignment in Japan. From 1929-1940 she and her late husband worked jointly as missionaries in Nagoya. Mrs. Roberts' present assignment includes service as hostess at Kenwood Faculty House, guest hostel and residence for missionary teachers on the Kobe College faculty.
- 2—Rev. and Mrs. Myron W. Ross have been in Japan since 1954 where Mr. Ross serves as a teacher in the Kwansei Gakurin High School and is adviser to the English Speaking Society. In addition to his regular teaching load, he has a Bible class at one of the local churches, an English class at another private school, regular chapel talks, committee meetings on religious life and directs plays for the cultural festivals. He is also adviser for the International Student's Association of the University. Mrs. Ross is primarily a housewife.

OKAYAMA

Located on southern shore of Honshu Island, 89 miles southwest of Kobe. Population more than 260,000; related institution, Hakuai Social Settlement.

- 3—Rev. Paul Griesy was assigned to youth work in the Okayama area in 1962. His activities there include directing a cooperative church choir whose members come from all the Protestant churches in the city; teaching English at the Okayama Prefectural University, at a school for the blind, and through an English Bible class at the YMCA; assisting church youth groups throughout the area; and acting as the director of a cooperative hostel for university students in his home.

OSAKA

Industrial and commercial center located on Honshu Island; population over 3,000,000; related institutions, Baika Junior College and Girl's School and Yodogawa Neighborhood House.

- 4—Miss Marliss Camp has been an associate missionary serving a three-year term in Japan since 1961. She teaches on the junior high, high school and college levels at Baika and is counselor and friend to students and student interest groups. Previously he taught in grammar school in Guatemala.

test had to stay at school day and night—partly to prevent any information about the test from leaking out to prospective students!) I was very happy to hear today that the daughter of our neighbors got into Kobe College high school. (At least I think that's what I heard! Her mother doesn't speak any English so I'm not quite sure what she said!) As you know, most of our students are well-to-do, but Mrs. Sakai is a maid, I guess you would call it, as she sweeps the floors at school, and her husband is a maintenance man of some sort. I think their daughter will not have to pay, since her parents work here. It speaks very well of her to have passed the exam, since the competition here is stiff.

Last Sunday after Episcopal church, Carol and I went with Mrs. Boardman (she went to church with us) for *okonomiyaki*—the “pancake” friend on your table—which contains meat, chopped cabbage, etc. A rather disreputable looking place, but delicious. On arrival home we found a gift of fruit and two wooden lunch boxes of a rice, raw fish, etc. mixture—also delicious. Then we went to Kenwood for a farwell to Angie. About 30-35 UCBHM missionaries from this area were present. After a buffet supper (not knowing our cooking ability they played it safe by asking us to supply deviled eggs!) She was presented with a photo album but the “pictures” inside were bills—of rather large denominations.

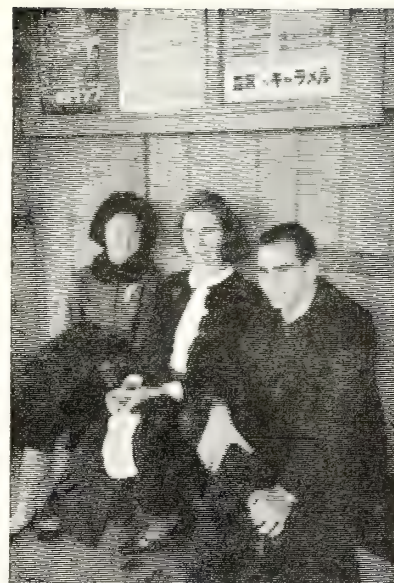
There have been a fantastic number of luncheons, teas, and dinners (some for Angie and some for the end of the school year), two graduations, entrance exams for upper classes, a speech contest for our school in Osaka, etc. etc. This week is just as full: Monday Pres. and Mrs. Mamba will be our

first dinner guests—on our chipped and unmatched plates; Tuesday, Wednesday and Thursday I'll be at the English Speaking Society camp; Friday a Japanese lesson; then on Monday morning at 6 we leave here for a week-long missionary conference on Hakone (near Tokyo).

Yesterday afternoon Carol and I took a short “vacation”—to a movie in Kobe—an old American movie *East of Eden*. We thoroughly enjoyed it and are glad to know how easy it is to buy tickets, etc. Almost all movies retain the English sound track and put in Japanese subtitles. So I'm sure we enjoyed it much more than most of the audience!

It's surprising to see how many products like those at home are available. Cosmetics and toilet things. I use “Feather” shampoo about the color and thickness of Prell. I guess household cleaning supplies are the same the world over too—scouring powder (we use one called “Foaming”), dishwashing soap (we use a Joy-like liquid called “Wonderful K”), etc. come in containers like those of their American counterparts. At first I was surprised by the English sounding names. But then, I remembered “Bon Ami” and realized that the real meaning of the name of a product doesn't have to be understood! (We wash walls and woodwork with “My Pet”.) Those names are all spelled out in Japanese phonetic symbols and the pronunciation comes out slightly different from ours. (We're still trying to find someone who can recognize our pronunciation of the supermarket in Nishinomiya, the “GO-OP.”)

It seems that I've been busier this term than ever before. Now we are having mid-term exams—which means a sort of vaca-



Two representatives of the United Church Board for World Ministries in Japan, Terry MacDougal and Elizabeth Lester, both 1963 graduates of Oberlin College, with a Japanese friend. Terry has finished six months of language training in Tokyo and now is teaching in Kyoto.

tion for the teachers—and I'm trying to get caught up on things.

One big cause of our “busyness” was the annual school bazaar. Carol Nethercut and I were in charge of stamps. We spent quite a few days seeking stamps off envelopes, sorting them and putting them into packages. We were a great success—we made more money than ever before—Y 20,550, or about \$57.00. I don't know how many stamps we sold, but you can get an idea of the number when I say that the prices ranged from ½c to 10c except for one or two rare ones. When I say “rare” I really mean “rare to us,” for Carol knew as much about stamps and their values as I did, which is to say, nothing! I'm sure that a real stamp dealer would have thought our pricing was rather unusual, to say the least! This is the traditional bazaar job for J-3s, so right now we are sorting out the leftovers to get a head start on next year.

The bazaar was fun. The weather was great—some people even got a little sunburn. The whole playing field was covered with booths and people. High school, college, and alumni participated—selling everything from sandwiches to straw hats, to pencil erasers, to blouses. The latter were made by the Senior E. S. S. Unfortunately I couldn't buy one, for I was too big. I spent most of the day at the stamp booth. I did wander around with students as my guides

(Continued on Page 11)



Elizabeth Lester's height and blondness contrast with a fellow-teacher of English at Kobe College High School, Mrs. Fukushima, and some second year Junior High girls. This picture was taken on a one-day excursion made by the entire school to a castle. Elizabeth says the sign by Mrs. Fukushima is one of the few Japanese words she can read—“Exit.” The two teachers were in charge of one busload of pupils.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

Sheila Relinquishes Editorship

Dear Youth,

I've enjoyed more than I can say working as your youth page editor. I enjoyed it so much it ceased to be work. I hope you have gotten something from the youth page this year and will continue to read it and contribute to it. It is an organ of our ministry which enables us to keep in touch with each other more and it also spreads ideas for projects and activities. At least, I hope it does. Continue your interest and it will prosper.

This is all sad to me. I've left high school now and college will be coming up in the fall. I have to bid goodbye to my job as editor and Southern Convention PF Vice President. I've enjoyed working in these positions so much and I will miss them. One can't work in these capacities and go away empty handed. My life has been enriched from all I've experienced and from all the great people I've met. I wouldn't trade the memories for the world. I've learned so much. It has been great all around!

Though my active career in PF as a youth may end, I hope I can always keep in close contact with youth work in the church until I'm 183 years old. Then I may retire. College will offer many opportunities to this end which I hope to take full advantage of.

I want to thank everyone who has helped to make the youth page what it is. All contributions were greatly appreciated. All news seemed so interesting. Some even controversial! And that's always good for making people think. (Too bad some have to be forced!) Some groups seemed active beyond belief and I enjoyed personally following their interesting activities. I feel like I know some contributors now though I've never seen them face to face. I hope you all got half as much from the youth page as I did. It's a worthwhile project when all are interested and do their part. I'm thoroughly pleased with this year's youth page as far as your contributions are concerned. Please continue the good work for the youth editor who will follow me. When an editor gets con-

DON'T STAY AWAY FROM CHURCH

- Because you are poor.
There is no admission charge.
- Because you are rich.
We can help you cure that.
- Because it rains.
You go to work in the rain.
- Because it is hot.
So is the golf course.
- Because it is cold.
It's warm and friendly inside.
- Because no one invited you.
People go to the movies without being asked.
- Because you have little children.
What if you didn't have them? The Church has a well supervised Nursery.
- Because you don't like the preacher.
He's human like you.
- Because your job makes you tired.
You may lose your job.
- Because there are hypocrites.
You associate with them daily.
- Because the Church wants money.
So does the grocer.
- Because you have plenty of time ahead of you to give to God and the Church.
Are you sure?

—Suffolk Newsletter

tributions he feels you are interested. And that makes for a better Youth Editor.

New officers will be coming in with the Youth Assembly at Moonelon. I'm sure they will do a great job. But just as we did, they will need your support. They are in the offices you elect them to serve you. But they need your interest and support. So will the youth page.

I want to thank everyone again and wish you all a very pleasant summer.

Sincerely,
Sheila Hughes

The date for the concert given by the New Christy Minstrels at the Norfolk Center Arena has been postponed indefinitely. They will be at the World's Fair for four days including the July 13th date when they had previously planned to be in Norfolk. Watch for announcement of a new date.

WHERE?

Where do people serve without pay?
Where do we work because we love to?

Where do we share according to need rather than merit?

Where are the sick cared for without fees?

Where are guests entertained without bills?

Where are hurts healed by a kiss?
Where are we taught without tax or tuition?

Where are our clothes laundered and mended without charge?

Where are birthdays and anniversaries remembered by gifts of affection?

Where do clean sheets and linen await the tired bodies of labor and travel?

The one answer that fits the above ten questions is shouted in chorus by all: **THE HOME.**

—First Congregational
Fairfield, Conn.

A Few Holds

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.

In Biblical Recorder

The Christian Sun

Summer Sunday Curriculum

The theme for the summer term (July and August) in the United Church Curriculum is: "Christian Living With One Another".

In the Kindergarten classes (four and five year olds) the specific theme will be "Learning To Live With Others"—the purpose is to help children grow in their Christian feelings and understanding of others through experiences with other Children. Biblical material includes verses related to the children's experiences. Present day stories convey basic teaching of the biblical message as they relate to growth in Christian relationships.

In the Primary Class (first and second graders) the theme will be "The Way of Love" and this is to help children know Jesus and the way of love he lived and taught, and to provide opportunities for them to live the way of love with satisfying results to themselves. Biblical material centers in stories of Jesus that reveal his compassion and concern for people.

In the Lower Junior Class (third and fourth graders) the theme will be "Who Is My Neighbor?" and the purpose of this study is to help boys and girls grow in their understanding of what it means to be a Christian neighbor, and to provide opportunities for them to practice Christian neighborliness. Biblical material includes the parable of the good Samaritan as a major focus, and additional New Testament teachings concerning Christian neighborliness.

The Upper Junior Class (fifth and sixth graders) will be studying "Christian World Neighbors" and this is to help the boys and girls become aware that they are part of the world wide church by meeting persons in different parts of the world, and by learning what it means to be Christian. Through these persons, juniors come to know the church around the world as a witnessing community. Biblical material from the New Testament related to this theme is used for reference, study and discussion.

The Junior Highs (seventh and eighth graders) will be studying "Let Us Worship God" and this is to help seventh and eighth grade young people grow in their experience and understanding of both private and public worship as a response to the love of God. Biblical materials presenting various worship experiences is examined to lead to clear understanding of the elements of Christian worship.

The Middle Highs (ninth and tenth graders) will be thinking about "Members One of Another" and this is to help young

people recognize the limitations of being guided merely by the standards of their peer group; to discover the Christian community as the real group that must permeate and transform relationships with other groups. Biblical material includes the letter to Philemon, and New Testament teachings having to do with Christian relationships.

The Senior High class (11th and 12th graders) will be thinking about "Approaching Christian Marriage" and this is to help young people develop Christian attitudes in their present relationships with the opposite sex, to make them better friends and family members and to prepare them for truly Christian marriage. Biblical material is selected to clarify relationships essential to Christian marriage.

In the adult classes the theme will be "Levels of Brotherhood" and this is to help adults understand the biblical teachings about the brotherhood of man; to encourage adults to examine personal and cultural hindrances to the practice of brotherhood, to transcend them, and to achieve a Christian concern for all people. Biblical material, both Old and New Testament, helps the student build adequate concepts.

—Newsletter, Congregational, Greensboro

A PRAYER

Great Parent of mankind,
Help me in my divine task of parenthood;
Help me to see my children's problems
through their eyes;
Keep ever before me my own childhood so
that I will not expect too much.
Give me a sense of humor;
Give me the patience of the silent stars;
Help me to win them through love instead
of compelling them through fear;
Help me to teach them to see straight and
to play the game according to the rules;
Help me to teach them that every home is
an altar and that every wish is a
prayer;
Help me to live my own life above doubt
and skepticism;
Help me to radiate faith in the basic goodness
of life;
Help me to keep the ideals of youth aglow
in my own life.
Help me to teach them to live bravely and
to meet defeat courageously;
Help me to teach them that the value of
their lives will be measured by the
service they give;
Help me to make my life go on in theirs,
bigger, finer, nobler, than I ever dared
to be.
Amen.

—Open Church Foundation

THE INNER CITY

Stanley U. North

If Protestantism is to stand fast and bear witness in the Inner City which presents the greatest missionary opportunity of modern times, there must be a strategy that is city-wide and Protestant implemented. It will cost money. And it won't be revenue-producing. But it ought to be done because it needs to be done, for our own sakes as well as for those who will be served.

LIFE IN JAPAN

(Continued from Page 9)

a couple of times—and I bought such necessities as ice cream, a purse, stationery, and two lunch-box-wrapping-cloths.

Last weekend Carol's sister and her husband (Mr. and Mrs. Paul Rauth) and three children (ages 8 months, 2 and 3½) visited us. They were here for four days in all, one of which was the bazaar. As I've probably told you, they've been in India on a three-year term teaching at Kodaikanal School, and are now going back to the U. S. to stay.

Last Sunday afternoon I visited in Kyoto for a few hours. The name "Kyoto" means "old capital," for it was the seat of the Imperial family for many centuries. Consequently there are many temples, Imperial dwellings, and art treasures there. Actually, I've seen very little, compared to all there is to see.

Yesterday afternoon (Saturday) I went to the dentist: 2 cavities, plus re-filling a place where the filling came out—\$.50. Pretty cheap, and the dentist also has a diploma from the University of Chicago. Then I met Carol Nethercut and Carol Keplinger. Do you remember my mentioning Mrs. Boardman? Well, we all went to tea at her apartment, then to Osaka for a quick dish of curry before hearing the American singing group, the Brothers Four, in a concert. They were good, and their songs reminded us of our college days. At first it was a little hard to get used to that meaningless (for us) pause between the songs, during which the master of ceremonies gave a translation of the song they had just sung!

I can't remember what I have written and what I have only planned to write! Did I tell you about my chapel programs? I used Martin Luther King one time, one of our exchange students one time, and the hymn "We Would See Jesus" one time. We have English chapel once a week and the teachers take turns in being responsible for it.

On Being A Hospital Patient

By William T. Scott

No, I'm not going to tell you about my operation! However, if time ever gets too heavy on our hands, I just could do that! But now, I want to bear a testimony.

After having spent a week at Memorial Hospital in Burlington, where I had surgery, I came to certain conclusions that I had not had the privilege nor the necessity of coming to before.

First of all, I concluded that everybody ought to be a hospital patient at least once every 60 years! For forty years I have been making calls in the hospitals, comforting, counseling, and consoling the sick and their loved ones. It is so easy to take life and health for granted, to be "doing" for yourself and for others. But once a patient in the hospital, I found that one had to stop, think, wait, cry, laugh, pray, trust. Then who can forget the kindly touch of cards and visits from friends and loved ones. One could thank God for so many wonderful books and meditation guides to help enrich one's faith and trust. What a blessed experience it is to be upheld by the same love and grace of God that we for so long had commended to others.

I returned to my home at Elon College on Tuesday, June 16, grateful for trained and skilled surgeons, doctors, nurses, and hospital staff, and for a beautiful and lovely wife and family, and a host of friends. The doctor says I must get back into my work gradually, I shall be in touch with you at least by correspondence.

It is encouraging to know that during my days of inactivity that so many pastors and Church leaders have the Diamond Anniversary Fund for Elon College upon their hearts and minds. It is our earnest hope that our churches will all respond to this opportunity to extend the mission of Christ and His Church through Elon College. We hope that every church of the Convention will accept a goal in this SEVENTY-FIFTH ANNIVERSARY FUND and will make it possible for us to influence for Christ increasing numbers of young men and young women as they further their education.

CORRESPONDENTS

AFTER NEXT WEEK PLEASE
SEND ALL MATERIAL TO
REV. RICHARD RINKER
SO. CONVENTION OFFICE
ELON COLLEGE, N. C.

Administrative Changes At Elon College

Two new deans and a new registrar were named June 3 by Dr. J. E. Danieley, president of Elon College, in a series of administrative changes which take effect on the Elon campus for the 1964-65 term.

Prof. W. Jennings Berry, who has been registrar of the college for several years, will assume new duties as dean of men at Elon during the new term. He replaces Dr. James H. Overton, dean of men during the past year, who requested the opportunity to teach full time in the department of religion and philosophy. Professor Berry, who received his A. B. from Elon in 1950, will receive the M. A. degree at the University of North Carolina at Chapel Hill this summer. He will also be an assistant professor of English, along with his duties as dean.

Prof. Andrew V. Beale, a native of Norfolk, Va., will join the Elon faculty as registrar and as an instructor in sociology. He holds the A. B. degree from the University of North Carolina at Chapel Hill and will complete requirements for the Master's degree at the same institution this summer. While at the University of North Carolina he has been active in many phases of campus life and has also done much work in summer recreation in his native community.

Miss Theo Strum, a native of Roxboro, N. C., has been named dean of women for the coming year, replacing Mrs. Virginia Epperson, who will be on leave of absence during the 1964-65 term. Miss Strum, who holds the A. B. degree from Elon College,

is a candidate for the Ph.D. degree at the University of North Carolina at Chapel Hill. She has taught in a number of North Carolina school systems and for several years was assistant principal of Northern High of Durham County. In addition to her duties as dean of women, she will also teach in the mathematics department at Elon.

Alan White, former Wake Forest football star, has been named as an assistant football coach at Elon College for the coming year, replacing Coach Jognnie Wike, who resigned this spring to accept a coaching post at Western Carolina.

Coach White, a native of Elm City, N. C., holds the B. S. degree from Wake Forest, where he played his last football during the 1961 season. He will complete requirements for the Master's Degree at the University of North Carolina this summer.

While playing football at Wake Forest, he won All-Conference and All-State honors as a backfield man and was named to the third team academic All-America. He played in the Blue-Gray all-star game at Montgomery, Ala., and had a brief whirl at pro football with the Edmonton Eskimos in the Canadian football league, giving up the pro game due to recurring injuries.

In addition to serving as an assistant football coach at Elon College, White will also teach as a member of the physical education faculty. He will assume his new duties with the opening of the 1964 football season.

The Summer Season

Richard L. Jackson, Durham

June marks the beginning of the summer season when most of us adjust to new routines and slow down our pace. In Nature, summer is a season of productivity and fruitfulness, and likewise, in the life of the spirit, it can be productive too. Here are some suggestions to help make it so:

Summer is a good time to read. We suggest Harold Dewolf's "The Enduring Message of the Bible," "Your God Is Too Small," and "Over His Own Signature" by Leslie Weatherhead, and two paperbacks "The Devil's Advocate" by Morris West and "Through the Valley of the Kwai" by Ernest Gordon.

Summer is a time for worship—in our church each Sunday when possible. If you are out of town, visit another church and bring the bulletin back with you. Share with us some things about the church or the service which impressed you.

Summer is a time for the family. Worship together, play together, work together—really do the things you've been wanting to do for a long time. Picnics, cook-outs, camping trips to interesting places—shared with friends—will make our lives richer and happier.

There is nothing seasonal about our need for God. There should be nothing seasonal about our Christian commitment. The "business as usual" sign stands over the church door. Join with us in recreation, study and worship for a summer of creative and satisfying endeavor.

A Funeral Meditation

William A. Cousins, South Norfolk

Sorrow has come to your house today, but there is no reason to despair.

You have heard God's Word in scripture, song and prayer. It contains some great promises. It assures us that we do not sorrow as those who have no hope. It reminds us that our loved ones move on into the presence of God and abide in his fellowship forever. "To be absent from the body," says Paul, "is to be present with the Lord."

Nor do we sorrow as those who have no comfort. The Lord said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Nor do we sorrow as those who have no companionship. Nothing can separate us from the love of God, neither anything in the heavens above nor on the earth beneath, nor in the waters under the sea, neither principalities nor powers, nor things present nor things to come, nor height nor depth, nor life nor death. We are assured that behind the dim unknown within the shadows standeth God, keeping watch above his own.

Nor do we sorrow as those who have no assurance. God's promise to you is this:

"For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

Nor do we sorrow as those who have no strength. God's Word promises us that we can find strength for the facing of this hour. It says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings of eagles; they shall run and not be weary; and they shall walk, and not faint."

No, we do not sorrow as those who have no hope, as those who have no comfort, as those who have no companionship, as those who have no assurance, as those who have no strength. **We sorrow with hope, with comfort, with companionship, with assurance and with strength,** knowing that all things work together for good to them that love God, and that if we wait upon the Lord and be of good courage, He shall strengthen our hearts.

A Funeral Prayer

William A. Cousins, South Norfolk

O God, our heavenly Father, thou who art our refuge and strength, a very present help in this and every time of need, we turn to thee in prayer asking for light in our darkness and for deliverance from our doubts and fears. As we gather in common sorrow, speak thy word of hope and strengthen our faith, that we may be comforted.

Give us assurance, we pray. Thou sendest forth thy breath and we are created, thou taketh away our lives and we return to dust, but whether we live or whether we die, help us to believe we are in thy keeping and help us to say the comforting words of old, "The Lord hath given and the Lord hath taken away, but blessed be the name of the Lord."

Give us grateful hearts, we pray. Enable us to be thankful for our friend who has fought the good fight, finished his course and now rests from his labors, and to be especially thankful that he died in faith. Help us also to be grateful for the bonds of affection that unite us to him, for friendship and family and for the love he freely gave and modestly received.

Give us hope, we pray. Help us to commend his spirit unto thee. Grant that he may be drawn into that fellowship where peace awaits, where joy may be found, where the abundant life is waiting for all who are willing to receive, where old friendships may be renewed and new friendships may be established, and where there are no tears, no pain and no parting.

Now, in these moments, sanctify our sorrow and bid our grieving cease. Give us an inner assurance of the spirit that we have nothing to fear, that we are safe in thy keeping, that all things work together for good to them that love thee, and that thou art, and that thou art the helper of those who trust thee, thou whose mercy endureth forever, whose love never faileth and to whose goodness there is no end.

In the Spirit of Christ. Amen.

June 23, 1964

A CONFERENCE ON THE YOUTH MINISTRY

Announcement is being made of a Conference on the Youth Ministry to be held at Blowing Rock Assembly Grounds August 21-23, 1964. Invitations are issued to churches of the Southern Convention, the Convention of the South, and the Southern Synod.

Persons wanted to share in this study are pastors, Junior, Middle, and Senior High teachers, advisors for evening youth meetings, and presidents of Senior High groups. Ministers are requested to arrive for the evening meal Friday, August 21, and to leave Saturday at 4:00 P.M. Lay persons should arrive by 10:00 A.M. Saturday, August 22, and leave Sunday after lunch.

Leaders listed for the Conference include Mr. Henry Tani of the Youth Ministry staff of the denomination, Rev. Harold Myers pastor of Edgewood in Burlington, Mr. Joe Wise who is a student pastor at Conover, Miss Ethel Shellenberger of the Specialized Ministries staff, and Rev. Larry Fisher who is pastor at China Grove.

Registrations should be sent to Rev. Edwin M. Alcorn, 274, Conover, North Carolina. For those staying the entire time the cost will be \$12.50. For ministers the cost is \$7.25 if they stay as indicated, while laymen will pay \$8.50 for the time indicated above.

Topics suggested for study will be The Pastor's Role in the Youth Ministry, Adult Workers and Youth Presidents in the Youth Ministry, Coordinating the Church's Youth Ministry, Resources and Program Planning, and Bible Study. Time is designated for fun and fellowship. Remember the date—August 21-23, 1964.

NOTICE CHANGES OF ADDRESS for

COUNCIL FOR LAY LIFE AND WORK
MISS HELEN HUNTINGTON SMITH
THE REVEREND WILLIAM A. SLATER

Old Address

20160 Center Ridge Road
Cleveland, Ohio 44116

AFTER JULY 15, 1964

New Address

297 Park Avenue South
Room 24
New York, New York 10010

Rev. William T. Joyner, who served as associate at High Point for several months in 1963, preached in the new church building there Sunday morning, June 14. Rev. James Rosser, student at Lancaster Seminary, who was the summer assistant in High Point last summer, is to preach there June 28 while Mr. Lester is speaking at South Norfolk.

Marriages In "Home" Family

Dear Friends:

It is always a thrill and a joy to see our boys and girls begin to take their places in life. One of these occasions was yesterday afternoon (June 15) when we witnessed the wedding of Sidney Johnson and Mary Ann Nix.

Sidney, who lived with us for several years, finished high school in 1962. Since then he has been in service, the last few months having been spent overseas. Mary Ann is a local girl and finished school in the same class with Sidney. Yesterday afternoon they were married in the Elon Community Church.

Sidney, along with his two sisters, Sue and Helen, came to live with us in 1956. Sue finished high school in 1961 and in April of this year was married to William Burgess of Greensboro. Helen is the youngest of the three and finished school this year at Western Alamance High. She and Jerry Beckham will be married on July 11th in the Elon Community Church.

Thus these three young people out of one family have begun to take their places in society and share in its responsibilities. We are very proud of Sidney, Sue, and Helen. We wish for all three of them the very best and highest in life.

This Sunday (June 21st) we will be observing our annual Home-coming. Many of our boys and girls will be returning to visit where they lived during their school days. It is always a thrill and a joy to meet them and to hear them share together their experiences while at the Home and since making their own homes.

There are over 800 boys and girls who are now men and women taking their rightful places in society who have lived at one time or another at our Home for Children. We are very proud and grateful for the opportunity that has been ours to share in these lives.

NOT ALONE

We bear the strain of earthly care,
But bear it not alone;

Beside us walks our Brother Christ
And makes our task His own.

Through din of market, whirl of wheels,
And thrust of driving trade,

We follow where the Master leads,
Serene and unafraid.

Ozora S. Davis

REPORT FOR JUNE 15, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Virginia Valley Conference	\$ 9.00
Eastern Virginia Conference	99.00
Eastern North Carolina Conference	66.00
Western North Carolina Conference	102.00
North Carolina and Virginia Conference	131.70
Total	\$407.70

SPECIAL OFFERINGS

Claudia Chapter, Westminster Congregational Church, Spokane, Wash. ..	\$ 10.00
Mrs. Mary L. Beard, Shelton, Conn.	10.00
Mrs. Margaret Pritchett, Elon College, N. C.	25.00
Miss Wilmer C. Holt, Burlington, N. C.	10.00
Capt. Donald A. Joyner, Henderson, N. C.	25.00
Mr. and Mrs. N. C. Rudd, Brown Summit, N. C.	20.00
Adult Bible Class, Clayton Christian Church, Clayton, N. C.	5.00
L. V. Dorsett, Randleman, N. C.	10.00
Priscilla Tuesday Evening Circle, Congregational Church, Winter Park, Fla.	25.00
Mr. and Mrs. G. S. Hubert, Spring Grove, Va.	50.00
Mr. and Mrs. Charles E. Cherry, Jr., Chesapeake, Va.	10.00
Bridge Bible Class, Great Bridge Church, Chesapeake, Va.	25.00
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	10.00
Mr. and Mrs. John W. Long, Burlington, N. C.	10.00
Adult Bible Class, Third Avenue Christian Church, Danville, Va.	5.00
Rev. and Mrs. R. E. Newton, Pomona Park, Fla.	5.00
Pleasant Grove Church, Halifax, Va. (Bible School offering)	8.00
Plymouth Christian Church, RFD 3, Raleigh, N. C., (Bible School offering)	10.67
Memorial Gifts:	
In Memory of Mrs. Mary Pilcher Pyne (2 memorials)	
In Memory of Mary Alma Westbrooks	
In Memory of Mrs. Ella G. Rawls	
Total Memorial Gifts	60.00
Special Gifts	105.00
Total	\$438.67
Total for the Week	\$846.37

Looking To The Future

- June 27 - July 5—Travel Seminar for Youth.
- June 28 - July 4—Junior High I Camp at Moonelon.
- June 28 (Sun.)—Virginia Valley Church School Convention
- July 5-11—Junior Age II Camp at Moonelon.
- July 12 (Sun.) 2:30-5:30—Cong. UCC Greensboro, Fall Courses UCCurriculum Workshop
- July 12-18—Middle High Conference at Moonelon
- July 19 (Sun.) 2:30-5:30—Pleasant Hill, Liberty, Fall Courses UCCurriculum Workshop
- July 21 (Tues.)—Eastern Virginia Church School Convention
- July 26 (Sun.)—Laity Workshops Conventionwide
- July 26 - August 1—Senior High Conference.
- Aug. 21-23—Youth Ministry Conference, Blowing Rock
- Aug. 29 (Sat.) 2:00—First UCC Virginia Beach, Fall Courses UCCurriculum Workshop
- September 26-27—Convention-Conference P. F. Officers' Retreat — Moonelon.
- Oct. 11 (Sun.)—Norfolk District Curriculum Clinic
- Oct. 12 (Mon.)—Suffolk District Curriculum Clinic

A Minister Writes His Church

Bayside, Va.
June 10, 1964

Dear Friends:

I want to thank every one of you who made it possible for us to have such a wonderful experience at church last Sunday: It looked like church with families together, it felt like church as we worshipped together. The attendance was the largest that we have had this year, Except for Easter. There were 245 present for the worship hour and 203 for Sunday School.

The new schedule was begun on communion Sunday. This is the most meaningful service in the life of the church. Nothing else can ever take its place, for this is the heart of our faith, the highest expression

of God's love for us and our deepest consecration to Christ. There were many youth who participated in Communion last Sunday for the first time in their lives. It is so important that Christian families worship together. We have not been doing this as we should. Nothing else we do can make up for it.

We hope that all of you will do everything you can to keep the spirit that was present last Sunday, present every Sunday. The service at 9:45 will not be as long next Sunday, the whole hour will not be used. Therefore we will have a longer period for our classes. More chairs will be set up in the two adult classes to take care of the increase in attendance.

Only a few times, if any, in the history of America has there been a more desperate need for moral guidance and spiritual strength. Never has the challenge been greater for the church to speak in a

united voice in witness to Christ as "The Way, The Truth, and The Life." Christian families should worship, work, and serve together as we did last Sunday.

If each of us will continue to come and support the church services as we did last Sunday we will have a better church, we will do a better job of fulfilling the Bible instruction . . . "Train up a child in the way he should go . . ." and "Do not forsake the assembling of yourself together."

Keep God and His Church first, and all the time you need for work, for recreation, for leisure will be provided. "See ye first the Kingdom of God and his righteousness and all these things shall be added unto you," said Jesus.

Invite someone to come with you next Sunday to worship and Sunday School. You'll both be richer for it. Come praying that God will have His way with us.

Earl T. Ferrell

The EVENING STAR

JUNE 19, 1964

Salty Christians Meet At Elon College

May Alston and Catherine Andes

The women of the Convention of the South, the Southern Convention and the Southern Synod held a joint Conference at Elon College June 16-19. It was one of the most exciting and successful conferences ever held.

Three participants of the conference were interviewed this morning by the press—Mrs. Robert Forbes of Portsmouth, Mrs. Gray Williamson of High Point, and Mrs. Willis Eley of Holland. They reported the following:

235 women registered at the Conference, 23 from the Convention of the South, 131 from the Southern Convention and 71 from the Southern Synod. Of these 171 were from N. C. and 60 from Virginia. 159 stayed on campus, while 72 were full-time students. There were six guests.

Many of those registered were officers of women's organizations in their local churches. There were 70 wives of ministers present.

There was an awareness throughout the conference of the responsibility of the laity to minister in the church, in the community and in the world. This was emphasized in the keynote address by Mr. Robert Johnson.

The women felt that the Bible study conducted by Dr. Eugene Wehrli of Eden Theological Seminary was most helpful to them. Other program helps were—

"The Church's Mission; Among New Nations," presented by Mrs. Alfred Bartholomew of Lancaster, Pennsylvania; "Program Planning" by Mrs. Robert Kimball and "Parliamentary Precedure" by Dr. J. Earl Danieleley. "Our Christian World Mission" was highlighted by Rev. and Mrs. Richard Jackson who have served in China and Mr. and Mrs. Louis Wilkins who are working in Turkey.

The women had fun purchasing material and books from the bookstore where Mrs. Lawrence Leonard was saleslady.

Mrs. Winfred Bray, registrar, reported that there was less confusion in her office this year due to the limited registrations, which were taken care of before the conference convened and also to the elimination of interruptions because of mid-week registrations. She and her co-workers, Mrs. Frank Snider and Miss Sarah Sanders, thus had more time to attend conference sessions. The treasurer, Mrs. William Alexander, came

out to the penny with no difficulty!

The women voiced these opinions about the conference:

"I enjoyed the fellowship of the three conferences."

"There was evidence of good planning."

"I want to return home and witness more in my community."

"I want to encourage others to attend next year."

"A fine conference."

"A splendid job done by the committee!"

"The food was excellent."

Perhaps it could all be summed up in the words of one of the participants: "I gained from the conference what I sought—enlightenment, spiritual enrichment, warm fellowship and a good rest from my family responsibilities!"

It is said there are only three classes of people in the world—those who make things happen, those who watch things happen, and those who are not aware that anything is happening. From this report we might conclude there will be many women from this conference who will **make things happen** in their local churches when they return home.

Litany Of Consecration For High Point Church

By F. C. Lester, Minister

Minister: God our Father having graciously moved us to the purchase of this land and the erection of this building, and having brought us to this joyous occasion, let us now proceed to set apart this land and this house to the proper and sacred uses, to the praise and glory of his holy Name.

Let us pray.

O God, thou who are present in all places and at all times, and who dost graciously rejoice in the services of thy children; hear us, we humbly beseech thee, as we give to thee this land and house, and consecrate them

To Thy glory, O Father of all people;

To the honor of Christ, thy Son, our Savior;

To the praise and for the use of the Holy Spirit;

People: We consecrate both ourselves and the gift we bring.

Minister: For the worship of God in prayer and praise;

For the preaching of the Gospel message;

For the celebration of the holy sacraments;

People: We consecrate this house, O Lord.

Minister: For the teaching of religion in all its strength and beauty;

For the training of children and adults in Christian living;

For a search for truth that will make wise the simple;

For a school of learning that will include multitudes;

People: We consecrate this building, O Lord of Wisdom.

Minister: For the enlistment of youth in Christian service;

For the guidance of adults in Christian living;

For a center of Christian world-service;

People: We consecrate this building, O Lord our God.

Minister: For a haven of rest for the weary;

For a house of forgiveness for the wicked;

For a home of fellowship for all who seek understanding;

People: We consecrate this house, O Lord our Redeemer.

Minister: For a center of activity that will bless the community;

For a vision that lifts out of the ordinary;

For a communion of saints and sinners that forgives and saves;

For a hope that speaks of eternal love;

People: We consecrate this house and land, O God of love.

Minister: As a place where the young may learn of the Lord;

As a place where marriage is sacred and holy;

As a place where families are bound together through worship;

As a place of sacred memories when our loved ones depart;

People: We consecrate this house, O Lord of Life.

UNISON DEDICATION by Minister and Congregation

We now, the members and friends of this church and congregation, mindful of the inheritance into which we have entered, and the glorious company, seen and unseen, whose communion we share; and deeply sensible of those bonds by which we are bound to the Lord and to each other, do covenant together in this act of consecration, offering ourselves anew to the worship and work of our heavenly Father, through our Lord Jesus Christ. Amen.

The **CHRISTIAN SUN**

Elon College Library X

Vol. 116

June 30, 1964

No. 26

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

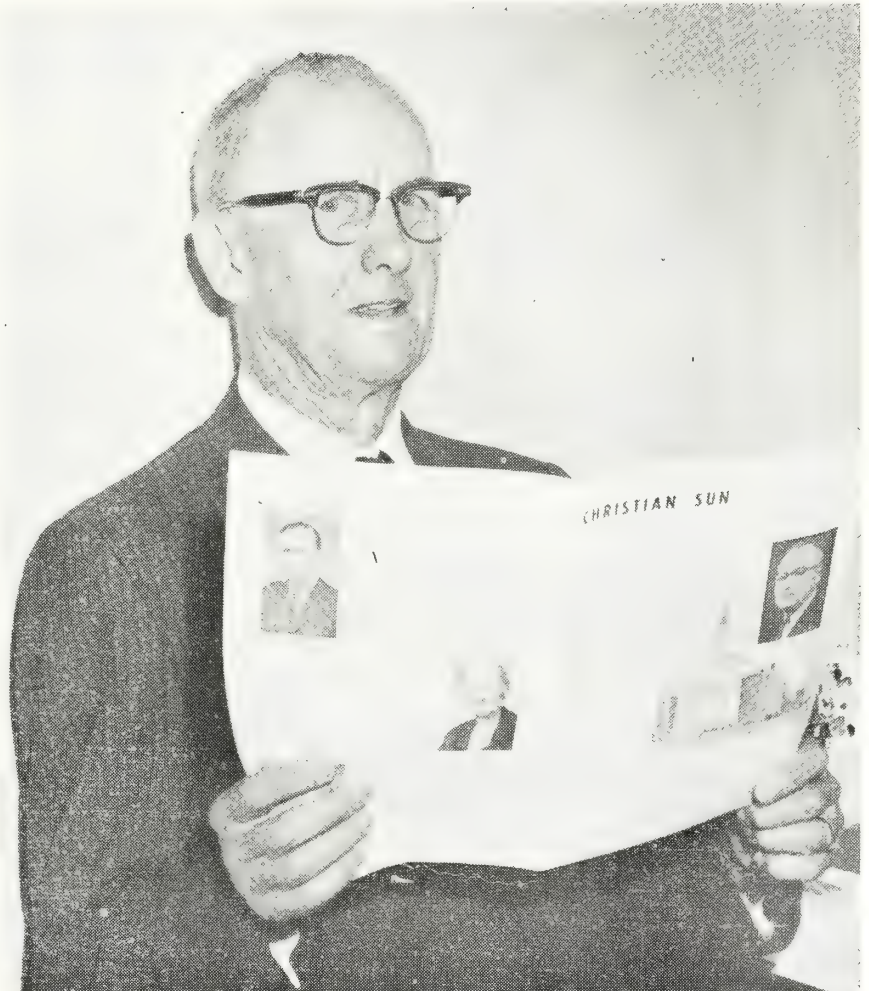
PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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FLETCHER CUMMINGS LESTER, EDITOR

THE END OF AN ERA — FOR HIM

Along Memory's Trail

When a person ends an era it seems to be wise to look back a bit before plunging ahead into something else. This item follows the one two weeks ago, and will undertake to tell some things that have been done during the seven decades God has given me to dwell on his good earth.

A Preacher. Because God called me to preach this has been my primary responsibility. The N. C. and Va. Conference gave me license to preach in 1914, and a year later Haw River invited me to become a pastor. Since then many churches in the Southern Convention, and two in New York, have heard my voice. No large crowds have pushed their way into the sanctuary to hear me, but that is not the only, let us hope, nor the best way to measure success. A very pleasant memory lingers around the people who entered the ministry. At Franklin it was Herbert Council, a boy received into church when he was 12 years old. In Waverly it was Ellis Clark, another boy received into church. In Norfolk it was Lanson Granger who was a college student while I was his pastor. In Asheboro both Robert Hultman and Max Vestal entered the ministry while they were my boys in church. At High Point it is Elizabeth Lester, my daughter, who found her place of service as a missionary in Kobe College, Japan. Of course no one person can claim responsibility for others entering the ministry, but it is pleasant to think that in each church served very long some youngster decided to serve the Lord full-time.

Missionary Endeavor. As a volunteer for foreign missions there was disappointment. No overseas opportunity came—not yet. Membership in the Prudential Committee of the American Board of Commissioners for Foreign Missions was next best to being a missionary, and did give the chance to help select some candidates who went out to serve. Members of that committee, the staff, and the missionaries around the world were choice people to know—God's chosen people.

Membership on the Southern Convention Mission Board did not last long for when the board decided to sell our Lynchburg church my resignation as chairman was rendered. However, during my time as superintendent part of the duties were connected with the mission work. Our home was wonderfully blessed by missionary visitors, two of whom were with us the day our first child was born. Elizabeth got much of her first and best training by Angie Crew with whom she went to work in Japan last year.

Commissioning Missionaries. One of my greatest joys was to Commission missionaries to go to China. Handsome Richard Jackson and his beautiful bride Dorothy were happily working in Waverly, Virginia, when the Shaowu Mission needed to be reopened. Why couldn't they go? "Within ten years China will be at the center of world history," said the Superintendent. They would go. Money was needed. More money than the Southern Convention had ever given for such a project. "Of course we can't raise \$10,000, but if Lester wants to try, we should let him," said

the sage and sensible Dr. Stanley Harrell in Executive Board meeting. The money was raised; the Jacksons and the present Mrs. Edward Riggs were Commissioned by authority of the American Board of Commissioners for Foreign Missions in a ceremony planned and conducted by the one who never believes that something needed cannot be done; and China moved rapidly into the heart of human history. This was the first such commissioning service in the Convention.

The Convention saw a new light, and has been following that gleam ever since.

Church Building. No minister erects a church building by himself, but usually a minister is present when a new building goes up. That has been my good fortune in Waverly where for 35 years a good religious education building has been useful; in Asheboro where a new organization erected its first building; in Fayetteville where a discouraged group took heart and built (John Scotford says "too well" since it was supposed to be temporary and is still in use); and in High Point where a modern plant radiates religion among the trees and a growing community.

Young People. When Lucy Eldredge started Youth Fellowship work in our area, yours truly was looking on and lending a hand. When the United Christian Youth Movement and Pilgrim Fellowship were organized in 1934 it was my car that took young people from Virginia to Lake Erie for the meeting that elected Lanson Granger the first president of Pilgrim Fellowship, and brought back the girl that later became my efficient and beloved wife. In the struggling days of the Board of Christian Education there was sometimes a worker, and sometimes it was my job to get done as much as possible. For some ten years youth meetings were held on the rivers and shores of Virginia, at Elon College and Crabtree Creek in Carolina, and at Bethlehem (now Southern Union) College at Wadley, Alabama. The first Junior High camps were at Crabtree Creek Park between Durham and Raleigh. Straw sticks made beds more comfortable than lying on flat springs. Food was hard to get in those war-days. One summer the wife had a broken leg and Elizabeth was only a year old, but we were there performing our duties. Many of the younger adults in our churches must have some recollection of the Lester family.

Organizational Work. There has been no time since graduation from Yale Divinity School that there have not been organizational jobs in Conference, Convention, and nationally. In the Convention Christian Education and Mission boards have claimed time. As Promotional Secretary it was my privilege, and responsibility, to set up what has become the Convention Office with a Superintendent and several other workers. At first there were two college girls who gave part-time to office work. The job was about the same as at present with the exception of the treasury, which was added later, and included camps and conferences, religious educational training, aid in securing ministers, and editing this paper and keeping the sub-

scription list. That explains why my wife became a regular, but unpaid, worker for the Convention.

National church responsibility has made it important to attend the national meetings. Only twice in the last forty years has a biennial meeting been missed. Two church mergers have been witnessed, one in Seattle and the other in Cleveland. Service on the Nominating Committee brought the Congregational Christian Churches into view. Our children have seen America first—almost before they were old enough to remember. At present it is a joy to serve on the Council for Church and Ministry. My name no longer appears among the elected officials of the Convention. It has been a wonderful experience to serve the Church for so long and in so many ways.

New Ideas. At Mt. Bethel uncle Dave Cummings used to come around after church, little black book in hand, and say, "Do you have any money for the preacher today?" Sometimes we did have a dime or a quarter. Delegates went to Conference to "get a preacher for next year." Those ideas are long since gone. So are many others that were surely believed a half century ago. We learn. Sometimes it seems to be a dreadfully slow and painful process.

An Editor. When mother, who had only a third grade education, was helping me to understand how to write a sentence, and then a paragraph, there certainly was no indication that fourteen years would be given to editing a Church paper. Dean Charles R. Brown of Yale was the first, and the only, person who

ever suggested that I should write. Editing was never sought, but it has been a delight. Exactly how to spend time without writing through the years that are left has not yet been determined. Perhaps there will be some source for publication. The written word has a validity and permanence not enjoyed by spoken words. As an editor it has been a steadfast policy to listen as well as write, to declare with enthusiasm the things really believed while giving everyone else the same opportunity, and honestly trying to be helpful to all who would take the time to read. The people in the churches have a right to know what is being planned, what the issues are, what is expected of them.

Editing has always been only a part-time job. That made it much less effective than it should have been. It was my best under the circumstances. My family and friends have been neglected often that the paper might come out on schedule. It will be interesting to see what the new editors will do, and to them go the good wishes of the one who with this issue lays down his editorial pen.

Finally. The late J. U. Newman, teacher at Elon College for fifty years, and one of the saintliest person ever known, once said to his ministerial seniors that which an editor now says to his subscribers:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and then we will be together."

David Andes, son of Rev. and Mrs. W. J. Andes of Elon College, is working this summer in Yellowstone National Park.

"Around the World with Christ" was the theme of the Bible School at Long's Chapel June 8-12. In lieu of the sermon June 14 the seven classes in the Bible School presented a program.

GOD

I think about God.

Yet I talk of small matters.

Now isn't it odd

How my idle tongue chatters!

Courage is, on all hands, considered as an essential of high character.

—James Anthony Froude

The great law of culture is: Let each become all that he was created capable of being.

—Thomas Carlyle

PLEASE NOTE

All mail intended for The Christian Sun should be sent to the Convention Office at Elon College, N. C. Mail intended for the F. C. Lester family should be sent to 906 Chestnut Drive, High Point, North Carolina. The Asheboro address will no longer be used. All correspondents will please remember. The editor beginning in July is Rev. Richard Rinker with Dr. Clyde Fields as his Associate. Good luck, and God bless you everyone.

Vol. 116 No. 26

THE CHRISTIAN SUN

Rev. F. C. Lester, Editor
840 Sunset Avenue
Asheboro, N. C.

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Please send form 3579 to the office at Elon College, N. C.

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A CHRISTIAN'S MEDITATIONS

"BEING A CHRISTIAN IS NOT EASY"

Harry G. Forster

"Being a Christian is not easy. If you don't believe it, try it some day."

Someone said that, and there is much truth in the thought. We live in a Christian country, are influenced and aided by Christian institutions, protected by Christian-inspired laws, profess some sort of Christian creed, perhaps, but as far as being effective, realistic, two-fisted Christians, that's quite another matter.

Christianity is a definite way of life — a following of those teachings that stem from God through the Christ, and have been followed, with greater or less success, throughout the ages by devoted men and women. That they have not produced better results is not the fault of Christianity, but the fault of those who profess to be believers and proponents of the Master.

Re-examine your stand — see whether you measure up to what Christianity demands of you. You will then be in a better position to answer the opening sentence of today's meditations.

TIME

**Time is too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love, time is eternity.**

"Finally, Brethren" will be the topic for the last sermon of Rev. Thomas H. Britton as pastor of First Congregational Church, Ashtabula, Ohio, June 28. A five-year pastorate there, following seven years at Shelton Memorial, Portsmouth, is now to be continued at Lynnhaven Colony, Virginia. We welcome the Brittons, including their children, Bill and Anne, back to the Southern Convention!

Rev. Kenneth Bishop, pastor of St. Paul's United Church of Christ, Woodstock, Virginia, has been chosen to serve as full-time president of the Potomac Synod for one year. He will be living in Frederick, Maryland.

What Music Means To Me

Edna Bresco

Music is excitement—in all forms! Its moods change constantly and is simply enchanting. To me, music is an infinity of sound, stretching endlessly to envelop the universe. Music is a fine shade of tone coloring—a giant tower of swelling triads building up and up and never ending—the lush, full tone of a cello, the burst of trumpet fanfares, the shrill chirp of a piccolo, the plaintive cry of an oboe, the umph of a tuba.

Music is alive—the excited pulse of people and places. Perhaps it is the victorious tempo of a Russian army (1812 Overture, Tchaikovsky), the loping trop of a donkey on the desert (On the Trail, from the Grand Canyon Suite, Groffe), or the slow, gentle movements of a young fawn (Afternoon of a Fawn, Debussy).

Music is history—the story of man's hopes

and fears and dreams retold again and again with each new performance and interpretation.

Music's language is universal. Sometimes it is joy and triumph, or sadness and agony; perhaps laughter and gaiety. But it belongs to everyone.

Sacred music has had a spiritualizing effect to my inner life—offering a constant challenge and sustaining my faith.

Music is the past—the present—and the future! It is a continuous link of thought and expression interwoven into the annals of history—and a vital part in the lives of those who love it as I do.

We praise thee, Heavenly Father, for the gift of music. Through us, as channels of Thy grace, may this blessed legacy be shared with all mankind.

With The Folding Of Hands

Collins Kilburn, United Church, Raleigh

With the folding of hands
There's a spreading of wings.
And the soul's lifted up
With invisible hands
And ineffable peace.

Since I first read these lines a few months ago from Evelyn Underhill they have exercised a warm attraction on my mind, as though they pointed to something for which I have been looking for a long time. The mood and imagery are reminiscent of Isaiah's familiar promise that "they that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles. . ."

It becomes increasingly clear to me that most people of the time experience life as an uphill struggle, with the top of the hill forever receding, no matter how hard and fast they try to climb. The ordinary saying is vividly accurate in describing this frequent feeling: "I can't get on top of things". Roy Pearson somewhere says that many people feel "Trapped" with no clear idea as to how to find release from the present difficulties. A friend said to me several years ago, referring to his work and to his life in general, "some day I am just going to quit trying to push the stubborn machine."

I do not suppose there is any facile answer to this kind of condition. Most of us simply trudge on stoically. If we cannot live, we can at least endure life. Christian believers through the ages, however, have said that there is a better way out of this trap than grim determination. This way is suggested in the phrase above: ". . . The folding of hands. . ." Maybe the frustration we experience in trying to scratch our own way up the hill is God's way of calling us to deep pause. When the ledges crumble under our feet, when the vines we cling to begin to break loose, our inclination is to scramble frantically for another ledge, another vine. Maybe we would learn something if we simply folded our hands and let ourselves fall. Jesus spoke of becoming as a little child. Paul wrote of the strength of God being made real in our weakness. Peter urged Christians who were suffering persecution: "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you".

This shift of the soul's attitude does not normally erase the problems and perplexities of life. But it does put them in a new light. With the folding of hands there is a spreading of wings.

Open Letter To Christian Sun Readers

23 June 1964

With this issue of the Christian Sun an era of great devotion comes to an end. Dr. F. C. Lester steps down as your Editor, passing the torch to others in this important ministry of the written word.

At its last meeting, on June 11, the Board of Publications in one voice expressed its sentiments of deep gratitude for the service of Dr. Lester. Here I merely amplify them for you who have been members of his unseen "flock" during the past decade.

Dr. Lester assumed his duties of Editor at a time of approaching crisis within the denomination, with the merger and other similarly important problems resting heavily on the hearts of its membership.

Throughout it all he has attempted to make The Christian Sun a beacon of hope in adversity and has largely succeeded. All have not agreed with his opinions; nor have they all disagreed. But all have been stimulated to serious thought on matters of importance by his unwavering vigilance.

Whatever the requirements of the task, Dr. Lester gave of himself freely. Any one perceptive enough to read the financial ledger of the Convention knows that it was a labor of love. Few have ever been asked to give so much for so little, yet he gladly accepted the challenge.

On this occasion it is with great sadness that we say goodbye to Dr. Lester as our Editor. We are all better for his service, totaling 14 years or so in two eras, and thank God for his life and that part of it he has seen fit to dedicate to The Christian Sun.

We wish him well, as I know you do also, along whatever path God's hand leads his servant. He will be missed, and he leaves behind large shoes to be filled by those who must assume the duties that have been his for so long.

It is now our challenge to fill the void his departure has left. It will not be easy.

Irwin Smallwood, Chairman
Board of Publications

Old Church Begins Project

At the June 14 meeting of Churchmen's Fellowship, Providence Christian Church, Graham, a "Charter Night" was held installing the new Boy Scout Troop 33, which the fellowship is sponsoring.

J. C. Welch, institutional representative, presented the charter to Kendall Rich, chairman of the troop committee. Mr. Rich then presented membership cards to the following committeemen: Robert M. Russell, Lawrence Fogleman, Fred Compton, Joe Bowman, Hugh Holliman and the Rev. John P. Littiken. Mr. Welch then introduced the scoutmaster, T. H. McMullan, Jr., and the assistant scoutmasters, Gerald Donnelly and Glen Campbell, and they took the oath of office.

A candlelight investiture service was given by the eleven scouts who received their Tenderfoot Badges. Two patrol leaders and two assistants were installed and presented their insignias by visiting Eagle Scout Tommy Walters. The scribe was installed and presented his insignia and also the "Boys Life" Banner Unit award for the troop.

Refreshments were served by the Churchmen's Fellowship, after which campfire songs were sung by all the scouts and visitors around an artificial campfire. The scoutmaster gave the benediction and the scouts sang "Taps."

Leaders and committee members of the troop are all members of the Churchmen's Fellowship. Scouts invested are: David Allred, Sammy Faulkner, Tommy Gibson, Mike Hanford, Harry Johnston, Gary Pollock, Mark E. Sharpe, Jr., David Smith, Timothy Smith, Kenneth Stout and Ronnie Stuart.

Recent gifts to Apple's Chapel include: an electric typewriter given by Mr. and Mrs. Percy Price; an irrigation system for the yard installed by J. H. Payne, Lou Summers, \$200 to the building fund from Mr. and Mrs. E. H. Thompson in memory of John and Ralph Troutman.

FALL CURRICULUM WORKSHOP

Presentation of fall United Church Curriculum courses (to be used beginning September 1) will take place in workshops: July 12, Congregational UCC, Greensboro; July 19, First UCC, Virginia Beach and Pleasant Hill, Liberty; August 16, First UCC, Winston-Salem. The first three will begin at 2:30 and the last one will be held at 7:00 p.m. Attend the one nearest you and learn about the new curriculum, even though your church has not yet decided to use it.

Essential Character Of Today's Minister

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, listed five characteristics in the profile of today's minister, in a speech given recently at Andover Newton Theological School, Newton Centre, Massachusetts, during sessions of the National Consultation on Continuing Education for the Ministry. The consultation is sponsored by Andover Newton and the Lilly Foundation, in cooperation with the Department of the Ministry of the National Council of Churches.

Dr. Blake declared, "I will resist to the end of my days the idea of the pastor as the 'managing-director' of an organized institution. The image of the preacher-pastor may not be as new, but I believe it is more Biblical! Ours must be a ministry of the whole people of God. Five characteristics are part of the profile of today's minister. Each part is essential, since you can't do without a nose any better than you can a chin."

"First of all, we need a **learned** ministry. To be learned, one must be selective and have some idea of what is relevant. It is important to be able to read a book on theology and understand it, if one wants to try to interpret the Scriptures. The min-

ister must also be **pious**—one who is dependent upon God and who practices a personal, disciplined prayer life. This is the opposite of the "smart guy," "the operator," the "success image."

Dr. Blake continued, "We also need ministers who are **moral**—who have the insight to see what the real issue is and the courage to resist the wrong. We need ministers who are **human**—and who will guide the members of their churches in expressing their love for Jesus Christ by beginning to act like people again, in relation to other people whom they can help. Finally, we need a ministry that is **imaginative**, not provincial—a ministry which recognizes that we are not the center of the universe. Somebody has to lead people to seek out what is relevant and to deal with universal questions. This is part of the task of the minister."

FOR WHAT ITS WORTH:

The word "worship" is derived from the Anglo-Saxon "weorthscipe" which means "worship." By the term worship we come together to ascribe supreme worth to the God of our salvation.

—Long's Chapel Bulletin

Letters From Japan

FROM MR. AND MRS. KRISKA

FROM MISS KEPLINGER

Before I left Tokyo I visited a nursery school-kindergarten run by a woman I met at Ginza church although there is no particular emphasis on Christianity in the school. Many things were similar to what I had known at Riverside Church, but there were some interesting variations. The children took off their shoes to play on the jungle gym and stepped into them again when they got down. Their lunches were different, too — most of them had rice, a piece of fish and a cold vegetable in a metal box which they brought from home. Some had sandwiches, however. Among craft projects were painting a design on the cover of a photograph album for their parents, and textile painting on handkerchiefs from stencils they had drawn (teachers cut them out). They sang a couple of songs for us and played their rhythm instruments.

At the end of March I finished language school, and packed my things once again to move to Kobe College in Nishinomiya (between Kobe and Osaka). On my way there, I stopped off at the Sanmaiso Missionary Conference where all the Kyodan (United Church of Christ in Japan) related missionaries had their four-day meeting. It was interesting and enlightening to talk to other missionaries, and I met some people there that I knew at Union Seminary — Doris Hartman, a career missionary in Japan; and Heinz Guenther, a German who is now here under the United Church of Canada.

When I arrived at Kobe College I had two weeks to get myself settled and organize my work here at the Home Economics practice house. I have an assistant who has just graduated from the college as a Home Economics major and speaks English very well.

Six girls live in the house for a two week period and do all the house work. It is a western style house and they are here to learn about western homemaking. It is very interesting to learn about some of the Japanese versions of what is western. For instance, with a veal cutlet or hamburger steak they serve cold spaghetti or macaroni with ketchup mixed in it and some lettuce or shredded cabbage. Often western food is served cold which is something I'm fast trying to correct.

We have devotions each evening in English and even though only three out of the seven have been baptized they all take turns leading us in worship. We use New Testaments which are in both English and Japanese, and sometimes they give the talk and prayer in Japanese. However, we use English most of the time in the house, and I am amazed at how well they understand and speak it.

I'm looking forward to my work here, and trust that what I teach may help broaden their outlook on life so that they may help to contribute to understanding among nations and hasten the time when all men may know each other as brothers. Perhaps some day all people everywhere will come to know God as the source and reason for their lives.

Sayonara,

Carol Keplinger

Last week was spent at the annual missionary conference at a lovely Japanese hotel in the country about a two-hour train ride west of Tokyo. We were quite impressed by the four to five hundred Americans and Canadians at the conference each one who came to Japan with a special talent all for the same purpose.

Sally was flattered when several months ago she was approached by the planning committee for the conference to direct a play. We did a reading of "For Heaven's

MEET OUR MISSIONARIES — THEY WORK FOR US

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

OSAKA

Industrial and commercial center located on Honshu Island; population over 3,000,000; related institutions, Baika Junior College and Girl's School and Yodogawa Neighborhood House.

July

5—**Miss Audrey Gilg**, appointed in 1962 for a 3 year term, was assigned to Baika Gakuen in Japan where she teaches English in the junior and senior high schools and junior college. Coaching students in oratorical contests, helping produce the annual Shakespeare play, leading the daily chapel service once a month in college, and guiding Bible study sessions for young adults at Baika Church afford opportunities for developing deep, meaningful relationships among fellow teachers, students and their families.

SENDAI

Center of Northeast Japan; population about 450,000; industrial center; related institutions: Sendai Student Center; Miyagi College; North Japan College.

6—**Mrs. Margaret Ankeney** was born in Tokyo of missionary parents and has spent most of her life in Japan. Her husband was Rev. Alfred Ankeney and for many years was treasurer and manager of the Japan Mission of E & R church. They returned to the United States during World War II, but returned to Japan as soon as possible. Following the death of Mr. Ankeney, Mrs. Ankeney has concentrated her efforts in the field of evangelism by visiting the homes of Japanese women and by helping them to build Christian home lives. She anticipates retirement from her work this year.

7—**Mr. William S. Cundiff** has been teaching in Japanese school since 1952. He teaches piano, music appreciation, piano literature and voice literature. In addition he furnishes the leadership for an active opera workshop.

8—**Miss Margaret Garner** teaches English at Miyagi College, Sendai. She is also faculty adviser of the YWCA on Miyagi campus, a member of the religion, finance and building committees of the school and also missionary chairman in charge of the bi-weekly English chapel services. In addition she also serves as a member of the Board of Directors of the Sendai Christian Student Center and as a member of the Board of Counselors and of the Board of Trustees of Miyagi College. She also participates in the program of a local church, counseling many students every week, lesson preparation and private study as well as teaching outside of the school as a community service.

9—**Dr. and Mrs. Allen L. Irwin** have been teaching at Miyagi College since March 1962. He teaches courses in Religion and also teaches one religion course at Tohoku Gakuin. Mrs. Irwin teaches typing and business English.

10—**Miss Janell J. Landis** teaches English at Miyagi College, Sendai. She is an accomplished puppeteer and has delighted thousands of spectators in schools, churches, public halls, private homes and on TV with her performances. She has found willing listeners when she speaks of the Christian gospel in this manner. She also helps in student activities outside classrooms.

11—**Mr. Carl F. Schweitzer** teaches "spoken" English and English literature at North Japan College in Sendai. He helped establish the Audio Center there which has a tape recording library offering students one of the best selections of English material in Japan. Through his connections here, he has found opportunities to relate the significance of the gospel message to education. He is at present on furlough to the United States.

Sake" at the last night of the conference and it was well received by the audience. Brian even sang a few solos and did a creditable job.

Discussion groups were led by the speakers at the conference. Dr. Kenneth Boulding, a visiting professor of economics from the University of Michigan spoke on the history and education of Japan. Dr. William Douglas of Boston University discussed the youth of Japan and Father Joseph Spa, a Catholic missionary, reported on Christianity in Japan and the opportunities of Catholics and Protestants in Japan working closely together.

As part of the conference activities, a cable was sent to the Senate of the U. S. to encourage support and passage of the Civil Rights Bill. In the Japan newspapers the race conflict in the U.S. is publicized often and the U. S. has been suffering loss of prestige from this standpoint.

We have been attending a small Japanese church on Sundays and teach an English Bible Class to the church members after the regular service. The majority of the Bible Class members are young people just out of college and we have enjoyed their company socially as well as in the church. One of our class members will be coming to the U. S. to study for one year as an exchange student.

I guess the things which have surprised us most since we've been here are the high prices in Tokyo, the many vehicles and crowded public facilities plus the realization that we are 7,000 miles from home and won't return until 1967. We are so happy that we decided to take the extra six months for language school because so far it has often made the difference between frustration and happiness. We now feel much better adjusted to the culture and an accepted part of our neighborhood. There is a degree of satisfaction when you can go to the local food store and complete a transaction in Japanese without feeling awkward.

In regards to the mission, the most important issue of discussion in church circles has been in the role of the missionary not as one to convert the heathen, but rather as one working side by side with the Japanese Christians, who already have a well established church and competent leaders. The new role of the missionary in Japan has been to act as a co-worker with the idea that the churches in North America and elsewhere can share their spiritual gifts through the missionary with the church of Japan as much as or even more than technical and financial gifts.

Sayonara,

Brian and Sally Kriska

Financial Report

WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

QUARTER ENDING MAY 31, 1964

Apportionment

Berea Nansemond	\$ 25.00
Bethlehem Nansemond	100.00
Bethlehem Disput.	5.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	20.00
Eure	16.75
Franklin	100.00
First Cong. Ports.	30.00
Great Bridge	45.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	20.00
Liberty Spring	64.12
Lynnhaven Colony	25.00
Mt. Carmel	27.50
Mt. Zion	10.00
First Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	10.00
Rosemont	90.00
First Richmond	18.75
Shelton Memo	20.00
South Norfolk	75.00
Suffolk	250.00
Hunterdale UCC	125.00
United Portsmouth	7.50
Wakefield	23.40
Warwick	20.00
Waverly	15.00
Windsor	37.50
TOTALS	\$1,647.62

LIFE MEMBERSHIP

Berea, Nansemond	\$ 20.00
Behlehem, Nansemond	100.00
Bayview	40.00
Christian Temple	50.00
Cypress Chapel	40.00
Eure	10.00
Franklin	30.00
Great Bridge	20.00
Isle of Wight	10.00
Lynnhaven Colony	30.00
Newport News	30.00
Oakland	10.00
Waverly	10.00
Total	\$400.00

JUNIORS

Bethlehem, Nansemond	\$ 10.00
Eure	1.35
Franklin	7.50
Holland	20.00
Holy Neck	5.00
Liberty Spring	13.70
Oakland	2.50

TOTAL \$ 60.05

CRADLE ROLL

Eure	\$ 1.35
Franklin	2.00
Oakland	7.93

TOTAL \$ 11.28

LOVE GIFT TO PEMBROKE

Bethlehem, Nansemond	\$ 10.00
Warwick	25.00

TOTAL \$ 35.00

RECEIPTS

Balance brought forward	\$ 150.08
Apportionment	\$1,647.62
Love Gift (Pembroke)	
Manor Church	35.00
Life membership and	
Memorials	400.00
Juniors	60.05
Cradle Roll	11.28
Rally offerings	164.46

TOTAL 2,318.41

\$2,468.49

DISBURSEMENTS

Postmaster—Norfolk, Va.	
(Stamped envelopes)	\$ 6.25
Mrs. Muriel M. Tribble	
Postage and phone	10.00
Virginia Council of Church Women	100.00
Southern Convention—Printing	
'63 annuals	60.00
Mrs. W. B. Williams,	
Convention Treasurer	2,150.00

TOTAL \$2,326.25

TOTAL RECEIPTS \$2,468.49

TOTAL DISBURSEMENTS 2,326.25

BALANCE \$ 142.24

June 17, 1964

New Eastern Virginia pastors reported by Rev. Bill Simmons in the summer issue of "Virginia News" are: Rev. Thomas Sutton, Mt. Carmel and Antioch, since May 1; Rev. Robert Bennett, Berea, June 1; Rev. Thomas Britton, Lynnhaven, July 1; Rev. Rosser Lee Clapp, Eure, July 1.

This Interested Me

Emily C. Lester

During the twenty-six years I have lived in the Southern Convention many things have interested me, and some of them I have shared with Christian Sun readers under the above heading.

This may be my last opportunity to do so, "And what more shall I say? For time would fail me to tell of" all the churches and people in this area "who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight." Yes, in our day we can even say with Paul, "Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment."

Someone gave a little struggling "preaching-once-a-month" rural church the idea that they could do better — and out of weakness has evolved a church group with its own pastor — and parsonage — providing an effective witness with a center for community gatherings and youth recreational activities.

Or the church organization that was self-centered, thinking only of ways to make its members more comfortable — and then the idea of "as much for others as for ourselves" caught fire and they now feel a bond with Christ's church around the world.

Or the urban church which engaged in a "self study" and decided to meet needs in its immediate neighborhood rather than remaining aloof, as it had been doing since members moved to the suburbs, with the result that "new life" has flowed into it.

Or the group which faced these changing times by receiving a Negro family into its fellowship and love, baptizing the baby of this family, and, after considerable anguish and struggle, found "strength out of weakness" — or was it "stopping the mouths of lions" — by voting to continue a policy of friendliness to all people.

Paul singles out "women who received their dead by resurrection," and I would like to single out the women of our churches who have through the years taken advantage of opportunities for learning about and getting to know people of other cultures and races, and now have shared in a Summer Conference for all the women of the United Church of Christ here in North Carolina and Virginia. If the voted for Southern Conference is to become a



Mrs. F. C. Lester

reality it will be largely due to the fact that the **women** of the three groups know each other, like each other, and have learned how to work together.

It has been part of my job to see individuals grow, too — the man who was a bootlegger becoming a church member, a trustee, a deacon; the woman who had finished the sixth grade haunting the library to be able to teach high school students on Sunday; the boy from a small rural church getting a vision that took him to a faraway country to serve under our Board for World Ministries; the city boy from a broken home who received something in his local church worth sharing, and who is now a beloved pastor; the boy from a privileged home who came to feel a concern for others less privileged and joined them in demonstrations to secure justice; the common ordinary men and women who are fine church school teachers and circle leaders and study group leaders because they have gone to training schools and workshops and sessions on the new curriculum to learn so they may better share.

"And all these, though well attested by their faith, did not receive what was promised, since God has forseen something better for us, that apart from us they should not be made perfect." Read the 12th and 13th chapters of Hebrews which follow that sentence and decide what the next step is for YOU!

All Near East Churches United

By Religious News Service

A little noted but highly significant milestone in what may be called regional ecumenicity has been the formation of the Near East Council of Churches (NECC) at a four-day assembly at Cairo in April attended by delegates from 20 Protestant, Anglican and Eastern Orthodox Churches.

Marking an important new development in the Christian unity movement, it is the third such organization to emerge in the past five years.

Last year, in the All African Conference of Churches came into being at Kampala, Uganda, attended by some 300 African Protestant and Orthodox leaders from 42 countries. In 1959, the East Asia Christian Conference, an autonomous organization of churches in 14 countries from West Pakistan to New Zealand, was inaugurated at Kuala Lumpur, Malaya.

Another Conference Planned

A fourth regional body, the Pacific Conference of Churches, that will include 21 churches in the Pacific area, is expected to be formally constituted at Lae, New Guinea, in April, 1966.

Like its existing sister organizations, the Near East Council of Churches, whose member bodies cover a geographical span from Algeria to Iran, is expected to maintain close relations with the World Council of Churches although not officially affiliated with it.

Chairman of the NECC, whose headquarters will be in Beirut, Lebanon, is the Rev. Tawfik Gayyid, an Egyptian. The Rev. Samuel Habib, of the Egyptian Evangelical Church, was named executive secretary, and the Rev. J. Lowrie Anderson, a missionary of the United Presbyterian Church in the U. S. A., was appointed associate secretary.

Actually, the NECC is a reincarnation of the former Near East Christian Council which was founded in 1927 as an agency comprising all West-sponsored missionary societies of North Africa and South West Asia. However, with formal dissolution of this group at Cairo, and inauguration the next day of the NECC, a vital change was affected. Whereas the earlier group embraced missionary organizations, the new body is restricted to churches only, the missionary societies being entitled only to representation through churches with which they are affiliated.

On Equal Footing

Because of the nature of its membership, the original Council inhibited any participation by Orthodox Churches, but the new body, inspired as it is by the growing new ecumenical movement, offers Eastern and

Women Of Proposed "Southern Conference"

Make Plans - Joint Board Meeting

Members of the executive boards of the three women's organizations within the geographical area of the Southern Conference, (Convention of the South Women's Fellowship, Southern Convention Women's Fellowship, and Southern Synodical Women's Guild) met at Elon College Monday, June 15, with Mrs. F. C. Lester, Southern Regional Secretary of the Council for Lay Life and Work as convener.

Following considerable discussion it was agreed:

1. That a Committee of nine members, three representing each group, be chosen to coordinate women's work in our area.
2. That this Coordinating Committee be asked to:

A. Study the revised report of the Steering Committee as it relates to Lay Life and Work; make suggestions to the Steering Committee concerning this if it seems wise; plan how the work of the women of the Southern Conference fits into that of the Committee on Lay Life and Work.

B. Draw up "guidelines" for procedure for the women until the Southern Conference CLLW comes into effect.

C. Plan leadership training opportunities for women, including the "Summer Conference."

D. Seek to work with a similar committee from the men's groups.

3. That the three boards have separate meetings following this joint meeting to choose their representatives on the Coordinating Committee.

4. That the Coordinating Committee be convened by Mrs. Lester during this session of the Summer Conference, at which time a chairman would be elected; that future meetings be held as often as necessary with expenses of representatives paid by each constituent group; that staff members of the Convention of the South, Southern Convention and Southern Synod be invited to these meetings.

5. That the Southern Regional Office of the Council for Lay Life and Work be responsible for sending out information concerning the work of the Coordinating Committee.

Western churches membership on an equal footing. Its membership include not only such bodies as Egyptian Evangelical Church and Episcopal Churches in Egypt and Iraq, but the Syrian Orthodox Church, only Eastern body so far represented.

The geographical outreach of the NECC embraces North Africa, Egypt, Sudan, Syria, Lebanon, Jordan, Israel, Turkey, Greece, Iraq, Arabia and Iran.

COORDINATING COMMITTEE

The following were appointed by their respective groups to serve on the Coordinating Committee:

Convention of the South—Mrs. W. D. Gay, Mrs. Ruth Lawrence, Mrs. J. T. Stanley.

Southern Convention—Mrs. H. Winfred Bray, Mrs. Ray Gordon, Mrs. R. M. Kimball.

Southern Synod—Mrs. Van Grimes, Mrs. Henry Kennedy, Jr., Mrs. L. A. Leonard.

(**Alternates:** Convention of the South—Mrs. Z. P. Jenkins, Mrs. Dala Rogers, Mrs. Vina Webb; Southern Convention—Mrs. R. L. Jackson, Mrs. K. D. Register; Southern Synod—Mrs. Edwin Alcorn, Mrs. A. R. Keppel.)

The Coordinating Committee met at Elon College June 18 with Mrs. W. E. Wisseman, member of the Women's Committee of the National CLLW and Mrs. F. C. Lester, Mrs. Henry Kennedy, Jr., was chosen chairman and Mrs. W. D. Gay secretary.

It was decided to have a Summer Conference in 1965 at Catawba College, and Mrs. Van Grimes was chosen as chairman. The Summer Conference planning committee is to be composed of two members from each of the three constituent groups, plus the three presidents ex officio.

It was decided to sponsor meetings for women of the United Church of Christ in each of the proposed administrative areas during Lent, 1965, these meeting to be in the form of spiritual retreats.

SUMMER CONFERENCE COMMITTEE

Members of the Summer Conference Committee appointed from each of the three groups are: **Convention of the South:** Mrs. Robert Forbes, Mrs. J. T. Stanley; **Southern Convention:** Mrs. Richard Jackson, Mrs. Kenneth Register; **Southern Syno** Mrs. John Fox, Mrs. S. A. Isenhour.

This committee met with the chairman, Mrs. Van Grimes, at Elon College June 19. Mrs. Isenhour was chosen secretary. Mrs. W. M. Alexander was asked to continue serving as treasurer of the Summer Conference. Preliminary plans were inaugurated for the 1965 Summer Conference; dates and leaders will be announced later.

While the pastor of Long's Chapel, Rev. Donald Sledge, was on vacation June 21 the laymen conducted the service and the message was presented by a member of the Gideons.

June 14 the high school graduates were honored at Bayside, Norfolk, and each was presented with a Bible.

ORANGE DATE BAR

(This was especially liked by the women at Summer Conference who requested the recipe. Ed.)

Ingredients for 1 sheet:

- 12 oz. butter or margarine
- 1 lb. sugar
- 14 oz. brown sugar
- 1 tbl. sp. orange extract
- 1½ cups orange juice
- 2 tbl. sp. orange rind, grated
- 1 lb. 4 oz. flour
- ½ oz. baking powder
- 1 tsp. salt
- 1 lb. 2 oz. chopped dates
- 1 oz. powdered sugar

Cream shortening, sugar and orange extract on medium mixer speed until light. To creamed mixture add eggs, orange juice and orange rind. Beat on high speed for 5 minutes. Combine dry ingredients with chopped dates so pieces are coated. Mix into creamed mixture. Spread out batter in greased sheet pan. Bake at 350 degrees for 25 minutes.

Cool slightly. Sift the powdered sugar over cookies. While still warm, cut each sheet pan into 12 bars across, 8 down. Each sheet yields 96 bars. (Note: commercial cookie sheets.)

Amounts for four sheets: 3 lbs. shortening, 4 lbs. sugar, 3 lbs. 8 oz. brown sugar, 4 tbl. sp. orange extract, 1½ qts. eggs, 2 cups orange juice, ½ cup orange rind, 5 lbs. flour, 2 oz. baking powder, 4 tsp. salt, 4 lbs. 8 oz. chopped dates and 4 oz. powdered sugar.

ALSTON TAKES NATIONAL JOB

The Rev. Percel O. Alston, Assistant Superintendent and Minister of Christian Education of the Convention of the South, since January 1, 1956, has resigned to accept the position as a secretary of the United Church Board for Homeland Ministries.

The resignation will take effect September 1, 1964. Mr. Alston will serve on the staff of the Division of Christian Education and will be working especially in the field of leadership development.

Mr. Alston is a native of Norfolk, Virginia where his father, the Rev. R. J. Alston, served as pastor of several churches. He was educated in the Public Schools of Norfolk, Va., Virginia Union University and Andover Newton Theological School. Before coming to the staff of the Convention of the South, Mr. Alston served as Pastor-director of Midway Congregational Church and Dorchester Center, McIntosh, Ga.

Mr. and Mrs. Alston and their three children, Taitu, Karen and Percel, Jr., will make their new home in the vicinity of Philadelphia, Pa. where Mr. Alston will have an office at 1505 Race Street.



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23503)

Poetry That Helps To Build Character

DUTY

So nigh is grandure to our dust,
So near is God to man,
When duty whispers low, **Thou must,**
The youth replies, **I can.**

WORTH WHILE

It is easy enough to be pleasant
When life flows by like a song.
But the man worth while is one who
will smile
When every thing goes dead wrong.
—Ella Wheeler Wilcox

PREPAREDNESS

For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike.
—Edward Markham

OPPORTUNITY

There is a tide in the affairs of men,
Which taken at the flood, leads on to
fortune.
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it
serves
Or lose our venture.
—William Shakespeare

FAITH

Faith is not merely praying
Upon your knees at night;
Faith is not merely straying
Through darkness to the light.
Faith is not merely waiting
For glory that may be;
Faith is not merely hating
The sinful extasy.
Faith is the brave endeavor,
The splendid enterprise,
The strength to serve, whatever
Conditions may arise.
—S. E. Kiser

AWARENESS

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somewhere safely through the days.
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight.
Please keep me eager just to do my share.
God—let me be aware.
God—let me be aware.
Stab my soul fiercely with others' pain.
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me the hurt that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, flood me with light.
Please—keep me eager just to do my share.
God—let me be aware.
—Miriam Teichner

I'M GLAD

I'm glad the sky is painted blue;
And the earth is painted green;
And such a lot of nice fresh air
Is sandwiched in between.
—Anonymous

PIPPAS SONG

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's due-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.
Robert Browning

FOUR THINGS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow—men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.
Somebody scoffed; "Oh, you'll never do that;
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.
There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done," and you'll do it.
—Edgar A. Guest

FROM THE CHAMBERED NAUTILUS

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—Oliver Wendell Holmes

BE YOUR BEST

If you can't be a pine on top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree
.
We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.
If you can't be a highway then just be a trail,
If you can't be the sun be a star:
It isn't by size that you win or you fail—
Be the best of whatever you are.
—Douglas Malloch

BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;—
But let me live by the side of the road
And be a friend to man.
.
Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the synic's ban?
Let me live in my house by the side of the road
And be a friend to man.

—Sam Walter Foss

MY PHILOSOPHY

I allus argy that a man
Who does about the best he can
Is plenty good enough to suit
This lower mundane institute—
No matter ef his daily walk
Is subject for his neighbor's talk,
And critic minds of every whim
Jest git up and go fer him!
.
It's natchur enough, I guess,
When some gits more, and some gits less,
Fer them-uns on the slimmest side
To claim it ain't a fare divide;
And I've knowed some to lay and wait,
And git up soon, and set up late,
To sketch some feller they could hate
For goin' at a faster gait.
.
My doctern is to lay aside
Contentions, and be statisfied:
Jest do your best, and praise er blame
That follers that, counts jest the same.
I've allus noticed great success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest.
—James Whitcomb Riley

EARTH'S LAST PICTURE

When earth's last picture is painted and the tubes are twistered and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an aeon or two,
Till the Master of All Good Workmen shall set us to work anew.

—Rudyard Kipling

The above poems all come from a book entitled "It Can Be Done" which was received from a good friend in June 1924. It has been very helpful through the years. These are printed as a compliment to Shelia Hughes who has done such an excellent job of editing for youth ministry during the past year. F. C. L.

Elon College Apportionments

September 27, 1963—December 31, 1963

VIRGINIA VALLEY CONFERENCE

Antioch	31.25
Bethel	58.00
Beulah	8.00
Dry Run	6.00
Leaksville	37.13
Linville	32.00
Mayland	21.00
Mt. Lebanon	30.00
Mt Olivet (G)	24.00
Mt Olivet (R)	42.00
New Hope	23.00
Newport	33.00
Timber Ridge	30.00
Winchester	140.00

\$ 515.38

EASTERN VIRGINIA CONFERENCE

Antioch	7.00
Berea (Nans.)	95.00
Bethlehem (Nans.)	194.87
Burton's Grove	9.00
Centerville	15.00
Cypress Chapel	204.00
Dendron	21.75
Eure	60.00
Franklin	65.00
Franklin-Hunterdale	135.00
Great Bridge	306.00
Holland	167.00
Holy Neck	124.00
Hopewell	50.00
Liberty Spring	153.50
Mt. Carmel	80.00
Mt. Zion	21.00
Newport News	252.73
Norfolk-Christian Temple	242.00
Norfolk-First	24.00
Oak Grove	20.00
Oakland	198.00
Portsmouth-First	104.00
Portsmouth-Shelton Mem.	50.00
Richmond-First	42.00
Portsmouth-United	43.00
South Norfolk	121.00
South Norfolk-Rosemont	80.00
Spring Hill	24.47
Suffolk	228.00
Sunbury-Damascus	6.00
Warwick	90.00
Waverly	169.00
Windsor	37.73

\$3,542.05

EASTERN NORTH CAROLINA CONFERENCE

Amelia	38.00
Antioch	33.00
Bethlehem	19.00
Beulah	113.00
Chapel Hill	125.90
Damascus	69.00
Fayetteville	11.58

Fuller's Chapel	15.00
Good Hope	20.00
Henderson	168.00
Hope Mills	13.00
Lee's Chapel	24.00
Liberty (Vance)	285.00
Martha's Chapel	25.00
Morrisville	7.00
Mt. Auburn	45.00
New Elam	30.00
Oak Level	33.50
Plymouth	10.00
Raleigh	234.00
Sanford	156.00
Shallow Well	151.00
Southern Pines	68.00
Wake Chapel	71.09
Wentworth	5.00
Youngsville	24.00

\$1,793.17

WESTERN NORTH CAROLINA CONFERENCE

Albemarle	68.06
Antioch (C)	22.00
Antioch (R)	23.00
Asheboro	251.00
Big Oak	3.00
Ether	50.00
Flint Hill (R)	38.00
Grace's Chapel	12.00
Hank's Chapel	96.00
High Point, First	40.00
Liberty	106.00
Mt. Pleasant	35.50
Mecdhams Grove	24.00
Pleasant Cross	15.00
Pleasant Grove	10.00
Pleasant Hill	141.00
Pleasant Ridge	212.00
Pleasant Union	5.00
Providence Chapel	55.00
Randleman	33.00
Sanford-Northview	14.00
Seagrove	27.00
Smithwood	54.00
Sophia	20.00
Spoon's Chapel	14.00
Union Grove	15.00
Zion	16.00

\$1,399.56

Apple's Chapel	170.00
Asheville	54.00
Belew Creek	111.00
Berea	31.00
Bethel	101.75
Bethlehem	57.00
Burlington, Rev. Hills	231.00
Burlington, Edgewood	15.00
Burlington, First	563.14
Burlington, Lakeview	2.00
Carolina	73.00
Concord	24.00

Danville	108.00
Durham	151.37
Elon College	389.00
Graham, Prov. Mem.	4.00
Greensboro, First	361.52
Greensboro, St. Peters	9.00
Hines Chapel	56.00
Hopedale	15.00
Ingram	49.00
Kallam Grove	29.00
Lebanon	8.00
Liberty	77.00
Long's Chapel	76.00
Monticello	50.75
Mt. Bethel	31.00
Mt. Zion	69.00
New Lebanon	27.65
Pleasant Grove	31.00
Pleasant Ridge	34.00
Reidsville	195.00
Rocky Ford	12.00
Salem Chapel	39.00
Shallow Ford	50.00
South Boston	92.00
Tryon	133.00
Union (N. C.)	177.00
Union (Va.)	166.00
Winston-Salem	116.00
Zion	4.00

\$3,993.18

Total for year \$27,878.21

A Covenant

ON CHILDREN'S DAY AT CHRISTIAN TEMPLE

Led By Dr. Frank Hamilton, Pastor

Grandparent's Covenant

Believing that it is not enough to have done all in my power that my children and my children's children should know His way, and inherit eternal life, I herewith dedicate my remaining years to the help of other children not so fortunate.

Parent's Covenant

I believe that it is my duty henceforth to endeavor to help the little ones who are in hunger, dread or want, to the best of my ability, even as I would want my own safe-sheltered ones to be cared for, if their conditions were reversed.

Teacher's Covenant

We will do our utmost to so teach those whom we have in charge, that they may be possessed of unselfish, Christ-like hearts, ever ready to hear the call of need.

Children's Covenant

We will be kind to the poor and the weak, the cold and the hungry, and especially to the orphan children who need our love and helpfulness.

Ordination Of Deacon Or Deaconess

Prepared by Rev. Joe A. French

MINISTER: This is the church of my dreams: The church with a warm heart, an open mind, and adventurous spirit.

PEOPLE: Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Hebrews 13:1-2)

MINISTER: The church that cares for others, that heals hurt lives, that comforts old people, that challenges youth.

PEOPLE: Which of these proved neighbor to him that fell among robbers? And he said, He that showed mercy on him. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Luke 10:37; Matthew 25:40)

MINISTER: The church that knows no divisions of culture or class, that has no frontiers, geographical or social.

PEOPLE: God hath made of one blood all the nations of the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit; teaching them to observe all things. (Acts 17:26; Matthew 28:19)

MINISTER: The church that inquires as well as affirms; that looks forward as well as backward.

PEOPLE: Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. Incline thine ear unto wisdom, and apply thy heart to understanding. (II Tim. 2:15; Proverbs 2:2)

MINISTER: The church of the Master; the church of the people, as high as the ideals of Jesus, and as low as the humblest being.

PEOPLE: Christ loved the church and gave himself for it. If ye then be risen with Christ, seek those things which are above; set your affection on things above. If thine enemy hunger, feed him; if he thirst, give him drink. (Eph. 5:25; Col. 3:2; Romans 12:20)

MINISTER: A church that works, a worshipping church, a winsome church.

PEOPLE: Follow me and I will make you fishers of men. True worshippers shall worship the Father in spirit and in truth. (Matthew 4:19; John 4:23)

MINISTER: A church that interprets the truth in terms of truth; that inspires courage for this life and hope for the life to come; a church of courage, a church of all good men, the church of the Living God.

PEOPLE: Christ is the head of the church, and the gates of hell shall not prevail against it. Ye are members of Christ's body. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? Unto him be glory in the church by Jesus Christ throughout all ages. (Eph. 5:23; 3:21; Matt. 16:18) (I Cor. 3:16)

The Bible And Prayer

John R. Lackey,

The Pastor feels that the Supreme Court has ruled right on this matter. His reasons are as follows:

(1) While, in a sense, America may be thought of as a Christian nation, in another sense she is not. That is, America is not a nation just for the people of the Christian faith. Ours is a pluralistic society in which many religions may exist side by side. To our shores a man may come and find religious freedom, the freedom to rear his children in the faith of his own choosing unhampered, while sharing in all the common privileges of public life. When the public school, for example, puts its brand of approval on one religion out of all the others, it thereby influences its children in favor of that religion—to the dismay of parents who prefer another faith. Even when children are excused from these devo-

tional exercises, they are subject to the stigma of being peculiar.

(2) America is not a democracy in the sense of majority rule; she is a Constitutional democracy. Under our Constitution, the individual citizen matters. Certain "inalienable rights" are guaranteed, no matter what the majority in a given community or state may wish. The Supreme Court exists to see that this is so.

Our very faith in God makes all this so. We believe that every person was made in the image of God, and this is deepened by our evangelical faith that Jesus Christ, the Son of God, died for each and every individual. Thus each citizen must be regarded with reverence and awe. Individuals and minority groups cannot be trampled upon or pushed aside by the majority. A society composed mainly of Protestant Christians may not be permitted in public

institutions to impose the influence on minorities.

Indeed, while some have labeled the Supreme Court "communitis," is this not a chief difference between America and Russia? In Russia, God and individuals do not count. Only the state matters. Individuals have no rights, only the state has rights. But in America, the individual is of infinite value and the purpose of the state is not to give rights but to protect the rights already given by God.

So the Supreme Court affirmed what we should have known all the time: that Christian education, evangelism, and worship are not the functions of public institutions in a pluralistic society. The Supreme Court threw the responsibility for these right back into the laps of those to whom it belonged all the time—the churches have more or less religion in our nation and homes of the land. Whether we shall is up to us, and we must stop passing the buck!

M.I.T. Professor Speaks To Ministers

At a Consultation on Continuing Education for the Ministry held this month at Andover - Newton Seminary, Dr. Huston Smith, professor of philosophy at Massachusetts Institute of Technology spoke on "Education in Our Changing World." He pointed out, "Man's fundamental environment used to be nature and his task was to impose order on it. Today man's primary environment is society and his task is to personalize it. This task is neither less important nor less difficult than the task of ordering nature."

Among the current scientific projects now underway which may drastically affect man's life and image, Dr. Smith cited experiments which seek to create life (especially work on DNA, a molecule which contains the genetic code); to create minds (such as the computer); to create adjusted personalities (such as drugs and pharmacology); and to create the 'good society' (through such methods as conditioning processes). Dr. Smith said, "The computer linked with man can enable man to see pattern where previously he had only seen chaos. One example of this can be seen in weather prediction, which from 1950 to 1960 moved over almost completely from intuition and hand calculation to computer processing."

Dr. Smith summarized the minister's role as being one of thinker, administrator and spiritual leader. He emphasized the importance of this role in balancing what is happening to the image of man, who is increasingly seen as one whose image has become broken, twisted and tarnished.

Wisseman Cottage Consecrated

Dear Friends:

Sunday, June 21st, will long be remembered by all of us at the Children's Home as an outstanding date. The Alumni Association of our Home held its annual meeting for this year on that date, high-lighted by a Service of Consecration for the Wisseman Cottage in the afternoon.

The day's activities got under way at 10:00 a.m., with registration and fellowship at Johnston Hall. It was an interesting sight to see the various men and women, who had lived here in years gone by, meet and discuss old times.

At 11:00 o'clock the Alumni Association had its regular business session at Holt Chapel. This was followed by a picnic lunch at 12:30, served to the alumni, their friends and guests, by the Children's Home.

The most outstanding event of the day was the Consecration Service for Wisseman Cottage in honor of Dr. and Mrs. W. E. Wisseman, minister and wife of the Congregational United Church of Christ in Greensboro.

The consecration address was delivered by Dr. John G. Truitt. Others participating in the service were: Rev. Wayne Gardner of Burlington, Dr. W. J. Andes of Elon College, Dr. W. T. Scott of Elon College, Miss Dorothy Ballinger of Greensboro, Mr. Clyde W. Rudd, President of the Board of Trustees, of Greensboro, Rev. Kenneth D. Register of Burlington, Rev. John D. Biggerstaff, Assistant Superintendent, and the Superintendent.

The new cottage not only provides living space for 14 older girls at present, with future space for six additional children, but also dining room facilities for the boys presently living in Johnston Hall.

We are certainly very proud of this latest facility that has been given to us. This, as you know, was sponsored by the Congregational United Church of Greensboro. With the completion of this cottage the living facilities of the Children's Home now meet the minimum standards of the North Carolina Department of Public Welfare, as well as the State Health Department.

We were most happy to welcome the large group that attended the day's activities. It is always a joy to have the alumni return to visit with us. A welcome is always out for this group, as well as the people of our churches and our friends any time they might choose to visit with us.

Rev. Philip Kahal is preaching a series of sermons on "Membership" at Mt. Zion. June 14 the sub-topic was "The New Fellowship" and June 21 it was "The New Task."

REPORT FOR JUNE 22, 1964

SOUTHERN CONVENTION OF CHURCHES AND SUNDAY SCHOOLS

Virginia Valley Conference	\$ 13.00
Eastern Virginia Conference	14.00
Eastern North Carolina Conference	27.00
Western North Carolina Conference	72.28
North Carolina and Virginia Conference	210.00
Total	\$ 336.28

SPECIAL OFFERINGS

Mr. and Mrs. J. O. Hilpertshauser, Milwaukee, Oregon	\$ 10.00
Women's Fellowship, Apples Chapel Church, Gibsonville, N. C.	10.00
Youth Group, Pleasant View Congregational Christian Church, Palestine, Ill.	50.00
Women's Association, First Congregational Church, Danbury, Conn.	15.00
Abbitt Realty Company, Newport News, Va.	50.00
Mr. and Mrs. J. E. Crumbie, Brown Summit, N. C.	10.00
Mrs. I. W. Johnson, Suffolk, Va.	10.00
Berea United Church Sunday School, RFD 4, Burlington, N. C.	10.00
Dr. Henry V. Murray, Burlington, N. C.	5.00
Alva R. May, RFD 1, Shenandoah, Va.	10.00
Hebron Congregational Christian Church, Thomaston, Ga.	10.00
Pope's Chapel Christian Church, Franklinton, N. C., Vacation Bible School offering	10.85
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00
Dr. and Mrs. Arthur H. Perkins, S. Weymouth, Mass.	10.00
Christian Temple Junior Fellowship, Norfolk, Va.	18.23
Concord United Church, RFD, Elon College, N. C., Bible School offering	16.57
Evangelical Congregational Church, Worcester, Mass.	25.00
In Memory of Mr. Ed Mann	10.00
Special Gifts	479.87
Total	\$ 785.52
Total for the Week	\$1,121.80

Corrected address (from previous report)

Mrs. Beulah McPherson, Burlington, N. C.

Newsweek Praises Our Missionaries

When the editors of Newsweek decided to do a Christmas story on the modern missionary, they sent correspondents all over the world to find out what the "modern" missionary is like. Why, then, do two of the five missionaries they chose for their story represent the United Church Board for World Ministries?

A full description of these chosen people at work on the field appeared in the December 30, 1963 issue of Newsweek. Copies of the story may be had free by writing to the Central Distributing Service, 1501 Race Street, Philadelphia, Pa. 19102.

The Rev. Raymond L. Whitehead, a minister of the United Church of Christ has been working in the refugee-jammed industrial Hong Kong, and has been characterized by Newsweek as "the new brand of missionary: practical, clean-cut, hard-working, and deeply concerned with the issues of his times."

The youthful J. Richard Butler is a United Church layman who, according to this same source, represents the new spirit of the Christian attempt to make our religion "a force for reconciliation and mediation" in troubled areas of the world.

These two men are only typical of 525 men and women who serve your United Church Board for World Ministries in more than 30 countries. They are indeed, the new breed of missionary. They represent the Evangelical and Reformed and the Congregational Christian traditions within America's oldest missionary society. Today, as for a century and a half, in vital and ecumenical witness, they stand in the forefront of Christian missions.

Our job is to keep them on the forefront. The program of the United Church Board for World Ministries depends upon that local church and the individual contributions to Our Christian World Mission

Poor Old Grandma — She Had A Struggle

POOR GRANDMA! What a drag it must have been, hoisting wood into her big iron stove; scrubbing clothes on a washboard; preserving and canning; a prisoner in her own house, for a two-horse-and-buggy family was rare then.

Consider, by contrast, today's woman. She either has her own car or borrows her husband's; frozen dinners thaw out on her table-top stove while biscuits from a cardboard tube brown in her wall oven; and while her dirty dishes get sanitized in a dishwasher, she transfers clean laundry from her automatic washer to her automatic dryer.

She's got it made, you might say.

I wouldn't, because Madison Ave. didn't bug Grandma. She wasn't continually confronted with an image impossible to emulate. She wasn't expected, for instance, to keep the gray out of her hair so she'd look good in mother-daughter outfits and everybody would ask, "Which one is the daughter?"

Flattered

Styles flattered her ample figure because they were designed for it and not for a bunch of half-starved Parisian bean-poles.

Cleanliness and sanitation were relative—

In Memoriam

TERRELL

The members of Concord United Church of Christ wish to pay a tribute of love and respect to the memory of brother Henry Edward Terrell, who quietly passed away at his home in Caswell County, North Carolina, on Sunday, June 14, 1964.

He was a loyal and faithful member of Concord church since early life. Truly he loved his church, for he was always loyal and faithful to all of its obligations. He was a member of the Board of Deacons for 41 years.

He was a loving and devoted father and husband. His ten sons and daughters rise up and call him blessed. They and their families are all devoted church workers. He was a good neighbor and a friend to everyone.

In his memory we offer the following resolutions:

1. We bow in submission to our Heavenly Father's will;
2. We extend to his family and relatives our sympathy;
3. We wish a copy of these resolutions sent to the family, a copy be placed in the church records, and a copy be sent to The Christian Sun for publication.

William R. Simmons, Chm.
Board of Trustees
Mrs. W. R. Simmons, Clerk
Concord United Church of Christ

not the fetish they are today. The furnishings in her house were designed with natural dirt accumulation in mind: the Oriental rugs, the dark velour drapes, the busy wallpaper, the stove (and utensils) already black.

No picture windows to illuminate every cobweb and fingerprint; no pretty pastel pots and pans that needed scouring after every use; no great expanse of pale linoleum to keep mirror-bright; no wall-to-wall carpeting to vacuum—no vacuum cleaner.

Nobody nagged her about the dark, mysterious recesses of her oven; they just gobbled up with relish what came out of it. For it didn't sit in the wall at eye level, with a light inside, letting the whole world know when its gleaming light blue innards needed cleaning.

Impression

One ham roast can leave the impression that you haven't cleaned it in five years.

She wasn't expected to get a job, to go begging with a mason jar for good causes, or to man the fish pond for the PTA carnival. If her children couldn't use their legs or a street-car to get where they were going, they didn't go.

Entertainment of her children was no problem: any time left after chores was so precious, it needed no direction. And when daughters finished school, they didn't go job-hunting: they stayed home, helping ole grandma, until some likely prospect claimed them for marriage.

I'd say if anyone had it made, it was grandma.

I wouldn't trade places with her, however. I'm sure I could never have learned to wring a chicken's neck. And I understand, back then, that dentists didn't use novocaine.

—Doreen Roy in Atlanta Journal

The pursuit of perfection, then, is the pursuit of sweetness and light.

—Matthew Arnold

We trifle when we assign limits to our desires, since nature hath set none.

—C. N. Bovee

Go now, see whether it is well with thy brethren.

—Genesis VII:11

Outside show is a poor substitute for inner worth.

—Aesop

There are two kinds of people: the intelligent who agree with you; and the prejudiced, warped, biased, obstinate, narrow-minded dumb clucks who won't listen to reason.

Letters To The Editor

Dear brother Lester:

After reading the June 16 issue of The Christian Sun and realizing that you are retiring from your editorial duties, I felt I must write you a line of appreciation for the splendid job you have done in the editorial chair. Your editorials have always been read with pleasure and profit and the entire composition of the paper has always been good. May I frankly say, that I came to look forward to the coming of The Sun every week.

Also may I say that I have had a very high opinion and regard for both you and Mrs. Lester as you have served the Church in your several capacities, always with credit to yourselves and to your Church. I will continue to treasure your friendship as the years come and go.

I sincerely hope that we may find our paths crossing frequently in the days to come, and that both of you may continue to find great joy in your service to the Church.

With sincere good wishes to the Lesters always, I am,

Very sincerely yours,
H. A. Fesperman

Dear Fletcher:

It was hard for me to realize that F. C. Lester is retiring from full-time pastorate. The Christian Church I have known since 1920 has been with F. C. Lester as active minister.

Through all these years, you have done many, many fine things for many, many people.

I know that you have many years left and that you will continue to serve your fellow man and your church. One of the greatest pleasures of growing old has been going along the road with men like you. I am happy to count you as a friend and wish you and your family every possible success during your remaining days. You have my best wishes.

Sincerely yours,
George D. Colclough

Note: He is not retiring from full-time pastorate, but just settling down to serve a city church without also doing another full-time job. Ed.

A house is no house unless it contains food and fire for the mind as well as for the body.

—Margaret Fuller

If common sense has not the brilliancy of the sun, it has the fixity of the stars.

—Caballero

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream — and not make dreams your master;
If you can think — and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build them up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings — nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man, my son!

—Rudyard Kipling

This is a much-loved poem, and its philosophy has helped. F.C.L.

THE CHRISTIAN SUN

Vol. No. 116 No. 27

July 14, 1964



Perspective

A mighty symbol pointing high
Its message to proclaim?

A monument to stagnant claims
A tombstone marking fame?

A voiceless pinnacle of joy
Dependent on its makers?

A shell filled up with emptiness
By hypocrites and fakers?

A glowing testament to faith
Above the world's disdain?

A structure made of wood and
paint
Our status symbol plain?

A tower to mark a living cause
In action now engaged?

A pointed ceiling strong and firm
To keep a god well caged?

The joy of men, our fame and
faith
Depend on our perspective . . .

It may well be that when we've
looked
We've found the wrong directive.

With A Grain of Salt...

LET YOUR SPEECH BE ALWAYS WITH GRACE. SEASONED WITH SALT. THAT YE MAY KNOW HOW YE OUGHT TO ANSWER EVERY MAN.
/COL. 4:6

LET YOUR SPEECH ALWAYS BE GRACIOUS. SEASONED WITH SALT. SO THAT YOU MAY KNOW HOW YOU OUGHT TO ANSWER EVERYONE.
/RVS

SPEAK PLEASANTLY TO (NON-CHRISTIANS). BUT NEVER SENTIMENTALLY. AND LEARN HOW TO GIVE A PROPER ANSWER TO EVERY QUESTIONER.
/PHILLIPS

It is difficult, if you can get a horse near water, to get him to drink if he's not thirsty at the time. Having led people into fellowship with other people, getting them to sare in its life continues to be a problem.

For the reluctant horse, feeding him lots of salt can help. For reluctant people, providing inspiration and information offers hope. In some ways words are like salt. Too much salt can be distasteful; too many words are equally unpleasant. Words can help make ideas more palatable—conversation and effective communication

are two vital needs in our time and place. Words can season flat uninspiring thoughts. As with salt, words provide for basic needs in life: self-expression and personal growth.

Most salt is pretty much the same. Words differ. This is because the thoughts behind the words are different. It is also because the feelings and reactions of those using the words differ. As far as words are concerned, a reader or listener has a wide selection of "salt-shakers" from which to choose.

This publication will continue to serve as one kind of salt-shaker. Hopefully you

will avail yourself of its shaking regularly. Your reaction to the savor of its outpourings will always be considered of value. Your response will be especially important in keeping it pouring freely without becoming clogged due to being all wet. By sharing in conversation and effectively communicating together, the inspiration and information we seek to offer you may be a part of the many influences on your life encouraging you to share in the life of our fellowship in creatively active ways.
RNR

Spanish Americans—A Special Need

In the urban jungles of Chicago, New York, Detroit, and Philadelphia, as well as in scattered colonies in other cities throughout the United States, live a total of six million Americans of Spanish heritage. Across the border from El Paso, Texas, in the Mexican city of Juarez, live hundreds of thousands of would-be U. S. citizens, all hoping to gain a foothold in this country. And through the city of Miami, Florida, have entered during the past few years an estimated 170,000 Cuban political refugees.

As a minority group in the midst of our predominantly Anglo-American culture, most of these Spanish Americans face the misunderstandings and indignities which are traditionally common to minority groups. But by means of special ministries to migrant Mexicans and by means of special churches geared to the problem of Spanish Americans in many of our cities, the United Church Board for Homeland Ministries, through funds provided by OUR CHRISTIAN WORLD MISSION, is endeavoring to help the Spanish Americans to adjust to their social, economic and religious problems. The Refugee and Migration Office of the Division of World Service of the United Church Board for World Ministries has sponsored the resettlement of 816 Cuban refugees during the past two years and hopes to resettle more families shortly.

The needs of Spanish Americans in our midst continue to demand our deepest concern.

NEW RESOURCES PIECE

FOCUS is the name of the new resource piece which will replace both the **High Fellowship Helps** and **Junior High Newsletter**. A sub-title for this resource will be "Clues for the Church's Ministry with Youth". **FOCUS** will be issued three times yearly: fall, winter and spring. The first issue of 32 pages is scheduled for mailing in August, 1964. Two free copies will go to ministers and additional copies may be arranged for.

I am twenty-five cents—I am too small to buy much ice-cream—I am not on speaking terms with the butcher—I am not large enough to buy a box of candy—I am hardly fit for a tip. But believe me, when I go to church on Sunday, I am considered **plenty**.

The New Nations

Today, as never before, the map of the world is changing. Today, too, as never before you as a Christian are depended upon to help the new nations of Indonesia, the United Church Board for World Ministries, through funds provided by OUR CHRISTIAN WORLD MISSION, helps to support a nationwide educational program for the training of badly-needed leadership in government, business and agriculture. In only one small aspect of this entire program, 135 textbooks have been published in the past three years.

In the new nation of the **Philippines**, the Board has helped to support a massive rural development program by means of extension education, cooperatives for the use of modern farm machinery, and the introduction of new crops and new concepts of rotation among the economically exploited minority tribesmen of Central Mindanao. In recent months the Board has begun to assist the United Church in the Philippines to secure leases on large tracts of government-owned lands as a base for these projects.

In the new nation of **India**, the Board continues, as it has for many years, to help train at Vellore Christian Medical College and at Ludhiana Medical College the doctors, nurses, and laboratory technicians so badly needed by the people of that country.

CHURCH INSPECTORS

Several years ago, it was my privilege to visit a Ford assembly plant. It was fascinating to watch workmen assemble Ford automobiles. At one stage in the assembly line was stationed an inspector. The inspector's job was to check for "loose screws" and "defective parts".

In conversation, I learned that the tendency of automobile inspectors on an assembly line was to fall into one of two bad habits:

(1) to become preoccupied with other faults and fail to detect "loose screws" and "defective parts"

(2) to become so conscientious that every car seemed to contain "loose screws" and "defective parts".

Automobile assembly line inspectors are employed and paid a salary to insure efficiency of production and safety in the

use of the product, namely, the automobile.

Church inspectors are seldom elected, but usually self-appointed. Like an inspector on an assembly line, a church inspector adopts a critical, aloof position and looks for "loose screws" and "defective parts" in the church machinery. Some church inspectors become rather efficient at discovering "loose screws" and "defective parts" in the machinery of the church. Almost without knowing it, every member and every organization of the church contain "loose screws" and "defective parts".

Such a church inspector seldom finds anything other than that for which the inspector is looking, namely, something wrong. Intent on discovering "loose screws" and "defective parts", the church inspector soon becomes guilty of seeing only that for which he is looking. Such a person becomes

negative, critical, and often vocally destructive.

In order to be a good church inspector, one must stand aloof and apart from the ongoing life of the church, in order to discover its flaws. Seldom is a church inspector busy on the assembly line, helping to make a good product.

Automobile assembly lines need enough inspectors to insure a good product. Churches need enough inspectors to keep us from becoming indifferent and allowing our spiritual lives to become commonplace. Too many church inspectors leave too much of the work on the assembly line to too few. Sometimes one gets the impression that we have too many church inspectors and too few willing to labor in the assembly line, tightening the screws and putting in good parts.

Clyde L. Fields

Word From Your Mission

Dear Friends:

We are negotiating in two different places for the loan of barn-like buildings to use instead of trees for roadside leprosy clinics, in each case seven miles further away than the existing clinics. The pressure is so great to accomodate patients from a distance, many of whom are coming by bus because they come from so far.

We have taken another important step forward, but one which also makes work for us. We have at last found a college graduate, who is willing to work for us as a leprosy social worker, which means touring the villages continuously by cycle, contacting patients and hunting for new cases among their neighbors and relatives. He is now starting formal surveys in one village, which means a house-to-house census, examining every person in the village for evidence of early signs of the disease. The success of his work so far, and of course the failure of our old program to reach all the cases, is evidenced by the big increase in load at the clinics near where he has been working. Of course that is the only way to do it if we really mean to be working on a program of leprosy eradication in our area.

The hospital is now humming with activity. We are at work again after a long lapse, on building new leprosy ward and new staff quarters. We have purchased a woodlot, and after cutting off all the firewood trees will be erecting new mud-thatched sheds for our TB patients so that we can turn over the old sheds for overflow of Dr. Packianathan's general cases. And we are also at work, with government help, on boring a deep well, which is made possible by a gift from Massachusetts. It is still crude manpower equipment, but big enough, and heavy enough that it can go down to 200 feet if necessary. We are down to 140 feet so far. We haven't found any water yet, but the character of the sandy strata we are encountering makes the team hopeful that we may find some soon. If we succeed we will buy a pump and will be able to supply the hospital staff and patients and all their families with drinking water.

Dr. Edward Riggs
Near Kilanjunai, South India
(One of our medical missionaries)

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No. 27

THE CHRISTIAN SUN

Rev. Richard Rinker, Editor
Southern Convention Office
Elon College, N. C.

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Please send form 3579 to the office at Elon College, N. C.

In our Educational Mission...

UNITED CHURCH CURRICULUM EVALUATIONS

In response to requests for statements of evaluation from local church leaders working with the United Church Curriculum during the past year, the following replies were received. They are offering these comments specifically to the question: **Do you believe that using the United Church Curriculum has made any difference in the attitudes toward Christian Education in your church?**

Yes. I feel that it has been a real step forward in our educational program. Most of our people, children and adults, have shown more real interest and have taken more part in class discussions.

*/Thomas R. Jones,
Holland Christian Church*

Yes—through clearer understanding of original scriptures and their relationship to everyday life.

*/Rosser Lee Clapp,
Dwight Wilson,
Garner Trinity*

It approximates both "Christian" and "education" far more than the mixtures of literature many of our schools had become saddled with across the years.

*/Charles F. Pegram,
Pembroke Manor*

Yes. Unified themes and programs shared by the whole school have helped to bring our educational program into sharper focus. Our teachers seem more interested in trying to teach than when they used other materials. Pupil response has been good, too, and this gives the teacher added inspiration and determination.

*/Kenneth D. Register,
Burlington Beverly Hills*

These are typical of those received from churches. Adequate preparation, renewed appreciation for the teaching mission of the church, and new insights into what education in our fellowship ought to become have all added to the impact being made in the Southern Convention by these tools of our denomination.

CURRICULUM WORKSHOPS

As the United Church Curriculum begins the second year of full use, fall materials will need study. Leadership looks forward to help in gaining insights into the ways and means of its usage. To provide such study and help, the Southern Convention will share in the following workshops:

July 12 (2:30-5:30)

Greensboro Congregational UCC

July 19 (2:30-5:30)

Pleasant Hill UCC, Liberty, N. C.

Aug. 16 (7:00-9:00)

First E & R, Winston-Salem

Aug. 29 (2:00-5:00)

First UCC, Virginia Beach

CHURCH SCHOOL CONVENTIONS

North Carolina & Virginia Ministers, church school workers and other concerned individuals shared in a fine series of workshop sections dealing with Christian Education as it applies to pre-schoolers, children and young people. A study group on the adult Bible Study course, **Salty Christians**, was also provided. This meeting was held at **Apple's Chapel, Gibsonville**, on Tuesday, June 30th, from 9:00 a.m. until mid-afternoon. President of this group is J. Leonard Powell.

Eastern North Carolina From 9:45 through mid-afternoon on Tuesday, June 23, at the **Trinity United Church of Christ in Garner**, a similar workshop Convention was held. Leaders for this Convention meeting, and the others across the Convention in North Carolina, were Christian Education Associates. President of the Eastern North Carolina Church School Convention is J. Henry Todd.

Virginia Valley Registration began at 3:00 p.m. at **Bethel United Church of Christ in Elkton, Virginia**, for the Convention meeting there on June 28th. Rodney M. Keller serves as president for this group.

Western North Carolina "Responding to God's Love" is the theme for this Convention on Sunday, July 19th. Registrations will begin at 2:00 at the **Pleasant Hill United Church of Christ, Liberty, North Carolina**. Workshop sections will be provided for workers in all age groups: preschool, primary, lower junior, junior, junior high, middle high, senior high. Sections will also be held for teachers of adult classes and administrators. Interpretive study of the United Church curriculum, with the filmed TV broadcast of CBS' *Lamp Unto My Feet* program introducing the new curriculum as an opening presentation, will be a basic part of the afternoon program. President of the group is Mrs. L. T. Wilkins, Jr.

Eastern Virginia Dr. Robert E. Koenig, Editor-in-Chief for the Division of Christian Education, Board for Homeland Ministries, United Church of Christ, will be the main speaker for the July 21st meeting of this Convention to be held at the **Great Bridge United Church of Christ, Chesapeake, Virginia**. Registrations begin at 6:30 p.m. This meeting will also include a banquet and church school reports. President of this group is Oscar Y. McClannan, Jr.

The Church School Convention meetings serve well to provide inspiration, fellowship and instruction for church workers, ministers and concerned men and women. This year's conventions have been and will be outstanding opportunities for growth in our educational mission. Much time has gone into their preparation. Urge your workers to take advantage of these experiences.

Evaluation reports from churches using this new tool have indicated the special values and high potential of our denominational material. The above workshops would be ideal opportunities to familiarize your workers with this literature.

Vacation Church School will be held the week of July 13th, jointly shared by the **Tryon Congregational Christian Church** and the Church of the Holy Cross. Classes will be held for children from age 4 through the 6th grade.

Elsewhere In Our Fellowship

... Some 550 ministers and lay delegates attended the second annual meeting of the Iowa Conference of the United Church of Christ at Iowa State University. Speakers included Rev. Dr. Paul L. Hammer, United Seminary professor; Rev. Dr. Howard Schomer, president of Chicago Theological Seminary; Rev. Dr. Gerhard W. Grauer, moderator of General Synod, United Church of Christ. Some 240 churches make up the Iowa Conference.

... More than 500 ministers and lay delegates, representing 450 churches in Illinois, joined together for the first annual meeting of the Illinois Conference of the United Church of Christ, June 9-11, at Illinois State University. Rev. A. Knighton Stanley of Greensboro addressed the group on the opening night; Rev. Albert C. Ronander of the Stewardship Council was another of the several speakers sharing in the sessions. Part of the business to be cared for at this meeting will be the election of Conference Minister, Association Ministers and the decision on the location for the Conference office.

... A ten-day seminar on Renewing and Uniting the Church in Town and Country was held at Merom, Indiana, June 22-July 1. Leaders from various parts of the nation shared experiences, methods of work and insights which may serve as guidelines for a more effective ministry in the Town and Country Churches of the United Church of Christ.

... The Western Christian Social Action Institute met at the White Memorial Retreat Center in California for consideration of how the faith of a Christian impels us to act as citizens. Discussions on effective participation in elections, needs of local churches in the area of education and action politically, were part of the program.

The new officers for the Women's Fellowship of the Tryon Congregational Christian Church for 1964-65 will be: Mrs. Philip B. Reed (President); Mrs. Gomer Jones (1st vice president); Mrs. Mario DeSiena (2nd vice president); Mrs. Leo Hauswatter (secretary); Mrs. Ralph Jackson (treasurer). Mrs. Philip Reed, Mrs. Mario DeSiena, Miss Frances Newman, and Mrs. W. R. Stevenson attended the Summer Conference at Elon College, June 16-19.

The First Congregational Christian Church of Richmond has a busy Women's Fellowship. New officers for the 1964-65 year will be Mrs. Clarence Sprengle (president); Mrs. Leslie Webb, Sr. (vice president); Miss Nancy Whitlow (secretary); Mrs. Mildred Jones (treasurer); Mrs. Robert Hines (historian). These officers were installed in June by Mrs. Blanche Cofer following a program of colored slides shown by Mrs. Ashby Truslow.

Lay Life and Work

THE LAY LEADERS ASSEMBLY

Elmhurst, Illinois

Some 150 lay leaders and ministers from all parts of the country attended the Lay Leaders Assembly sponsored by the Council for Lay Life Work, June 26-28, at Elmhurst College. The theme for this conference was "The New Creation". Chairman for the Council for Lay Life Work is Dr. J. Earl Danieleley, president of Elon College.

Speakers at the Assembly included Dr. Ben Mohr Herbst president of the United Church of Christ; Miss Helen Huntington Smith, executive secretary for the Council; Rev. Donald E. Benedict, general director of the Chicago City Missionary Society; Miss Jean Fairfax, Field Secretary for the American Friends Service Committee; Rev. William H. Cohea, Jr., executive director of the Chicago Business Industrial Project.

"A new universal culture is emerging," said Miss Smith in her presentation. "We are living in the midst of several revolutions, such as race, automation and urbanization. We are pressed to search anew the Word of the Living God as it relates to this new world."

The Lord's Day is the shadow of Christ on the hot highway of time.

/R. E. Speer

UNITED CHURCH LAITY WORKSHOPS

Sunday, July 26

Norfolk—Bayview UCC, 1051 Bayview Blvd. (3:00-6:00)
 Portsmouth—Shelton Memorial UCC, 1057 Leckie St. (3:00-6:00)
 Asheboro—Congregational Christian Church, 801 Sunset Ave. (2:30-5:30)
 Burlington—First Christian Church, 415 S. Church St. (2:30-5:30)
 China Grove—Mt. Zion Church, 1 mile south (2:30-5:30)
 Greensboro—Congregational UCC, 400 Radiance Dr. (2:30-5:30)
 Hickory—Corinth E & R Church, 150 16th Ave., NW (3:00-6:00)
 Lexington—First UCC, East Center Street (2:30-5:30)
 Raleigh—United Church, Hillsboro & Dawson Sts. (3:00-6:00)
 Winston-Salem—First Reformed UCC, 1912 Woughton St. (2:30-5:30)

To Learn What It Means To Be **SALTY CHRISTIANS**

To Explore Program Opportunities for Adults

Attend the one nearest you and bring along good used clothing for the Thrift Shop at Franklinton Center



Sheila Hughes

YOU AND THE YOUTH MINISTRY

Youth Editor: Sheila Hughes

1604 Sunset Drive, Norfolk, Va. (23583)

NEW SOUTHERN CONVENTION PF OFFICERS ELECTED AT ASSEMBLY

Registration began for the Pilgrim Fellowship Youth Assembly at Moonelon Center at 2:30 p.m., Saturday, June 20th. The legislative session began with the business meeting at 3:00. The secretary and treasurer gave their reports and there was a report given by the nominating committee. This was followed by a report from the Action Commission chairman, Donald Miller, on the proposed Constitution; action was taken approving this new document. Further action will need to be taken by each PF conference session in the fall to ratify the work of those who drafted the Constitution. A report was given on the Lake Fund; \$2,555 has been given to date for this 1963-64 PF project.

At 9:00 a.m. Sunday morning the election of officers was held. The new officers are:

President—Elizabeth Fairbanks, Durham UCC, Durham, N. C.
Vice President—Noel Allen, Elon College Community Church, N. C.
Secretary—Linda Howard, Elon College Community Church, N. C.
Treasurer—Richard Kimball, First UCC, Burlington, N. C.
Faith Chairman—D. Kathryn Copeland, Christian Temple, Norfolk, Va.
Action Chairman—Rosemont UCC, W. Chesapeake, Va.
Fellowship Chairman—Ellen Smith, Christian Temple, Norfolk, Va.

The morning worship, led by Rev. Dwight Moore, at the Center included the installation of these officers. The Assembly closed after dinner on Sunday. Following the Assembly was the PF Officers Retreat which was in session until June 27th.

Amelia Youth Fellowship

The Amelia Youth Fellowship, Clayton, North Carolina, has elected the new officers for 1964-65:

Veronica Daniels President
Pattie Jo Johnson Vice President
Frank Eatman Secretary-Treas.
Marie Aiken Reporter
Frankie Penny Pianist
Marie Aiken Pianist
Susie Aiken Program Leader
Allen Batten Program Leader
Betsy Ellis Program Leader

In response to the building fund needs of the church, the youth group has contributed fifty dollars.

YOUTH Magazine Awarded

Our denominational biweekly publication, **YOUTH**, received an Award of Merit from Associated Church Press "in recognition of editorial courage and creative presentation of critical issues" at its annual meeting in Washington in April. This is the third year in a row that **YOUTH** magazine was honored by either a Citation of Award of Merit by this organization.

The Coming Year

At the request of the **Christian Sun** editor, the present Youth Page Editor will continue until the fall. In September, the newly-elected vice president, Noel Allen, will take over with editing the page.

There will be articles written by the new officers on themselves in order to acquaint you with them more fully. Minutes on the legislative weekend will be included soon in the Youth Page. There will also be a report on the Officer's Retreat. The treasurer's report will be printed.

In the summertime information from local groups is at an all time low. Please remember that the youth page and the youth ministry are still going on. We need contributions telling what your group is doing! Please keep them coming!

The combined meeting of executive officers (old and new) of the PF has approved a new project for 1964-65. Because of the fine response received by the Lake project, we feel that this interest might become a continuing program in our Pilgrim Fellowship of the Convention. The suggested proj-

JONAH AND ME

As you speak to me, O God,
I see the need in Ninevah.
But I refuse to go.
Those people are not worth saving!

I see the lonely pass me
in the halls at school, but who
wants to be friends of an outcast?

I see sad, scrawny faces
in photos from overseas.
Thank God, I'm in America!

Leave me alone, God!
Must you follow me everywhere?
Why don't you punish those evil people
in Nineveh and be done with it?
Why must I suffer for their sins?

Why does that ugly guy always
get assigned to the same
classroom as mine?

Why do those ungrateful Asians
and Africans condemn our
peace-loving nation?

Here I am, Lord. I have preached
your prophecy of doom.
But look what's happening!
These people listen and repent!
I just can't understand how
you can forgive such sinners!

That oddball is now class prexy!
And HE gave ME a top committee post
He's really queer!

Those young nations are
even becoming democratic!
They die for freedom!
What's the world coming to?

And now, Father, you are even
willing to forgive me!

/Youth, Vol. 14 No. 10

ect for the coming year, which must be approved by the Moonelon Committee and Board of Christian Education, is the installation of electric wall heaters in the cabins and shower-rooms. More will be sent out when final approval has been given.

The Christian Sun

DIAMOND ANNIVERSARY FUND PROGRESS REPORT

Fifty-seven churches have accepted Campaign Goals totaling \$134,111, or 59.60% of the \$225,000 Goal of the Southern Convention Churches.

The Churches of the NCVA Conference lead the way with \$63,309, or 77.25% of the Minimum Goal accepted by twenty-five churches. In the Eastern Virginia Conference, sixteen churches have accepted \$52,332 or 61.81% of the Minimum Goal; Eastern North Carolina Conference, 28.69%, Western North Carolina Conference, 25.33%.

The following churches have responded to the Campaign call:

EASTERN VIRGINIA: Chesapeake, Great Bridge; Chesapeake, Rosemont; Chesapeake, S. Norfolk; Chuckatuck, Oakland; Driver, Berea; Franklin; Newport News; Norfolk, Christian Temple; Norfolk, First; Richmond; Suffolk, Bethlehem; Virginia Beach, Lynnhaven; Virginia Beach, Pembroke Manor; Waverly; Windsor; Sunbury, N. C., Damascus.

EASTERN NORTH CAROLINA: Fayetteville; Henderson, Fuller Chapel; Henderson, Liberty Vance; Hope Mills; Littleton, Bethlehem; Louisburg, Mt. Gilead; Manson, Mt. Auburn; Southern Pines; Gasburg, Va., Antioch.

WESTERN NORTH CAROLINA: Albemarle; Asheboro, Pleasant Cross; Liberty; Liberty, Pleasant Hill; Sophia; Vass, Mt. Pleasant.

NORTH CAROLINA AND VIRGINIA: Altamahaw, Bethlehem; Asheville; Brown Summit, Monticello; Burlington, Beverly Hills; Burlington, First; Burlington, Hope-dale; Burlington, Long's Chapel; Burlington, Union Ridge; Durham; Elon College, Berea; Elon College, Community; Elon College, Shallow Ford; Graham, Providence Memorial; Greensboro, First; Greensboro, Palm Street; Guilford College, Pleasant Ridge; Haw River; Hendersonville; Mebane, Mt. Zion; Tryon; Winston-Salem; Nathalie, Va., Liberty; S. Boston, Center; Vernon Hill, Ingram; Virgilina, Va., Union.

JULY CHURCH CONFERENCES ARE COMING

It is hoped that many of our churches will take favorable action by accepting a goal in support of the Diamond Anniversary Fund when the churches hold their Quarterly Conferences in July. Many churches will include this goal for the Diamond Anniversary Fund in the Budget for 1965.

Elon College is our College made possible largely by Sacrificial Devotion of past generations. Elon has served well the youth of our churches. Let us help insure Elon's continued dedicated service by supporting the Diamond Anniversary Fund.

William T. Scott

News From Elon College

DURING THE SUMMER

There is no summer "lull" on the Elon College campus:

* * * **The Women's Summer Conference** of the United Church of Christ in North Carolina and Virginia held their sessions on the campus June 16-19 with 237 Church women registered

* * * During the week of June 22, 200 delegates to the North Carolina Conference of the Methodist Church, which met in Burlington, stayed in our dormitories and had breakfast in the dining hall.

* * * **The current Summer School enrollment is 464.** We have the largest campus enrollment for summer school in the College's history.

* * * **The Summer School:** The College operates a summer school session of two six-weeks terms. The summer program provides courses for recent high school graduates who decide to begin college study prior to the fall term, regular college students currently pursuing study at Elon or other colleges, teachers in the public school system who desire further study for the purpose of certification, and students interested in special offerings.

* * * **Workshop for Elementary Teachers:** Preparations are being made for a special workshop for elementary teachers in language arts with emphasis on methods of teaching reading in the elementary school. Two three-week sessions are being planned. The first session will begin July 6 and will be under the direction of Mrs. Lucille Stone, Elementary Supervisor and Reading Consultant, Burlington City Schools. The workshop will provide opportunity for credit toward certificate renewal for elementary teachers.

* * * **The Band Clinic:** The campus "re-sounded" with music the week of June 22-26 as band musicians from the states of North Carolina and Virginia gathered at Elon for a five-day Brass Specialists School conducted by Charles Colin, eminent instrumental teacher and concert artist of New York. He was ably assisted by Professor Jack O. White, director of the Elon College band and professor of instrumental music. More than 50 young musicians attended the clinic.

* * * **Coach Bill Miller** is directing a special basketball clinic, and with the use of Camp Moonelon facilities he is

also conducting swimming classes for children in the community.

* * * **PRESIDENT J. EARL DANIELEY**, Lay Life & Work: President J. Earl Danieley, national Chairman of the Council for Lay Life and work of the United Church of Christ, will be among 150 lay leaders of the denomination for the Lay Leaders Assembly, June 26-28, to be held at Elmhurst College in Illinois. Others from the Southern Convention who will be attending include Mrs. W. E. Wissemann of Greensboro and Mrs. F. C. Lester of High Point.

SUMMER COMMENCEMENT

The annual Summer Commencement of Elon College will be held Sunday, August 23, 1964. Dr. Olin T. Binkley, President, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, will deliver the baccalaureate sermon at 11 o'clock in the Elon College Community Church. At 2:30 p.m., the graduation ceremonies will be held in Whitley Auditorium on the College campus.

WHAT OF ELON'S PROSPECTIVE ENROLLMENT FOR THIS FALL?

- * * * Increase of about 30 percent in number of applications received so far this year as compared to this time last year.
- * * * Marked increase in commuter students.
- * * * Women's dormitories have been filled since April.
- * * * A few vacancies remain in the men's dormitories.
- * * * Total enrollment this fall should be a little over 1,000 not including the Evening School enrollment.

M.O.R.E. Progress

Rev. Bill Simmons met with chairman of Committees on Evangelism at the Southern Convention office recently to make plans for the Mission on Renewal and Evangelism. This movement will begin in the early part of 1965.

M.O.R.E. is a year-long program of evangelism involving study, visitation, preaching and prayer. It is hoped that every church in the Southern Convention will enroll in the M.O.R.E. movement during early 1965. Invite Revs. Bill Simmons, Kenneth Register, Carl Dunker, John Schofield, Jimmy Norred or Carl Dixon to meet with you and explain this important effort to increase the evangelistic concern for reaching people for Jesus Christ in the area of the Southern Convention.

SOUTHERN CONVENTION (Acting Conference, United Church of Christ)
REPORT OF RECEIPTS FOR APPORTIONMENT (OUR CHRISTIAN WORLD MISSION)

VIRGINIA VALLEY CENTRAL CONFERENCE													
		Recpts. This Mo.		Recpts. This Yr.		Bal. Due							
		App't.	Special	App't.	Special	App't.							
Mayland	544	125.00	—	125.00	—	419.00	Antioch (R)	474	—	—	—	—	474.00
Mt. Olivet (G)	422	—	—	—	—	422.00	Needham's Grove	577	200.00	—	200.00	—	377.00
Palmyra	398	—	—	—	—	398.00	New Center	271	—	—	—	—	271.00
Bethel	1648	100.00	—	300.00	10.00	1348.00	Sophia	636	172.50	—	344.00	—	292.00
Mt. Olivet (R)	1407	—	—	234.00	—	1123.00	Flint Hill (R)	274	—	—	—	—	274.00
Antioch	874	—	—	437.00	—	437.00	Shady Grove	274	—	—	—	—	274.00
New Hope	368	—	—	80.00	—	288.00	Mt. Pleasant	502	125.00	—	250.00	—	252.00
Beulah	196	51.00	—	105.00	—	91.00	Total	25,057	3753.37	48.95	9698.32	156.92	15436.68
Linville	977	244.50	—	489.00	—	488.00	EASTERN VIRGINIA CONFERENCE						
Leaksville	1176	—	—	—	—	1176.00	Bayside	2,349	—	—	505.15	—	1843.85
Valley Central	300	—	—	—	—	300.00	Oakland	2,594	648.50	—	1297.00	176.00	1297.00
Joppa	—	—	—	—	—	—	Dendron	197	—	—	91.15	—	110.80
Dry Run	343	110.00	—	110.00	—	233.00	Union (Surry)	119	76.00	—	119.00	—	—
Mt. Lebanon	768	100.00	—	200.00	—	568.00	Bethlehem (Disp.)	372	75.00	—	150.00	—	222.00
Newport	1268	180.00	—	440.00	—	828.00	Centerville	206	103.00	—	154.50	15.00	51.50
Bethlehem	1581	—	—	384.25	—	1196.75	Berea (Nans.)	1,498	—	—	750.00	61.20	748.00
Concord	263	—	—	200.00	—	63.00	Mt. Zion	499	129.00	—	129.00	20.00	370.00
Winchester	2000	500.00	—	1000.00	—	1000.00	New Lebanon	64	—	—	—	—	64.00
Timber Ridge	778	—	—	87.92	13.75	690.08	Franklin	3,127	—	—	1400.00	310.00	1722.00
Totals	15,311	1410.50	—	4242.17	23.75	11068.83	Hunterdale	2,150	—	—	394.16	38.35	1755.84
WESTERN NORTH CAROLINA CONFERENCE							Holland	1,820	455.00	—	910.00	—	910.00
Albemarle	1,987	164.71	—	968.26	—	998.74	Holy Neck	1,837	406.25	—	406.25	—	1430.75
Asheboro	1,806	451.50	—	1354.50	—	451.50	Hopewell	606	250.00	—	250.00	—	436.00
Bailey's Grove	132	—	—	—	—	132.00	Isle of Wight	458	—	—	200.00	—	258.00
Pleasant Cross	508	127.00	—	381.00	—	127.00	Lynnhaven	1,545	—	—	—	124.16	1545.00
Pleasant Union	412	150.00	—	300.00	—	112.00	Newport News	4,073	—	—	1087.99	—	2985.01
Spoon's Chapel	400	100.00	—	100.00	—	300.00	Warwick	1,780	200.00	—	505.00	34.90	1275.00
Union Grove	640	125.00	—	375.00	—	265.00	Bayview	1,867	—	—	300.00	—	1567.00
Bennett	49	—	—	—	—	49.00	Central	968	—	—	40.00	—	928.00
Pleasant Grove	1,314	—	—	—	—	1314.00	Christian Temple	6,442	536.83	18.67	3220.98	490.36	3221.02
Biscoe	187	—	—	—	—	187.00	First, Va. Beach	992	25.66	—	25.66	65.21	966.34
Flint Hill (M)	305	—	—	—	—	305.00	Great Bridge	2,815	300.00	—	1560.00	—	1255.00
Big Oak	515	—	—	37.36	—	477.64	Little Creek	535	—	—	—	—	535.00
Ether	419	—	—	—	—	419.00	Portsmouth, 1st	1,411	—	—	—	23.00	1411.00
Patterson's Grove	—	—	—	—	—	—	" , S'lton Mem.	1,380	180.00	—	450.00	—	930.00
High Point	732	—	—	200.00	—	532.00	" , United	1,270	—	—	—	—	1270.00
Liberty	744	264.00	—	264.00	—	480.00	Prince George	442	100.00	—	210.00	—	232.00
Pleasant Hill	1,782	—	—	670.00	—	1112.00	Richmond, 1st	1,726	248.00	—	496.00	—	1230.00
Smithwood	794	198.50	—	397.00	—	397.00	South Norfolk	4,262	—	37.10	1420.00	237.10	2842.00
Antioch (C)	481	80.16	—	160.32	—	320.68	Rosemont	4,634	500.00	—	3000.00	213.84	1634.00
Center Grove	—	—	—	—	—	—	Bethlehem (Nans.)	4,079	118.19	—	1245.15	160.00	2833.85
Hank's Chapel	1,635	400.00	48.95	611.00	156.92	1042.00	Suffolk Christian	7,973	—	—	1470.00	—	6503.00
Ramseur	1,033	50.00	—	450.00	—	583.00	Cypress Chapel	2,006	—	—	—	—	2008.00
Parks' Cross Rds.	—	—	—	—	—	—	Liberty Spring	2,334	54.00	—	1173.00	—	1161.00
Pleasant Ridge	1,538	800.00	—	1300.00	—	238.00	Wakefield	599	—	—	100.00	—	499.00
Shiloh	247	—	—	—	—	247.00	Barrett's	93	—	—	—	—	93.00
Randleman	1,176	100.00	—	600.00	—	576.00	Burton's Grove	214	—	—	87.10	—	126.90
Brown's Chapel	508	—	—	—	—	508.00	Mt. Carmel	899	—	—	334.60	—	564.40
Providence Chapel	170	—	—	—	—	170.00	Waverly	1,553	—	—	—	—	1553.00
Grace's Chapel	687	—	—	45.88	—	641.12	Spring Hill	244	—	—	33.87	—	210.13
Northview	407	125.00	—	125.00	—	282.00	Windsor	1,662	57.53	—	1374.53	—	287.47
Zion	890	20.00	—	245.00	—	702.00	Antioch	576	50.00	—	300.00	—	276.00
Seagrove	551	100.00	—	300.00	—	254.00	Eure, N. C.	1,347	—	—	—	—	1347.00
							Sunbury, Damascus	1,002	—	—	—	—	1002.00
							Oak Grove	229	57.25	—	171.75	—	57.25
							Totals	78,837	4570.21	55.77	25361.84	1969.12	53568.11

NORTH CAROLINA & VIRGINIA CONFERENCE

EASTERN NORTH CAROLINA CONFERENCE

Bethlehem	1,774	125.00	—	750.00	—	1024.00	Pleasant Hill	238	—	—	—	—	238.00
Asheville	2,029	100.00	—	400.00	—	1629.00	Ebenezer	709	—	—	100.00	—	633.00
Belew Creek	650	—	—	109.00	—	541.00	Damascus	490	245.00	—	245.00	—	245.00
Monticello	969	—	—	484.50	—	484.50	Martha's Chapel	175	—	—	—	—	175.00
Bethel	991	20.00	—	265.00	—	726.00	O'Kelly's Chapel	—	—	—	—	—	—
Beverly Hills	2,369	400.00	—	1200.00	100.00	1169.00	Chapel Hill, United	1,320	50.00	48.75	250.00	48.75	1070.00
Carolina	906	151.00	—	377.50	—	528.50	Clayton	466	—	—	93.00	—	373.00
Edgewood	582	—	—	—	—	582.00	Amelia	1,040	250.00	—	500.00	—	540.00
Burlington, 1st	6,166	489.74	—	2727.52	208.70	3438.48	Fayetteville	1,035	—	—	—	—	1035.00
Hopedale	582	—	—	—	—	582.00	Mt. Carmel	290	—	—	—	—	290.00
Lakeview	582	—	—	—	—	582.00	Pope's Chapel	424	—	—	212.00	25.00	212.00
Long's Chapel	1,347	336.75	—	673.50	—	673.50	Bethel	177	—	—	10.00	—	167.00
Union Ridge	2,757	—	—	1000.00	—	1760.00	Christian Light	605	—	—	—	—	605.00
Zion	319	—	—	25.00	—	294.00	Garner, Trinity	658	—	—	—	—	658.00
Durham	3,268	550.00	—	1650.00	115.41	1618.00	Hayes Chapel	521	—	—	—	—	521.00
Berea	526	—	—	—	—	526.00	Mt. Hermon	378	—	—	—	—	378.00
Elon College	3,114	50.00	20.00	265.30	20.00	2848.70	Henderson, 1st	2,271	—	—	125.00	—	2146.00
Concord	666	166.50	—	333.00	—	333.00	Fuller Chapel	758	253.00	—	506.00	40.00	252.00
Shallow Ford	1,472	—	—	350.00	20.50	1122.00	Liberty Vance	2,049	—	—	—	28.00	2049.00
Apple's Chapel	2,712	452.00	—	1130.00	—	1582.00	Hope Mills	233	38.84	—	116.52	—	116.48
Gibsonville	683	—	—	50.00	—	633.00	Pleasant Union	—	—	—	—	—	—
Graham, Provid.	1,192	—	—	336.00	—	856.00	Bethlehem	357	—	—	—	—	357.00
Calvary	423	12.00	—	27.00	—	396.00	Mt. Gilead	448	—	—	114.00	20.00	334.00
G'boro, Congre.	6,602	110.67	48.32	1894.54	874.56	4707.46	New Hope	725	—	—	—	—	725.00
Palm St.	2,284	190.37	—	1142.22	—	1141.78	Mt. Auburn	720	—	—	—	35.00	720.00
St. Peter's	635	—	—	25.00	—	610.00	Christian Chapel	211	—	—	—	—	211.00
Pleas. Ridge	442	442.00	—	442.00	—	—	Morrisville	181	—	—	120.00	—	61.00
Haw River	1,472	—	10.00	—	35.30	1472.00	New Elam	926	—	—	100.00	—	826.00
Hendersonville	1,788	—	—	—	—	1788.00	Niagara	94	—	—	—	—	94.00
Kallam Grove	377	188.50	—	188.50	—	188.50	Auburn	709	364.50	—	364.50	—	344.50
Hines' Chapel	1,441	120.08	—	720.52	—	720.48	Catawba Springs	—	—	—	—	—	—
Mebane	125	—	—	125.00	35.00	—	Piney Plain	896	—	—	—	—	896.00
Mt. Zion	1,316	—	—	453.00	—	863.00	Plymouth	513	—	—	—	—	513.00
Pfafftown	799	—	—	199.75	—	599.25	Six Forks	—	—	—	—	—	—
Riedsville	4,229	—	—	902.10	750.00	3326.90	Raleigh, United	2,134	—	—	—	—	2134.00
Howard's Chapel	249	—	—	—	—	249.00	Wentworth	587	—	—	59.29	—	527.71
New Lebanon	1,077	—	—	169.30	—	907.70	Sanford	2,109	—	—	527.25	—	1581.75
Happy Home	1,519	—	—	—	—	1519.00	Lebanon	—	—	—	—	—	—
Lebanon	659	—	—	50.00	—	609.00	Lee's Chapel	402	—	—	—	—	402.00
Mt. Bethel	500	—	—	—	—	500.00	Moore Union	387	—	—	—	—	387.00
Tryon	3,500	642.00	—	1924.00	1079.65	1576.00	Shallow Well	1,994	—	—	500.00	—	1494.00
Salem Chapel	644	—	—	138.00	—	506.00	Turner's Chapel	583	—	—	—	—	583.00
W-S, Parkway	990	495.00	—	495.00	—	495.00	Southern Pines	2,600	—	—	1000.00	70.00	1600.00
Rocky Ford	280	15.00	—	25.00	—	255.00	Wake Chapel	2,460	—	—	1173.45	—	1302.70
Danville	3,485	—	5.00	706.64	30.00	2778.36	Beulah	886	—	—	400.00	226.00	486.00
Elk Spur	—	—	—	—	—	—	Youngsville	239	—	—	239.00	—	—
Pleasant Grove	1,047	—	—	200.00	—	847.00	Good Hope	270	—	—	100.00	—	170.00
Lynchburg	605	—	—	—	—	605.00	Oak Level	504	112.75	—	225.50	—	278.50
Liberty (Va.)	1,047	—	—	—	—	1047.00	Antioch	333	—	—	100.00	—	233.00
Hebron	326	—	—	—	—	326.00							
S. Boston, Center	1,169	—	—	—	—	1169.00							
Ingram	936	—	—	—	—	936.00							
Virgilina	2,278	—	—	53.00	50.00	2225.00							
Total	77,477	5056.61	83.32	22006.89	3319.12	55896.11	Totals	34,928	1314.09	48.75	7180.51	492.75	27964.64

July 14, 1964

The Elon Home For Children

Dear Friends:

August 1st will mark the beginning of my fifth year as superintendent of our Home for Children. As I look back on these four years I recall many moments of difficulty and hardship, but I also recall as well many moments of happiness and joy. There are times when being a children's home executive is most difficult and disheartening, but there are always moments that make it well worth the effort.

One of the most difficult problems we have had to deal with was having to find sufficient funds to operate the Home. During the four years I served as member of the Board of Trustees and now the four years as superintendent, this effort to find funds has been a continuing problem. The cost of living has continued to increase and this, of course, has only added to the problem. My staff has had to be most diligent in trying to hold the cost of operation down as much as possible; on this they have done an excellent job.

If support continues to come to us and increase as it has during the past year, we believe that in the not too distant future we will be able to meet our obligations from month to month.

We are indebted to several groups of people for their fine support. First, there are the individuals and churches within North Carolina and Virginia that make up presently the Southern Convention. Then there are those people in our "additional support area" of Connecticut, Massachusetts, and Rhode Island. I am sure you have noted through our publications that these three states are continuing to increase their interest and support of our Home. Another group to which we are indebted are the people who live in the immediate vicinity of our Home For Children; these are the people of Alamance County. People in the immediate vicinity have always been very kind in their support of our Home. During the time we have been there this interest and support has continued to increase. Various interested groups, such as civic organizations, business organizations, and individuals have been most kind in their help and support. We are certainly indebted to all of these groups for their financial support.

We are not only indebted for financial support to the people of Alamance County, as well as our people across North Carolina and Virginia, but we are also indebted for the personal interest they take in our children. This month, (month of July) for in-

stance, all of our children will have at least two weeks vacation. Many of them will have three weeks or more. This is because there was such good response to our request for homes for our boys and girls to visit this summer. We made this appeal in April. As I write this article, practically all of our boys and girls are visiting somewhere in Alamance County, or across North Carolina and Virginia. Some are visiting

here in Burlington, others are scattered to the Blue Ridge Mountains of North Carolina, to the Tidewater section of Eastern Virginia, and to the coast of North Carolina. We are quite happy about this personal interest in our boys and girls.

Many thanks to all of you who continue to support our Elon Home for Children.

Walstein W. Snyder,
Superintendent

Report for June 29, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 5.00
Eastern Virginia Conference	180.13
Western North Carolina Conference	116.00
North Carolina Carolina and Virginia Conference	16.00
Total	\$ 317.13

Special Offerings

Wildermere Congregational Church Sunday School, Milford, Connecticut	\$ 25.63
A Friend	10.00
Women's Association, Prospect Congregational Church, Prospect, Connecticut	5.00
Bethany Congregational Church Guild, Bridgeport, Conn.	10.00
Mrs. Fleta Carter, Portsmouth, Virginia	10.00
Sertoma Club at Burlington, Burlington, N. C.	150.00
Northview Community Church, RFD 4, Sanford, N. C. Bible School offering	16.62
Women's Fellowship, North Haven Congregational Church, North Haven, Connecticut	20.00
First Congregational Church School, Bethel, Conn.	1.00
Mrs. Iris L. Holt McEwen, Burlington, N. C.	100.00
Miss Dorothy M. Russell, North Hadley, Mass.	5.00

Memorial Gifts:

In Memory of Mr. Andrew Love	
In Memory of Mr. J. A. Bolland (4 memorials)	
In Memory of Mr. Edgar L. King (2 memorials)	
In Memory of Mrs. Agnes Shurley Frissell	
In Memory of Mrs. Violet D. Pugh	
Total Memorial Gifts	70.00

Special Gifts	396.52
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Total	\$ 819.77
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Total For The Week	\$1,136.90
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Some people think a thirty minute sermon is too long, so they substitute a six hundred column Sunday paper.

When you argue with a fool, be sure he isn't similarly occupied.

How many of those who seldom go to church would choose to live in a town that had no churches.

A friend is one who knows all about you and likes you anyway.

On the Edge...

Rev. James L. Rosser, rising senior at Lancaster Theological Seminary, Pennsylvania, will be supplying the **Trinity United Church of Christ at Garner, N. C.** during July and August. Mr. Rosser's home church is **Shallowell, Sanford.**

James N. Biggerstaff is serving at the **Elon Home for Children** during the summer months. He will be the supply pastor for **Monticello United Church of Christ.** His senior ministerial advisor is Dr. W. W. Snyder.

The **Eastern Virginia Ministers' Association** has elected the following new officers for 1964-65: Rev. William A. Cousins (president), Rev. Earl T. Farrell (vice president), Rev. Mrs. Wilkerson Holland (secretary), Rev. Dwight W. Moore (treasurer).

Dr. Oliver Powell, pastor of **First Congregational Church, Oak Park, Illinois,** and author of the recent book **HOUSEHOLD OF POWER,** is one of thirteen United States pastors engaged in an exchange program with British and Scottish ministers for the summer of 1964. This is the 44th consecutive year of the **Preachers' Exchange** sponsored by the National Council of Churches.

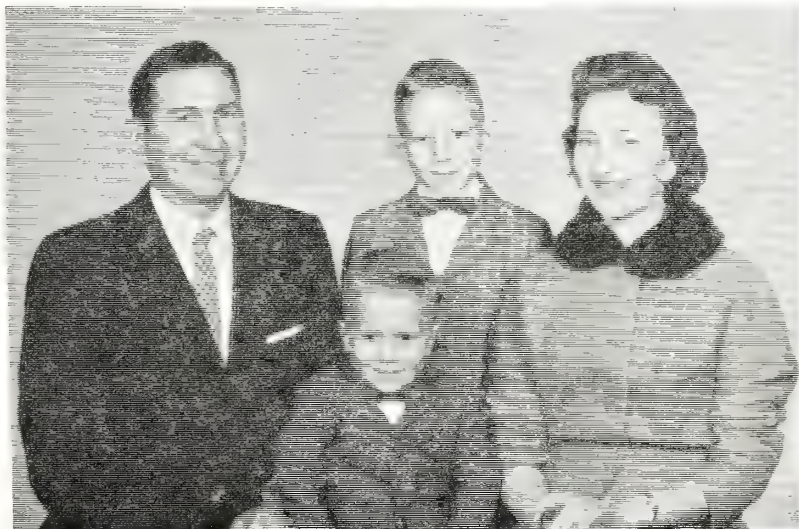
At the end of June, the Reverend Rosser Lee Clapp will be leaving **Trinity United Church of Christ, Garner, North Carolina,** to begin serving as pastor of **Eure's Christian Church.** His first worship service will be July 5th. Mr. and Mrs. Clapp, and their two boys, have given several remembrances to Trinity Church as they leave: a communion table in honor of the two Convention Superintendents, Drs. Fields and Scott, and their wives; a Pool Water Fountain in honor of their parents, Mr. and Mrs. Poley Adams and Mr. and Mrs. C. R. Clapp; a cross made from wood from the original building of the first Christian Church of our denomination, O'Kelly's Chapel. The last in honor of Mr. Clapp's grandparents.

Dr. R. E. Brittle, pastor of **Bethlehem Church, Suffolk,** attended Chandler School of Theology at Atlanta, Georgia, during the end of June and early in July.

The **Church of the Master, Hickory, North Carolina,** with the Rev. Donald P. Flick as organizing pastor, is reaching its goal of 100 members. The church has set the date of October 13th for achieving the goal. The United Church of Christ congregations in the Hickory area have pledged to purchase the church site and hope to complete final payment of \$7,000 due by July 31st. Congratulations to pastor Flick, members of the congregation, and the churches of the Hickory area for this church extension effort.

Great Bridge Congregational Christian Church, Chesapeake, Va., honored their minister, the Reverend Garland B. Bennett on Sunday, June 21st (Father's Day), by naming him "Father of the Year" at the adult Church School Assembly; by presenting him with a statue of the Praying Hands to symbolize the depth of devotion to a life of prayer which has been evidenced by Mr. Bennett in his ministry; by giving him a token gift of money in appreciation for his first year of work at Great Bridge. Following the 11 o'clock service a fellowship luncheon was served honoring the 42 new members Mr. Bennett has received into membership in the church during his first year's ministry at Great Bridge.

July 14, 1964



Rev. R. T. Grissom, pastor of the **Holy Neck United Church of Christ, Holland, Va.,** and his brother, Rev. W. A. Grissom, pastor of the **Windsor Congregational Christian Church,** exchanged pulpits on June 28th. Each brought along with him the choir and organist from the church he serves.

Rev. J. Robert Bennett was installed as pastor and teacher of the **Berea Congregational Christian Church, Driver, Va.,** On Sunday evening, July 12th, at 8:00. A reception followed in the fellowship hall.

Rev. Charles F. Pegram, pastor of the **Pembroke Manor United Church at Virginia Beach, Virginia,** attended the Pastor's Conference at Deering, New Hampshire in July. The pulpit was supplied by the Rev. Mrs. Sparks Holland.

ASHEBORO CHURCH HAS NEW PASTOR

The Rev. William M. Everhart, from Vineland, New Jersey, began his work as pastor of the **Asheboro Congregational Christian Church** on June 21st, 1964.

Mr. Everhart is a native of Lexington, North Carolina, a graduate of Wake Forest, and has done graduate work at Southeastern Seminary, North Carolina State College, Duke University, and Crozier Theological Seminary. He had military

experience with the U. S. Marines and the U. S. Army.

The Southern Convention welcomes the Rev. and Mrs. Everhart with their family as they come to us from the Pilgrim Congregational Church at Vineland, New Jersey.

THOMAS H. BRITTON

COMES TO LYNNHAVEN COLONY

The Rev. and Mrs. Thomas H. Britton and two children will be returning to the Southern Convention during July. The Brittons have been serving as pastor and family of the First Congregational Church at Ashtabula, Ohio. The Brittons will be serving the Lynnhaven Colony United Church of Christ, Virginia Beach, Virginia.

A native of Charleston, South Carolina, Mr. Britton is a graduate of the University of South Carolina, and has a B. D. degree from Vanderbilt University. He is married to the former Colleen N. Harder, a graduate of Scarritt College with a degree in Christian Education. The Brittons have two children: William Johnson, born in 1956, and Anne Middleton, born in 1960. The Brittons formerly served the Shelton Memorial Church at Portsmouth, Virginia, and the entire Southern Convention extends a most cordial welcome as they return to us.

NOTES FROM THE DESK

The Muffled Call

There is no vocation more rewarding than the Christian ministry. This tremendous opportunity for finding oneself, by becoming lost in full-time dedication to that which is transcending self, has become obscured. The call to our young people has been muffled.

In the face of competition from other fields of professional endeavor, we still persist in being unrealistic with regard to the physical needs of our ministers. We urge our young people to listen for God's call to action in service. We remain deaf to another call from this same God to accept the responsibility for adequately providing for our pastors and their families. This does not go un-noticed by those to whom we would offer an invitation to serve.

While the standards of competence and preparation continue to rise in virtually every vocational field, we weaken the significance of the Christian call to full-time service by failing to insist on rising standards for our ministers. Education and salvation are by no means synonymous . . . continuing growth and a broad awareness of man's total situation are basic requisites for any leader. Planned and disciplined education is one of the best paths leading toward such growth and awareness.

Personal integrity, honesty, and a genuine concern for moral values are intrinsic elements in the ministry. When, for one reason or another, any of these qualities must be subdued, we cease to have a minister true to himself, to his call, or to our God. The call of God demands that these qualities flourish. If they cannot, there is serious doubt as to the possibility of a call. Our young people have seen evidence that unpleasantness, pressures, and loss of respect are the sometimes-fruits resulting from faithful pursuit of these ideals by a minister.

It is good that the non-clergy are coming into their own in leadership and responsibilities. More and more we hear of the importance of the laity, which includes the non-clergy as well as the clergy. This will lead to new vitality within our religion. It may also be leading to a fuzzy or erased image of an effective ministry. In order for a clock to run the pendulum must keep swinging both ways. If it gets stuck way over on one side or the other, the clock stops. So it is with the fellowship of believers. Happily the pendulum is swinging both ways, reaching outward toward clergy and non-clergy. Let us not lose the unique importance of the ministry as we rediscover the significance of the rest of the laity. Let us not destroy the values of whole-life dedication through professional commitment while we point out that Christianity must be in all of life whatever our vocation.

Those of us who have become ministers have learned that physical needs can be overcome somehow if they are not provided for. We have discovered that real commitment means real growth and understanding on a continuing and disciplined basis. We know that God forgives when we compromise, though we would rather not compromise. We rejoice that the rest of the laity, with us, have renewed their enthusiasm for their role in the fellowship and the call God extends to them. But those young people looking at our vocation . . . they do not yet know and see these things. We may talk of dedication and commitment. We may issue pious statements about receiving God's call. But unless all of us begin to realize that such a call when answered places certain responsibilities on all of our lives, we shall fail to reach the outstanding and needed young lives. This call must be clear from God, and it shall be if we witness to our statements that God does so call men and women to His service by acting as though we believe it.

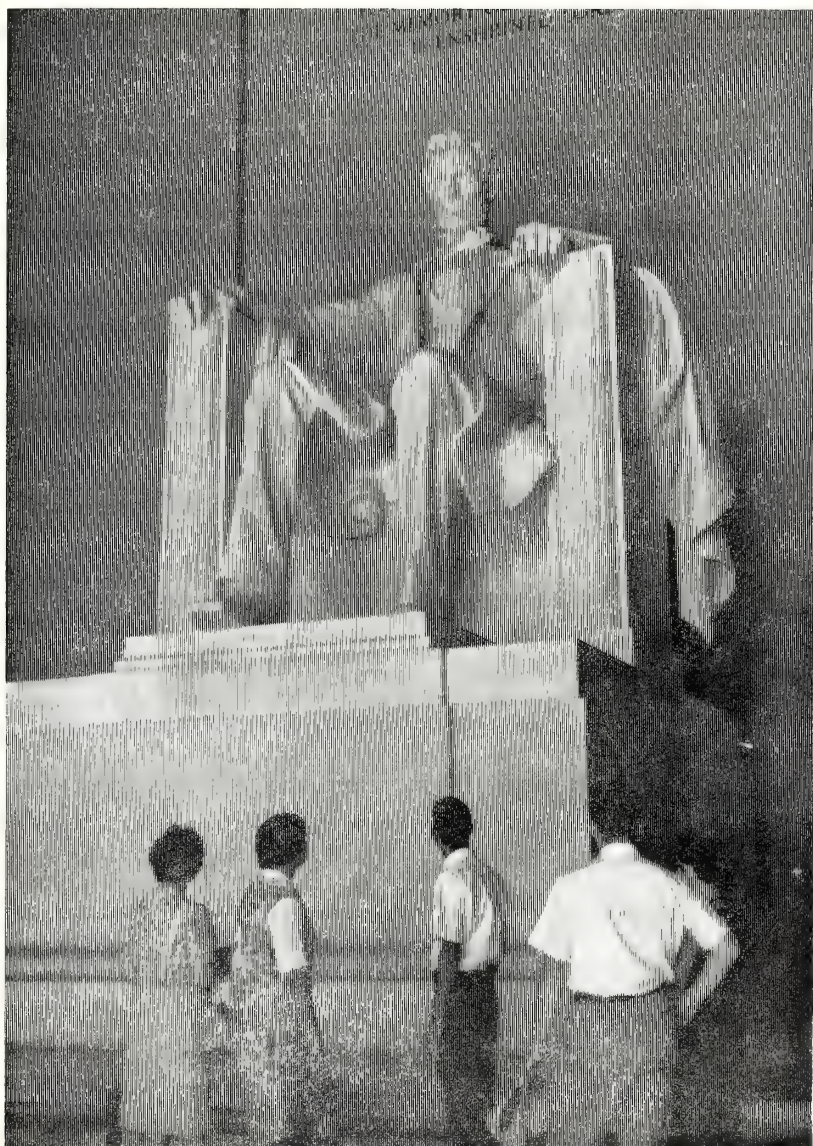
THE

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CHRISTIAN SUN

Vol. No. 116 No. 27

July 21, 1964



Travel Seminar Ending

The end came quickly
or so it seemed,
for we
were not wanting it.

The end came quietly
as we had hoped,
for we felt not loud,
but thankful
for the opportunity.

The end came sending
each one a different way,
some to return again,
others—
one cannot know.

The end came
prayerfully
and we thanked God
for all.

/Judy Causey

With A Grain of Salt...

LORD, WHEN SAW WE THEE AHUN-
GERED, AND FED THEE? OR
THIRSTY, AND GAVE THEE DRINK?
WHEN SAW WE THEE A STRANGER,
AND TOOK THEE IN? OR NAKED,
AND CLOTHED THEE?

LORD, WHEN DID WE SEE THEE
HUNGRY AND FEED THEE, OR
THIRSTY AND GIVE THEE DRINK?
AND WHEN DID WE SEE THEE A
STRANGER AND WELCOME THEE,
OR NAKED AND CLOTHED THEE?
(RSV)

LORD, WHEN DID WE SEE YOU
HUNGRY AND GIVE YOU FOOD?
WHEN DID WE SEE YOU THIRSTY
AND GIVE YOU SOMETHING TO
DRINK? WHEN DID WE SEE YOU
LONELY AND MAKE YOU WELCOME,
OR SEE YOU NAKED AND CLOTHE
YOU?

(PHILLIPS)

A bright and fresh Sunday morning! Sunshine drenching everything. The whiteness of the church building almost exploding with the reflected radiance. Newly-mown grass green and fragrant. Lazy clouds drifting along in a wonderfully blue sky. Good to be among those walking into the church sanctuary for worship! Good to know that God is good and in His love we rejoice.

There are other pictures. Sickeningly hot

and humid mornings, not special because they happen to be Sundays. Strength-draining sun-heat striking all things down. Filth and indescribable hovels of existence bursting with the physical needs of their inhabitants. Insect-ridden vegetation victorious over primitive living. A hopeless, tiresomely washed-out blue heaven above, without promise, without variation, day after day. Miserably necessary to remain as one living. Without God, without any idea of

His love.

And here we all are, the three of us. We, in our sanctuary of comfortable contentment. The others, in their dens of disease and ignorance. And God, waiting patiently for us to respond to His love by reaching out past our comfortable contentment into the life of such a one as this other existing in the world with us. God's love has made him our responsibility.

RNR

On the Edge...

Dr. H. S. Hardcastle underwent surgery at Louise Obici Hospital, Suffolk, Virginia, on July 6th. He is recovering nicely and is grateful for the remembrances of many friends.

The Rev. T. Fred Wright has been recovering at home from a heart attack suffered recently. The readers of THE CHRISTIAN SUN send their affectionate greetings to Mr. Wright, one of the fine ministers of our Convention who has served with us for many years.

Dr. Clyde L. Fields, Convention Superintendent, was guest minister for **Bayview United Church of Christ, Norfolk, Va.**, on July 5th, and administered the Sacrament of Baptism to Caroline Lackey, daughter of the Rev. and Mrs. John R. Lackey.

Guest preachers at **Warwick UCC, Newport News, Va.**, during July were the Rev. L. Bill Simmons, Virginia Field Secretary for the Southern Convention, and Chaplain Emmanuel Ranieri, formerly of the E & R Church, from New York State and now stationed at Fort Eustis.

The Rev. Howard A. Kester, Executive Director of Christmount Assembly at Black Mountain, (Disciples of Christ), was the guest preacher at the **First Congregational Church in Asheville** on July 12th. Mr. Kester was National Director of the Organization for Displaced Persons of the C. C. Church after World War II, and through his organization brought the third largest number of displaced persons into the country.

Dr. J. Earl Danieleley, President of Elon College, Dr. William T. Scott, Sr., Director of Church Relations for Elon College, and Rev. L. Bill Simmons, were guest speakers at **Franklin UCC** during July.

Hilda Luthuli is the second daughter of ex-Chief Albert Luthuli, the Nobel Prizewinner. Hilda, after completing her high school work at Inanda Seminary in South Africa, took her nursing training at McCord Zulu Hospital. Now, after advanced study at the Durban Medical School, she has been appointed to the teaching staff at McCord as the first fully qualified African Sister Tutor. As we follow the careers of girls like Hilda, we can be grateful for the part OUR CHRISTIAN WORLD MISSION plays in helping African girls to grow in knowledge and to develop in Christian faith and character.

MOVING FORWARD AT BEULAH!

In the past seven and one half months, under the leadership of the Rev. E. M. Powell, supply pastor, the fellowship at Beulah Congregational Christian Church, Wake Forest, N. C., has grown by forty-eight members. Thirty-five of these have come by profession of faith and the remainder by letter of transfer. At the end of June a revival was held with the Rev. R. Eugene Tally of Danville, Virginia, as leader. Responsibility for the success of this week of spiritual growth was shared by all groups within the church. The special services were closed with a Friday evening Family Supper.

News from local churches, newsletters, and information from Conference, Boards, Committees and institutions of the Southern Convention should be made available to our constituency through the pages of this Convention publication. Please send material regularly.

Rev. and Mrs. Harold Tribble and family, of the **Hunterdale United Church of Christ, Franklin, Va.**, will be serving one of the small island Congregational Christian churches just off the coast of Maine during the month of August. A number of ministers from our fellowship serve these little island churches each summer. The population of the islands would be primarily fisherman; however during the summer visitors come from the mainland and stay. The island on which the Tribbles will serve is about two miles long and one mile wide.

Dr. Clyde L. Fields, Convention Superintendent, was guest minister at **Union Ridge UCC, Burlington**, on July 12th; guest minister also at **Asheville UCC** on July 19th and will be at **Albemarle UCC** on July 26th. The Albemarle Church will be having its annual Homecoming Day on the 26th of July when former members and friends are invited to return for the day to share in worship and fellowship.

Vol. 116 No. 28

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

SILENCE IS NOT GOLDEN

Our Protestant heritage has asserted two basic freedoms: (1) the freedom of the pulpit (2) the freedom of the pew. It is a sad day and a violation of our whole Protestant tradition when either is forced to be silent. Ministers must be free to declare the whole counsel of God. The laity must be free to use its own spiritual discernment. The minister and the laity are complimentary one of the other, and not at war. God speaks to and through minister and lay person alike.

The ministry must not be silent in its prophetic tradition. From Old Testament times, prophets of God have sat in judgment on the contemporary scene and sought to make known the will of God. Of course, prophets can be mistaken. True prophets have seen and heard God and must speak forth that which they have seen and heard. Oftentimes, prophetic preaching comes as a judgment upon contemporary culture and mores. Oftentimes, there is great resemblance on the part of the status quo for the culture being judged by the prophetic word. Prophetic preaching does not lend itself for popularity. However, the true prophet must speak, whether popular or not. Many are speaking of great social problems of today at great risk. A minister or layman who dares face up to the social revolution of today and make an honest effort to be a part of the resolution faces suspicion, criticism, and censure by friend and foe. However, when God says, "speak and act", what can a Christian do but obey? Of course, it ought to be said that Christians should be sure it is God speaking.

Ministers are seldom modest or silent on great social issues, moral standards, the rightness or wrongness of contemporary culture, doctrine, theology, or world events. Over the months and years, a minister searches his heart, his Bible, and his rapport with Almighty God to speak upon a wide variety of complex and difficult issues. He seeks to do so with humility and courage. This is as it should be.

However, there are some subjects to which the minister seems reluctant to address himself. His silence is not golden. Allow me to suggest some silent subjects for ministers to which the laity might eloquently speak and act.

1. **Annuity.** Strangely enough, ministers grow old just as the laity. Strangely enough, they need retirement income.

Strangely enough, they must have food, clothing, and lodging in retirement. A minister is reluctant to speak to his Finance Committee or appropriate officer of the Church with respect to The Annuity Fund. Every Church should set aside 11% of the base salary for the minister's Annuity or retirement pension. Your United Church of Christ has an arrangement called, "The Annuity Fund for Congregational Ministers", which provides for the retirement years of our ministers. Please see that your minister is covered in The Annuity Fund by providing 11% of the salary for the retirement years. Break the minister's silence and make it golden for him in the twilight years.

2. **Salary.** Ministers get excited about the wrath of God on sin, but are silent and gentle as a lamb when it comes to their own salary. It is not proper for a minister to be concerned about material things. However, his wife needs clothes, his children need clothes and education, his body requires food, and his education must be eventually paid for. It is unfair for a church to allow the minister to serve at a sacrifice financially. Finance Committees and proper church officials should examine the minister's salary regularly. Recently, I heard one married lay person say that her minister made less salary than she. She indicated that her minister had been suffering from lack of salary.

Here, then, is the paradox. A minister seeks to declare the whole Counsel of God on such controversial matters as morality, social justice, salvation, Christian living, and Christian citizenship. In matters like this, he has heard God speak and cannot be silent.

However, such personal matters as salary, Annuity, and economic happiness for self and family are in the realm of silent subjects. At this point, good laymen and laywomen can speak eloquently and helpfully. How well is your minister treated?

A Lay Life and Work Curriculum Workshop will be held at **First United Church of Christ, Virginia Beach**, July 26, at 2:30 p.m. The Workshop will be held for representatives from the Women's Fellowship and the Churchmen's Fellowship groups of local churches in the Eastern Virginia Conference.

True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young.
/George Washington

Lay Life and Work

A Suggested Program Outline for Fellowship Groups

This outline is based on the resource material found in PROGRAM OPPORTUNITIES FOR ADULTS, put out by the Council for Lay Life and Work, United Church of Christ, and obtainable in whole or in part from the Central Distribution Service, 1505 Race Street, Philadelphia 2, Pennsylvania. Prices for single items are noted with order numbers after each suggested resource.

The organizational pattern on which this outline has been

based is the circle system. Several groups meet monthly. At the beginning of each quarter (September-December-March-June) they all meet together. Thus there would be eight small group monthly sessions during a year and four total group meetings.

In addition to the following suggestions, it is highly recommended that every member of the fellowship have a copy of these two resources for personal use and study:

Salty Christians, Hans-Reudi Weber (75c)

Directory and Calendar of Prayer, U.C. Board for World Ministries (6 copies for \$100)

Help in use of various methods suggested may be found in Sarah Little's paperback book **Learning Together in the Christian Fellowship** (John Knox Press \$1.25).

Fall Quarter

Theme: THE MINISTRY OF THE LAITY

September—The Significance of the Laity in the World Today

Method of presentation—Address by qualified person followed by small group discussions on one major question left open by speaker

Resource for presentation—Material found in POA left to the personal needs of the speaker

October—The Laity in the World

Method of presentation—brief report followed by triads or face-to-face conversations with report back

Resource for presentation—**The Laity in Today's World**, H. H. Smith (LW-0164a-25M 5c)

November—Stewardship

Method of presentation—symposium followed by questions & discussion.

Resource for presentation—Leaflets: **All Men Are Stewards** (SC-SE-0363 free)

order from:

Central Distribution

1505 Race St.

Philadelphia 2 Pa.

Do You Ever Pray for Your Dollars? (SC-SE-0262 free)

I Believe (SC-SE-0363e free)

Stewardship Is Good Housekeeping (free)

Christian Steward & the Tithe (SC-SE-0462 free)

Winter Quarter

Theme: GROWING TOWARD CHRISTIAN MATURITY

December—Family Life

Method of presentation—Sympathetic association with film & reportback

Resource for presentation—**Roots of Happiness**, 16mm motion picture (rental \$7.00)

rent from:

Office for Audio Visuals

1505 Race St. Philadelphia 2, Pa.

A Harvest from Holidays, filmstrip (rental \$2.50)

No Easy Answer, filmstrip (rental \$2.50)

January—Growing Toward Maturity

Method of presentation—Bible Research and Report

Resource for presentation—**Did Anybody Bring a Bible?**, Weltge (HM-CE-1263b-20M free)

February—Vocations

Method of presentation—Report on resource followed by discussion suggested by basic questions of resource

Resource for presentation—**The Word Became Flesh**, Howell (HM-CE-1263d-20M 5c)

Spring Quarter

Theme: UNDERSTANDING OUR CHANGING CULTURE

March—Spanish Americans

Method of presentation—Dramatic presentation using cast from circles and added help from outside the group

Resource for presentation—**Under One Roof**, one act play (Friendship Press 50c)

April—Spanish Americans

Method of presentation—Panel-interview

Resource for presentation—**The Spanish Americans Speak Out** (SC-IN-1263b 15c)

May—Spanish Americans

Method of presentation—Audio-visuals followed by reaction-panel

Resource for presentation—**Amigo Latinos** (Friendship Press filmstrip)

Summer Quarter

Theme: WITNESSING IN OUR CHANGING CULTURE

June—The Church's Mission Among New Nations

Method of presentation—Address by furloughed missionary or national from a new nation

Resource for presentation—according to wishes of speaker

July—This Is the Church In New Nations

Method of presentation—Illustrated flip-chart report

Resource for presentation—**World Friends: In New Nations** (F. P. \$1.50)

This Is the Church in New Nations booklet (F. P. 85c)

August—Evaluation

Method of presentation—panel (program and Christian education chairmen plus president) and discussion

Resource for presentation—summary and evaluation sheet

News From Elon College

SPRING HONOR STUDENTS

Ninety-five Elon College students have been placed on the dean's list after making honor grades in their courses for the spring semester, according to an announcement from the office of Professor Fletcher Moore, Dean of the college.

Two of the students made "A" on all courses. They are Betsy Parsley (Elon College), and Edgar Powell (Burlington). Others of the honor group had an average of "B" or better; they include Larry Allred (Burlington), **David Andes** (Elon College), Harrell Andrews (Liberty), **Mary Ann Barnes** (Holland, Va.), Robert Beisinger (Burlington), Eugenia Bouldin (Pittsboro), Martha Brandon (Burlington), Jean Brown (Annandale, Va.), Alpha Carter (Faith), Gerald Cates (Tifton, Ga.), Robert Clohan (Falls Church, Va.), Penny Conatser (Burlington), Scott Crabtree (Durham), Patricia Dean (Burlington), Peggy Dodson (Liberty), Virginia Fogleman (Liberty), Sara Foley (Stoneville), Thomas Ford (Hickory), **Anges French** (Henderson).

Also included are Rachel Garrad (Burlington), Sara Gershengoren (East Norwalk, Conn.), James Gilliam (Burlington), Roberta Grady (Norwich, Conn.), Michael Graffeo (Alexandria, Va.), Kenneth Graves (Burlington), Robert Gregory (Norfolk, Va.), Nancy Grissom (Burlington), Karl Grom (West Fulton, N. Y.), Nora Guthrie (Nathalie, Va.), Robert Gwaltney (Durham), Raymond Harris (Burlington), Judy Harris (Rocky Mount), Billie Jo Harvey (Lexington), **Rebecca Harward** (Durham), Gail Hettel (Hampton, Va.), Daphne Hilliard (Elon College), Marty Hogenson (Sunderville, Md.), Judith Hudson (Warsaw, Ind.), Grove Huffines (Burlington).

In addition there are Calar James (Burlington), Thomas Jeffery (Bethesda, Md.), Donald Johnson (Burlington), Geraldine Johnson (Burlington), Louis Johnson (Liberty), John Paul Jones (Greensboro), Evelyn Kent (Granite Falls), **Sue Kimball** (Burlington), Arlene Kolber (Wilmington, Del.), Philip Ladd (Meriden, Conn.), **Janet Lamm** (Burlington), John Lynch (Elon College), Rachel Manning (Burlington), Linda McPherson (Burlington), Rickey McPherson (Haw River), Alice Mitchell (Kensington, Md.), Lea Mitchell (Burlington), Larry Mixon (Jacksonville, Fla.), Flonnie Moize

(Continued on Page 8)

- Minutes - The Forty-Sixth Biennial Session of The Southern Convention of Congregational Christian Churches, Inc. (Acting Conference — United Church of Christ)

APRIL 28-30, 1964

CONGREGATIONAL UNITED CHURCH OF CHRIST, GREENSBORO, N. C.

DR. W. E. WISEMAN, HOST MINISTER

THEME: "The Church and Urbanization"

TUESDAY, APRIL 28, 1964 — AFTERNOON SESSION

President Joe A. French called the Convention to order at 2:00 P.M.

The opening hymn, "The Church's One Foundation," was sung.

The constituting prayer was offered by Dr. W. E. Wiseman.

A quorum of delegates was declared present. (See Credentials Report.)

Secretary Vestal presented the printed program as the report of the Program Committee.

Voted 1 C/64-66

That the printed program be the agenda of this session of the Southern Convention, with such changes as the Business Committee may deem necessary to conduct effectively the business of the Convention.

President French appointed the following Committees:

NOMINATING COMMITTEE: Rev. Kenneth D. Register, Chairman; Rev. Lowell A. Smoot, Mrs. W. W. Sellers, Hubert Beane, Rev. Harold W. Tribble, Jr.

BUSINESS COMMITTEE: Dr. Frank R. Hamilton, Chairman; William H. Baker, Rex G. Powell, H. H. Cunningham, Rev. Max B. Vestal, Rev. W. A. Grissom, Marsh McLelland.

RESOLUTIONS COMMITTEE: Rev. Robert Marr, Chairman; Mrs. Robert Kimball, Rev. Collie Seymour, Rev. Bland A. Leebrick.

PUBLICITY COMMITTEE: Dr. W. T. Scott, Sr., Chairman; Dr. F. C. Lester, Luther Byrd, Mrs. W. J. Andes.

DISCUSSION LEADERS: (For group study of Steering Committee Report) Dr. Frank Hamilton, Group I; Rev. Max B. Vestal, Group II; Dr. Marsh McLelland, Group III.

RECORDER-REPORTERS: (From Group Studies) Rev. Mark W. Andes, Group III; Rev. H. Winfred Bray, Group II; Rev. Grant J. Burns, Group I.

CREDENTIALS COMMITTEE: Rev. Earl T. Farrell, Rev. Grant J. Burns, Rev. S. Collins Kilburn, Rev. Richard M. Petersen, Rev. Silas E. Madren.

WEDNESDAY NIGHT WORSHIP: Rev. G. Melvin Palmer, Dr. W. E. Wiseman, Rev. F. A. Hargett.

PARLIAMENTARIAN: Dr. J. Earl Danieleley.

REGISTRAR: Rev. Richard N. Rinker.

LEGAL ADVISOR: Attorney D. Marsh McLelland.

First reading of the report of the Nominating Committee was made by the Chairman, Rev. Kenneth Register. President French ruled that nominations would be open until the report is adopted on Thursday.

Superintendent Fields recognized Rev. Karlton Johnson and Dr. Charles Pegram. He also presented Dr. Ruben J. Bierbaum, representative of the Executive Council of the United Church of Christ.

The hymn, "Forward Through the Ages," was sung.

Dr. Ruben J. Bierbaum addressed the Convention on "Our Christian World Mission."

President French acknowledged greetings received from the Southern Synod and the Convention of the South.

Voted 2 C/64-66

To acknowledge greetings from the Southern Synod and the Convention of the South and to send greetings to same.

Voted 3 C/64-66

To send the above greetings by fraternal delegates.

President French appointed Dr. W. J. Andes, Mrs. Robert Kimball, and Dr. R. E. Brittle to carry greetings to the Southern Synod and Dr. F. C. Lester, Mrs. W. T. Scott, and Rev. Richard L. Jackson to deliver greetings to the Convention of the South.

The report of the Executive Board was given by Rev. Max Vestal. (See Exhibit A.)

The Treasurer's report was presented by Superintendent Fields in the absence of the Treasurer. (See Exhibit B.)

The Superintendent's report was presented by Superintendent Clyde L. Fields. (See Exhibit C.)

The reports of the North Carolina Field Secretary and Moonelon were presented by Rev. Richard N. Rinker. (See Exhibit D.) (See Exhibit D-1.)

Mrs. Oma U. Johnson reported briefly on the Church History display at the Convention.

The report of the Virginia Field Secretary was presented by Rev. Lewis Bill Simmons. (See Exhibit E.)

The first reading of the report of the Finance Committee was given by Mr. Rex G. Powell. (See Exhibit F.)

The report of Elon College was given by Dr. J. Earl Danieleley. (See Exhibit G.)

The report of Elon Home for Children was given by Rev. W. W. Snyder. (See Exhibit H.)

Prayer was offered by Rev. St. Elmo H. Nauman.

The report of The Mission Board was given by Rev. Kenneth Register. (See Exhibit I.)

The report of the Board of Publications was given by Mr. Irwin Smallwood. (See Exhibit J, plus addendum.)

A rising vote of thanks was given to Dr. H. S. Hardcastle for his forty-two years of service in preparing the Sunday School lessons for THE CHRISTIAN SUN.

Mrs. Robert M. Kimball introduced the Women's Fellowship Conference Presidents.

Mr. W. H. Baker presented greetings from the Churchmen's Fellowship officers.

The benediction was given by Rev. Thomas Madren.

At 6:00 P.M., banquets were held:

The Women, meeting at the Friends Church, had as their speaker, Mrs. Richard L. Jackson, of Durham, N. C., with Mrs. Robert M. Kimball presiding and Mrs. James Norred giving the devotion.

The Men, meeting at the host church, had Dr. James H. Lightbourne, Jr., as speaker, with W. H. Baker presiding, and the Boys from Elon bringing special music.

TUESDAY EVENING SESSION — 7:30 P.M.

The hymn, "Dear Lord and Father of Mankind," was sung.

The prayer was given by Rev. Jimmy J. Norred.

Superintendent Fields recognized new ministers, visitors, and ministerial students as follows:

Chaplains in the Armed Forces: Rev. Glenn Garrett, Rev. Reuben Askew, Rev. Samuel D. Nelson, Rev. L. Gale Brady.

New Ministers: Rev. Milton Wilder, Rev. Walter F. Crosby and Mrs. Crosby, Rev. and Mrs. Wilson Busick, Dr. Paul M. Limbert (Blue Ridge Assembly), Rev. John F. McCloy, Rev. Robert B. Marr, Rev. Elmo F. Nauman, Rev. Jimmy J. Norred and Mrs. Norred, Rev. and Mrs. Richard Rinker, Rev. and Mrs. John D. Schofield, Rev. Rex Thomas and mother, Rev. and Mrs. Richard L. Jackson, Rev. and Mrs. Victor C. Hayes, Rev. Lowell A. Smoot, Dr. Howard Bozarth, and Rev. Carl T. Daye (dual standing).

Students: John BURGART, Mr. and Mrs. Wayne Gardner, Sandra Hubbard, Leslie Wicker, Lewis Wicker.

Others: Dr. J. Edmund Lippy, Board for Homeland Ministries; Mrs. F. C. Lester, National Staff, Council for Lay Life and Work.

The report of the Editor of THE CHRISTIAN SUN was given by Dr. F. C. Lester. (See Exhibit K.)

The report for the Board of Christian Education was given by Dr. W. J. Andes, who referred to the report of Rev. Richard N. Rinker given earlier in the day. He mentioned the work of the Christian Education Associates, Moonelon, and Campus Ministry. He referred to joint meetings which have been held with similar board members of the Southern Synod and the Convention of the South. (See Exhibit L.)

The report of the Women's Fellowship was given by Mrs. R. M. Kimball, who reported on the eleven meetings of the spring district fellowships of the Women. Offerings from the spring meetings, to go to the Church History Room at Elon College, will be about \$375. (See Exhibit M.)

The report of the Churchmen's Fellowship was given by Dr. H. H. Cunningham, who mentioned the Memorial to Martin T. Garren as the special project of the men. (Exhibit N.)

The report for the Pilgrim Fellowship was given by Betsy Jones, who

stated that the young people now have the Lake." (See Exhibit O.)

The report of the Committee on Finance was given by Mr. J. W. Farrell. (See Exhibit P.)

The report of the Committee on Education was given by Mr. J. W. Lackey. (See Exhibit Q.)

The report of the Committee on Church History was given by Mr. J. W. Wallace. (See Exhibit R.)

The report of the Recruitment Committee was given by Mr. J. W. Joiner. (See Exhibit S.) In this connection, Mr. Louis Wilkins would be presented and also suggested that the Resolutions be read, greeting to Miss Elizabeth Lester, ministerial student.

Superintendent Fields called to the attention of the Conference held at Moonelon the names of young people, pastors, and counselors who had served for delegates of the three bodies.

President French announced that the name of Miss Dorothy Ballinger on the list of delegates.

Dr. Jesse Dollar suggested that the names of young people. He also called attention to the Social Action in the basement of the host church.

Superintendent Fields called attention to the Southern Convention available in the book on church history, "The Christian Sun Along the Border."

The report of the Historical Society was given by Dr. Smith, who read the end of the report, Dr. Smith submitted the names of the delegates. (See Exhibit T.)

The report of the Curator was given by Dr. J. W. Scott, who stated that so far, 32 churches have turned in their reports. (See Exhibit U.)

Dr. W. T. Scott gave the Report of the Curator, who stated that so far, 32 churches have turned in their reports. (See Exhibit U.)

Evening worship and prayer, led by Dr. J. W. Scott, closed the evening session.

WEDNESDAY MORNING

The Convention of the South, the Southern Synod, met in plenary session at the Convention Center, Raleigh, N. C.

President Joe A. French called to the attention of the Convention the names of the delegates. (See Exhibit V.)

Rev. George Gay, from the Convention of the Southern Synod, gave the greetings and introductions were given by Mr. J. W. Peeler, Dr. Clyde L. Fields, Rev. Richard Cheek then presented the names of the delegates. (See Exhibit V.)

Rev. Richard Cheek then presented the names of the delegates. (See Exhibit V.)

This was followed by a complete report of the Convention of the Southern Synod, which was shared by several members of the Southern Synod.

Rev. Mark W. Andes told of the work of the Southern Synod, which was shared by several members of the Southern Synod.

The plenary session was recessed until 11:05 A.M.

The Southern Convention reconvened at 11:05 A.M.

President French announced a recess until 12:30 P.M. for the lunch hour.

Superintendent Fields assigned delegates to groups for the purpose of allowing them to report to the Convention.

Leader:
Group I—Dr. Frank Hamilton
Group II—Rev. Max B. Vestal
Group III—D. Marsh McLelland

The recess of each group at 12:30 P.M. Lunch followed at the host church.

WEDNESDAY AFTERNOON

President French called the Convention to order. The hymn, "Breath On Me, Breath On Me," was sung.

Prayer was offered by Rev. Graham H. Jones. Dr. Clyde L. Fields presented a report of the work of the Southern Synod.

the money needed to "Remake
ism was given by Rev. Earl T.
Ministry was given by Rev. John
ship was given by Rev. Carl E.
ion was given by Rev. Willis E.
it was agreed that Mr. and Mrs.
Thursday morning session. It was
tee might include in its report a
y in Japan.
tion of those assembled the Voca-
bring. At the recent Retreat, 102
esent.

g in the sanctuary would be re-
ne morning meeting on Wednesday.
Nominating Committee, placed the
of officers, as Secretary.
e Book reports be made available
ne materials displayed on Christian

the copies of the **Manual** of the
ent at 50c each. He also called
tly written by Rev. Harry Mathis,

given by Dr. L. E. Smith. At the
resolution for the consideration

y Mrs. Oma Johnson. She stated
record books to the History Room.

istorian. (See Exhibit V.)
ev. John Schofield of Portsmouth,

— APRIL 29
a Synod, and the Southern Conven-
tional United Church of Christ.
ing to order at 9:00 A.M.
f the South, led in prayer.

y Rev. Joe French, Dr. Banks
heek, and Rev. J. Taylor Stanley.
rief report fo rthe Steering Com-

of the Steering Committee Report
Committee.

realignment of the Valley Central
the Central Atlantic Conference.
5 A.M.

the Congregational United Church
the Resolutions Committee during

s and visitors to three discussion
ussion on the Steering Committee

Recorder:

Rev. Grant Burns

Rev. Winfred Bray

Rev. Mark Andes

uded the morning session.

— APRIL 29
to order at 2:00 P.M.
God," was sung.

ns.
a the organization of the Southern

Convention.

For the consideration of the Steering Committee Report, President French presented the following panel: Dr. Frank Hamilton, Mr. D. Marsh McLelland, Rev. Max Vestal, Rev. W. W. Snyder, Rev. Carroll Lewis. Mrs. W. J. Andes served as recorder.

President French called for reports from the Reporters from the Small Group Study. Rev. Grant Burns reported for Group I, Rev. Winfred Bray reported for Group II, Rev. Mark Ande sreported for Group III.

Secretary Vestal reported additional suggested changes which had come to him in writing from several individuals.

All the above suggested changes were made a part of the general group discussion.

Dr. J. Earl Danieleley presented mimeographed copies of suggested rules to be used in the discussion of the Steering Committee Report.

Voted 4 C/64-66

To consider the Steering Committee Report in the following order:

- A. The proposed Constitution and By-Laws.
- B. The report of the Sub-committee on Administration.
- C. The report of the Sub-committee on Institutions and Agencies.
- D. The report of the Sub-committee on Legal Affairs.
- E. Recommendations of the Steering Committee.

President French, with the assistance of the Panel and Parliamentarian, proceeded to consider the Steering Committee Report as per the order listed above.

A. Constitution and By-Laws.

The following amendments were voted: (See Exhibit W.)

The following motions were defeated:

1. A motion to include in the Southern Conference only those churches which specifically designate their desire was defeated.

2. Motion to postpone action on the Report of the Steering Committee until next meeting of the Convention in 1966. Motion declared lost. There was a call for a division of the vote. A standing vote was taken, and the motion lost (223-31).

3. A motion to refer the By-Laws to the Steering Committee for any changes that might be recommended was ruled out of order.

4. Motion to amend Article IV of the By-Laws to include 15 members at large (lay members) was lost, with a vote of 142-40.

The session recessed at 5:30, with prayer led by Rev. Rosser Lee Clapp. The evening meal was served at the Centenary Methodist Church at 6:00 P.M.

WEDNESDAY EVENING SESSION

The evening service of worship was held at Congregational United Church of Christ, at 7:30 P.M. The pastors of the three host churches: Rev. Melvin Palmer, Rev. F. A. Hargett, and Dr. W. E. Wisseman, assisted by the combined choirs from the three host churches, were in charge of the service of worship.

Dr. Ned Burr McKenney, Chairman of the Committee of Nine of the United Church of Christ, and pastor of Park Congregational Church, Grand Rapids, Michigan, was the guest preacher.

Dr. W. E. Wisseman and deacons of the host church served communion. Mr. and Mrs. Don Trexler served as Choir Director and Organist.

THURSDAY MORNING — APRIL 30

President French called the Convention to order at 9:00 A.M.

Rev. Mark W. Andes led in prayer.

A program of sacred music was given by vocalist, Prof. Wendell Bartholf, and organist, Dr. Fletcher Moore, both of Elon College.

Dr. J. H. Dollar introduced Dr. James H. Lightbourne, Superintendent of the Southeast Convention and member of the Board of Directors of the Council for Christian Social Action, who addressed the Convention on "The Council for Christian Social Action."

A standing vote of thanks was given to Dr. Lightbourne.

President French, the Parliamentarian, and the Resource Panel continued the discussion of the Steering Committee Report. The following amendments were voted (in addition to those of the previous day): (See Exhibit X.)

Voted 5 C/64-66

To approve the Report of the Sub-committee on Administration, with the following changes:

1. Suggested that the salary of the Director of Christian Education and Communication be commensurate with that of the Area Administrators.

News From Elon College

(Continued from Page 5)

(Gibsonville), Billy Nobles (Chadbourn), Edna Okey (Graham).

Others on the list are Wilbert Paschal (Riedsville), Sylvia Porter (Sanford), Glenda Pridgen (Sanford), Wayne Pruitt (Ruffin), Samuel Rankin (Charlotte), **Phyllis Register** (Burlington), Laura Rice (Burlington), Linda Rich (Elon College), Polly Roach (Axton, Va.), Harold Rogers (Snow Camp), Philip Scott (Burlington), Judy Seaman (Henderson), John Sellers (Broadway, Va.), Martha Sexton (Elon College), **Robert Seymour** (Gibsonville), Herbert Siner (Elon College), Glenna Smith (Burlington), Lydia Spitler (Sanford), Fred Stephenson (Greenville, R. I.), Linda Stratton (Burlington), Allen Strohm (Burlington), Peggy Thomas (Elon College), Carol Trageser (Arnold, Md.), Betty Turman (Burlington), Denny Wagoner (Elon College), James Watkins (Stoneville), Ronald Weaver (Burlington), Julie Weeks (Roanoke, Va.), Robert Wicker (Asheville), David Winfrey (Louisville, Ky.), Brenda Woodward (East Berkshire, Vt.), Gene Wrenn (Burlington), and Brenda York (Liberty).

A LOT OF BRASS

The first annual brass specialists school held on the Elon College campus in June was hailed as an outstanding success by Charles Colin, eminent instrumental teacher and concert artist of New York, who served as clinical instructor for the event that began on a Monday and continued through the following Friday.

Professor Fletcher Moore, dean of the college and chairman of the Elon College Music Department, and Professor Jack O. White, who teaches instrumental music at Elon and directs the Elon College band program, joined with Colin in expressing pleasure in the success of the specialists' course that was held for the first time this year. The program is expected to become an annual feature at Elon.

While expressing pleasure at the interest shown and the progress made by the youthful musicians who attended the five-day series of classes, Charles Colin praised the southern hospitality which he and his two sons found on the Elon campus.

W. T. Scott

Howe'er it be, it seems to me
Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
/Tennyson

2. Change (c) Executive Committee, p. 19, to read:

"The Executive Committee shall be made up of: the Conference President, the Vice President, the Secretary of the Conference, the Treasurer of the Conference, and three laymen from each Administrative Area, who are Directors, together with the Conference Minister, ex-officio with voice but without vote. Said Executive Committee shall possess and exercise such powers and functions of the Board of Directors as the Board shall, from time to time, delegate to it."

3. That this Convention go on record as strongly supporting the Subcommittee on Administration in selecting the headquarters site as Burlington, but if an alternate becomes necessary, that this Convention endorses enthusiastically Elon College as the alternate selection.

Voted 6 C/64-66

To approve the Report of the Sub-committee on Institutions and Agencies, with the following changes:

1. That the section on Publications be referred back to the Steering Committee with the hope that they will take into consideration what is involved and arrange for a more representative publication than this indicates.

Voted 7 C/64-66

To approve the Report of the Legal Affairs Sub-committee (See Exhibit Y.)

Voted 8 C/64-66

To approve the recommendations of the Steering Committee (with changes) as follows:

1. That the Instituting date for the new Conference be January 1, 1965, or as soon thereafter as possible.

2. That a Nominating Committee be selected consisting of 9 members, 3 from each of the merging bodies; this Committee is to present a slate of Officers and Staff for the Conference in nomination at a subsequent meeting (called for elsewhere in these reports). (NOTE: Each of the three bodies may appoint or elect their 3 members according to their own wish in the matter.)

3. That a meeting of regularly designated delegates be called in September, 1964, or as soon thereafter as possible, to consider for approval and adoption the Constitution and By-Laws, and to act upon the report of the Nominating Committee.

4. That the appropriate board or committee of the three bodies concerned with publications meet as often as required in 1964 to bring into being a recommendation at the September meeting relative to instituting a Conference Newspaper on January 1, 1965, or as soon thereafter as possible.

5. That the Steering Committee be continued preliminary to the instituting of the new Conference.

6. That the Executive Board or the Executive Committees of the present three bodies be authorized to constitute an interim Board of Directors to act upon the recommendations of the Steering Committee described in No. 5 above and approve or disapprove the recommendations.

7. That the Associations, in realignment, be urged to take into consideration the three areas recommended by the Steering Committee.

President French led the Convention in the singing of a hymn.

The session recessed for lunch at 12:30, to return at 1:30, to complete the business as listed on the program.

THURSDAY AFTERNOON — APRIL 30

President French called the Convention to order at 1:30 P.M.

The report of the Ministerial Scholarship and Loan Fund was given by Rev. Robert Kimball. (See Exhibit Z.)

Rev. J. Everette Neese reported for the Memoirs Committee. (See Exhibit AA.)

A memorial prayer was offered by Rev. Richard L. Jackson.

The report of the Social Action Committee was presented by Dr. Jesse H. Dollar. (See Exhibit BB.)

Dr. W. T. Scott reported for the Group Insurance Plan. (See Exhibit CC.)

Superintendent Fields reported on The Annuity Fund participation.

The report of the Town and Country Church Committee was presented by Rev. Winfred Bray. (See Exhibit DD.)

The second reading of the Finance Committee was made by Mr. Rex Powell.

Voted 9 C/64-66

That the report of the Finance Committee be adopted.

Secretary Vestal read the following resolution presented by Dr. L. E. Smith regarding support for the Historical Society.

"RESOLVED:

That the Finance Committee of the Southern Convention Congregational Christian Churches be requested to devise plans for the adequate financial support of the Historical Society of this Convention. The Committee to make its report to this Convention in session if possible. If not, they report their findings and recommendations to the Executive Board of the Convention for its approval and implementation.

For the information of this Committee, reports and appeals presented to the Executive Board during the past interim are attached to this resolution."

(Note: Reports and appeals presented to the Executive Board are filed for permanent record with the secretary.)

Voted 10 C/64-66

To approve the above resolution.

Voted 11 C/64-66

That the report of the Executive Board be adopted and that the actions of the Board be made the actions of the Convention.

Voted 12 C/64-66

That resolutions 1 and 2 of the Group Insurance Plan be adopted as follows:

1. That the present Group Insurance Plan continue until an equal or better plan may be developed, and that no change in the present plan be made without prior notice of at least one year having been given.

2. That the Steering Committee be requested to confer with our Group Insurance Board of Trustees as to possible plans and/or suggested adjustments of our plan that may be considered by the proposed Southern Conference of the United Church of Christ.

Voted 13 C/64-66

That paragraph 4 be deleted from the Social Action recommendations.

Voted 14 C/64-66

That the recommendations of the Social Action Committee's report be adopted as amended, as follows:

1. That we urge all congregations to use SOCIAL ACTION magazine as program material for lay groups in the church.

2. That local congregations be confronted with the Christian basis for "Racial Justice Now" and that they try to come to some solution as to how best to deal with it in their own areas.

3. That we urge all churches to face the issue of open membership.

Voted 15 C/64-66

That recommendations 1 and 2 of the Town and Country Church Committee be adopted, as follows:

1. That each town and country church cooperate with the Mission on Renewal and Evangelism movement (M.O.R.E.), which will begin in our area in October, 1964. We urge all churches to conduct a self-study through use of self-study guides which can be secured from the Town and Country Department of the Board for Homeland Ministries. The various Conference Committees on Evangelism will be seeking to enlist churches to participate in the M.O.R.E. movement and will be giving leadership. We urge all ministers to study the materials on this movement and to lead participation by churches in this Mission on Renewal and Evangelism which is a full year's program.

2. That the Southern Convention Town and Country Committee continue working in full cooperation with the Southern Synod and Convention of the South as we make final plans for the merger of these three committees into one when the Southern Conference of the United Church of Christ begins operating in 1965.

Voted 16 C/64-66

That the slate of officers presented by the Nominating Committee be elected. (See Exhibit EE.)

Voted 17 C&64-66

That the Secretary send greetings to the newly organized Pembroke Manor Church.

Voted 18 C/64-66

That the Secretary send greetings to the following persons who were unable to attend this session: Rev. Tucker Humphries, Rev. J. E. McCauley, Rev. Martin Fogleman, Dr. John G. Truitt, Rev. George M. Tally, Mrs. F. C. Lester, and Rev. E. M. Carter, who was cited for faithful service to the Eastern N. C. Conference and the Southern Convention.

The Credentials Committee reported the attendance of 159 delegates, 120 ministers, 28 Board and Committee members, 17 alternates, and 75 visitors — a total of 399 — for this session of the Convention. (See Exhibit FF.)

July 21, 1964

BROWN ADOPTS TOUGALOO

Brown University of Providence, Rhode Island, and Tougaloo College in Tougaloo, Mississippi, have entered into a long-term cooperative agreement under which Brown has pledged educational and administrative resources in support of an intensive academic development program at Tougaloo.

Brown is the nation's seventh oldest institution of higher education. It is an Ivy League university whose enrollment of approximately 4,400 students is predominantly white. Tougaloo, with an enrollment of about 520, is a co-educational liberal arts college whose students are predominantly negro.

Needed Urgently!!

**TWO MEN FOR JUNIOR
HIGH CAMP 2 (AUGUST 9-
15) AT CAMP MOONELON.
WE HAVE BOYS COMING
AND NO LEADERS. . . CON-
TACT RICHARD N. RINKER,
BOX 336, ELON COLLEGE,
N. C. RIGHT AWAY PLEASE.**

IN MEMORIAM

James Benjamin Little

The members of the Waverly Congregational Christian Church, Waverly, Virginia, wish to pay tribute in love and respect to the memory of brother James Benjamin Little, who departed this earthly life on May 28, at the age of 88.

He was a lifelong, loyal and faithful member of Waverly C. C. Church, joining the church at the age of twelve. He served as Chairman for the Board of Deacons for twenty-five years. He was teacher of the Acorn Bible Class and of the Sarah Johnson Class for many years. He served in all capacities with a truly high standard of efficiency.

He was a loving and devoted father and husband. Truly a good neighbor and friend to everyone. We extend to his daughter and relatives our sympathy.

Lewis Tomlinson,
Board Chairman

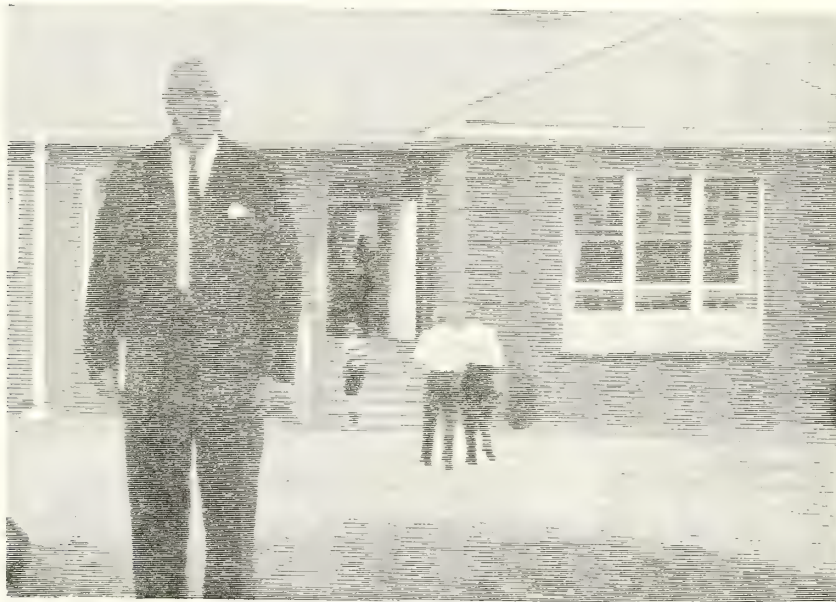
Luelle D. Tomlinson,
Secretary

The Elon Home for Children

Report for July 6, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$105.75
Eastern Virginia Conference	209.00
Eastern North Carolina Conference	2.00
Western North Carolina Conference	114.50
North Carolina and Virginia Conference	122.75
Total	\$ 554.00
Special Offerings	
New Hope Christian Church, Roanoke, Alabama	\$ 10.00
Holy Neck Church, Holland, Virginia	13.45
Mrs. Philip W. Faucette, Brown Summit, N. C.	10.00
Pilgrim Fellowship, Liberty Congregational Christian Church, Liberty, N. C.	2.00
Mrs. Alice R. Gillette, Hartford, Conn.	3.00
Memorial Gifts:	
In Memory of Mr. John A. Boland (5 memorials)	
In Memory of Mr. Bryon Haywood Taylor	
Total Memorial Gifts	35.00
Special Gifts	991.42
Total	\$1,064.87
Total For The Week	\$1,618.87



DR. JOHN G. TRUITT JUST PRIOR TO HIS DELIVERY OF THE MAIN ADDRESS AT THE DEDICATION OF THE WISSEMAN COTTAGE, ELON HOME FOR CHILDREN, JUNE 21.

Rev. Robert Marr made the report for the Resolutions Committee. See Exhibit GG.)

Voted 19 C/64-66

To adopt the report of the Resolutions Committee .

Voted 20 C/64-66

That immediately following the worship service, this session of the Southern Convention stand adjourned.

Dr. J. Earl Danieley led the service of installation for the officers for the next biennium, and Rev. Robert Marr led the closing service of worship.

Respectfully submitted,
Max B. Vestal, Secretary
Joe A. French, President

Dear Friends:

Just when everything seems to be going along smoothly and you seem to have all your plans laid out for the months to come, then is when things begin to happen. This is what happened to us here at our Home for Children.

We have the children's vacations planned for the month of July, as well as vacation for our staff. Then our food service manager, Mrs. Nora Lambert, found that she would have to have an operation immediately and that it could not be delayed. This means she will have to be away for at least one month. It became necessary to find someone to take her place during this period, because of the vacation for others and the canning and freezing that needs to be done. Then to complicate things further, our relief staff worker, Mrs. Ethel Neese, resigned effective in two weeks. To date we have interviewed three people and have several others to see, trying to get someone to fill in for Mrs. Lambert while she is out and also attempting to find an adequate replacement for Mrs. Neese. It is not always easy to find the right replacement for this kind of work. The fact that we are limited in what we can offer financially makes it very difficult to find the kind of person we need.

Before all of this staff situation developed we had already made plans for two of our housemothers to attend the housemothers workshop in Chapel Hill the third week in July. Mrs. Bertha Phillips and Mrs. Frieda Weaver will be going to Chapel Hill for a week.

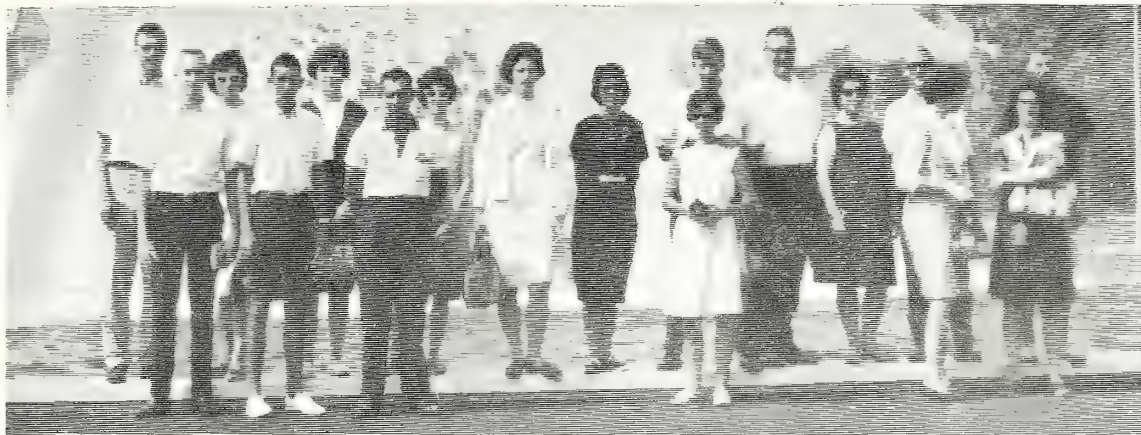
Thus you can see that the month of July is going to be everything but routine for us here at our Home for Children.

We are very fortunate to have working with us, as our summertime recreational director, Mr. James Biggerstaff, as I reported in one of several letters back. Since most of our children are away these first two weeks in July, this leaves him free to help us on the farm while our farm and maintenance manager is on vacation. Our early crops produced very well for us. We believe that our crops now coming in will be more productive and from them we will be able to get an adequate supply of vegetables for canning and freezing.

Walstein W. Snyder,
Superintendent

The Christian Sun

THE 1964 YOUTH TRAVEL SEMINAR



To find time. Time to raise doubts, to dig into them. Time to put beliefs on the line in words. To challenge and be challenged. To share and revise and engage in self-evaluation.

Time, also, to broaden awareness of the world in which we are living. To see different places. To know different people . . . people with differing backgrounds, life-situations, cultural habits, and ethnic origins. Different and yet familiar because their hopes are much the same as ours, and their problems similar to our problems.

Time to see ourselves reflected in close fellowship with others. To ask the question, "Who am I?", seeking answers in our peers and in our reactions to the world and God. Time, perhaps, if we are fortunate, to ask a second question—Faith, world, self . . . so what then?

Thirteen young people and five adults left Moonelon Center on Sunday, June 28th, to begin an adventure together. Traveling in three cars, they visited local youth groups along the way in Glenolden, Pennsylvania; Arlington, Virginia; River Edge, New Jersey; Lancaster, Pennsylvania; and Winchester, Virginia. In these places they were accepted as overnight guests in the homes of the young people and adults.

Larry Andrews (Pleasant Hill, Liberty); Judy Brinkley (Cypress Chapel, Suffolk); Ed Brittle (Bethlehem, Suffolk); Alan Broadwell (Eutaw, Fayetteville); Judy Causey (First UCC, Ashe-

boro); Peggy Harrell (Cypress Chapel, Suffolk); Ruth Hayes (Sophia, Randleman); Mary Holland (Bethlehem, Suffolk); Donald Miller (Rosemont, Chesapeake); Ronnie Overman (Pleasant Hill, Liberty); Carolyn Rudd (Long's Chapel, Burlington); Dirran Savage (Bethlehem, Suffolk); Ronnie White (Bethlehem, Suffolk); Miss Ruth Williams (Haw River); Walter C. Perry, Jr. (Elon College Community); Rev. and Mrs. L. T. Wilkins, Jr. (Pleasant Hill, Liberty); Rev. Richard N. Rinker . . . these were the eighteen.

The important part of this Travel Seminar was the fellowship, an indefinable something which added depth to the experience of traveling together. There were sights to see, of course: Washington monument; Smithsonian Institute; Lincoln Memorial (see cover illustration); national denominational headquarters at 1505 Race Street in Philadelphia; American Friends Service Committee; Radio City Music Hall; Times square at night; Lancaster Seminary; Amish country; and many, many other things of great and little importance.

At the World's Fair for two days, eyes and minds were filled with beauty and information: the Vatican pavillion and the Pieta; buildings sponsored by Protestant-Orthodox groups, nations and states, industries; fun rides and spectacular displays of man's achievements in science and technology; wonders of art; ideas, dreams.

SOUTH NORFOLK 60TH ANNIVERSARY!

A special service recognizing the sixtieth anniversary of their church was held at the South Norfolk Congregational Christian Church at the end of June during the regular morning worship hour. Participating in this celebration were Rev. Calvin Felton (Suffolk), Dr. L. E. Smith (Virginia Beach), and Dr. F. C. Lester who preached the anniversary sermon, **Happy Living After Sixty**. Also sharing in the morning worship were Rev. Daniel Jones and Rev. O. D. Poythress, Minister Emeritus of the church. Pastor for this fellowship is the Rev. William A. Cousins.

NOTES FROM THE DESK

Outside Insights

In his collection of essays, Pious and Secular America, Reinhold Niebuhr suggests that religion has two forms among American Christians. The one attacks the secularistic philosophy of "prosperity, success and achievement of heaven on earth". The other offers to provide "religious instruments" for the attainment of these same three things.

In a very realistic way these two forms reflect basic attitude differences between so-called conservative Christians and, again so-called, liberal Christians. At least these may be the images seen by each when they gaze piously at each other.

Those who seem to be attacking "heaven on earth" are in only meager measure sharers of its prosperity, success and achievement, in most cases. Similarly, those who imagine religion as the supplier of implements for getting these requisites for earthly heaven are usually pretty well endowed or on the way to sound endowment.

We are all inclined to rationalize with excuses which, to us, seem quite reasonable as explanations for why we ought to be what we think we already are. Religion is certainly no area in which this inclination toward rationalization is less evident. We justify our "successes" by relating them in commending ways to our highest ideals. Not infrequently this means revamping our highest ideals to fit comfortably. We tolerate our "lacks" by finding higher justice in religion which will finally balance life's one-sided seesaw of worldly blessings.

If religion and its fruit, personal faith, are to have meaning here and now, we must become mature enough to see that such justification and defensiveness to support our present condition become unimportant in a realistic appraisal of our relationship to God. They become the bases for petty bickering among Christians. They replace service with a concern for factionalism. Mission becomes pious verbalistics. Genuine devotion to God changes to shallow sectarian devotion to petty gods of ethical behavior and token support of the tools used by us, first for our own pride and prestige and, secondarily, to implement whatever God happens to have at stake.

The strength of religion remains in its encouragement of an outgoing witness to our common Lord. When it ceases to urge this witness it has ceased to be religion and becomes a society for self-approval . . . a club filled with dues-paying members expecting the rights and privileges thereto appertaining. Religion is not enhanced in any knowledgeable Christian's eyes when the differing banners of our peculiar "slants" are unfurled in the secular winds.

Religion may develop as an effective implement for the nurture of faith through its inclusive awareness of the importance of differing interests, abilities and expressions of faith. This inclusive awareness must reach beyond this recognition of differences and see the unity and strength possible because of the very vitality expressed in the fact of differences.

When individuals are concerned with either securing or denying "prosperity, success, and achievement of heaven on earth", differences become battle lines, means to our goal become goals in themselves, and faith degenerates into verbal debate and useless controversy. The measure of our success as Christians remains in the outgoing witness we are compelled to make because we belong to Christ.

Elon College Library

THE CHRISTIAN MON

Elon College Library

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Vol. No. 116 No. 29

July 28, 1964



OCTOBER 1964
SEPTEMBER 1965

DIRECTORY
AND CALENDAR OF PRAYER
UNITED CHURCH BOARD FOR WORLD MINISTRIES

With A Grain of Salt...

... WE MAY BOLDLY SAY, THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME. /KING JAMES

... WE CAN CONFIDENTLY SAY, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID: WHAT CAN MAN DO TO ME?" /RSV

... WE CAN CONFIDENTLY SAY, THE LORD IS MY HELPER; I WILL NOT FEAR, WHAT SHALL MAN DO UNTO ME? /PHILLIPS

Man is the victim of many fears. Aloneness. Loss of individuality. Totalitarianism. Anarchy. Life. Death. Pain. Poverty. Shame. Guilt.

It is unwise to remain unaware of the power of fear, whatever its cause. Distorter of facts. Blinder to reality. Generator of emotional response. Pathological imaginer. These are some of the roles filled under the influence of this destructive emotion.

Whether the fear has been brought about by threat of harm, disruption of values, or guilt, it is a common characteristic that it is able to feed on itself. Increasing by its own insatiable quest for more avenues of terror, it grows as a cancerous mental affliction until it goes beyond a controllable reaction. Here is the demon in man's existence, created and sustained in the mind, fed by ignorance, doubt and guilt unresolved.

As death is overcome by the Christ, so fear may be overcome by his truth. His truth can cast a light strong enough to permeate the dark recesses of ignorant minds, guilt-ridden thoughts and wavering belief. It is the truth of growth in the knowledge of God and His relationship to man, of forgiving love, and of persistent trust.

Fear of new teaching materials in the church, fear of integration, fear of new challenges, fear of unmet responsibilities in our commitment to Christ, fear of misunderstandings, defeat — these are the modern fears in our midst. They are real. They are powerfully active in our minds. They can be faced only with the truth of the Christ: knowledge of God's redeeming love and his trust in Him.

RNR

THE 1964-65 DIRECTORY AND CALENDAR OF PRAYER

United Church Board for World Ministries

The 1964-65 edition of this widely-used book (illustrated on the cover) will be available soon after September 1st for use in homes, church schools, morning worship, women's and men's fellowship groups, Pilgrim Fellowships, and virtually every meeting in which worship has a part.

Here are some of the features:

- * * * biographical write-ups on the activities and immediate concerns of the missionaries on the field
- * * * Glossary write-ups on all cities and towns where our missionaries are stationed and major service programs carried on
- * * * Maps locating all missions of the Board for World Ministries
- * * * Addresses of all missionaries and service representatives on the field

This useful tool for inspiration and information may be ordered from CENTRAL DISTRIBUTION SERVICE, United Church of Christ, 1505 Race St., Philadelphia, Penn. 19102.

Notes From Your Mission

Miss Pauline E. King writes from India to say that most of the houses are one and two room thatched mud huts, with as many as 18 persons living in one hut. There are more than 3,000 persons living in 217 houses. She tells of more than 300 children under six years of age left to wander in the streets and to play in the gutters while the parents work. In a situation like this, the medical and health needs are great. Missionary nurses and doctors render a valuable service in the name of Christ and the church, in ministering to the sick and needy. This is a part of OUR CHRISTIAN WORLD MISSION.

Mr. and Mrs. George Privratsky, missionaries to Turkey, write of their work among the people in the Hatay Province of Turkey. The majority of the people are Moslem, and education is at a very low level. The Privratskys were grateful for the books gathered and sent by the Women's Fellowship of the North Dakota Conference. The missionaries are able to make use of educational materials in their visits in the homes of the people of the area.

Footnotes from Fields

Recently, an active layman in one of our churches presented the thesis that American Christianity is a matter of relativity. According to this layman, the tone of American Christianity is determined by the tone of economic or political mores. He argued that American Christianity had closely paralleled the change in economic and political philosophy from an earlier fundamentalist to a later conservative, and to a present ultra-liberal philosophy and point of view.

Our lay friend declared that in his trips around the country he had found relativism to be the trend of the American lay person's religious thinking. There seemed to be no hard and fast rules. It seemed to him that the majority of Americans think that it is each man's prerogative to choose his own religion, his mores, code of ethics, and that in some way, each person is right. He felt that very few Christians would suggest Christianity to their Jewish or Hindu friends, for this would seem to be an invasion of personal freedom.

If this thinking layman is correct in his analysis of American Christianity, then the time is late for each of us to examine his faith. Is morality simply a matter of relativity? Is one religion just as good as another? Does it matter what one believes about the Bible, just so long as he is sincere? Does it matter if one knows Christ, so long as he seeks to follow the Golden Rule? Are the Ten Commandments outdated? Should modern Christians no longer be disturbed by such subjects as drunkenness and sexual promiscuity? Is it no longer fashionable for a Christian to say that, "I know in whom I have believed and I am persuaded that he is able to keep that which I have committed unto Him against that day"?

How much success would Christ and His disciples have had with an ancient Jewish world if they were as apologetic as many Christians with respect to their faith in Jesus Christ as the answer to forgiveness of sins and a new life in Christ? Would they have been able to turn an ancient pagan world upside down for Jesus Christ if they had gone out with an apologetic relativity concerning their faith? The answer is too obvious for comments at this point.

How far would Christianity have gone if Paul had called a meeting of the many pagan religious leaders in Athens, Colossae, and Rome, to discuss the things held in common by all? The ancient power structure saw something different in Christianity from all other religions. For the power structure of Paul's day, there was no room for relativity. Christianity was new and threatened the very existence of the pagan religious and economic structures. Therefore, Christianity had to be eradicated. Those who advocated Christianity must either recant or be destroyed.

We have our faith today purchased at the cost of the blood of martyrs. Christianity is not just one among many good religions. Christianity is unique. Christ is unique. If American Christianity has become just another religion and a matter of relativity in comparison with other faiths, it is long past time when we should return to the original faith once and for all delivered to our fathers.

Clyde L. Fields

Transition And Testing

Transition and testing are important words in the life of the Southern Convention today. To the extent of my knowledge and experience, these two words have never been fraught with more significance than in this year of our Lord, 1964.

It is not easy for the Southern Convention to replace leaders like Dr. Jesse H. Dollar, Rev. Emory M. Carter, Dr. H. S. Hardcastle, Rev. Tucker G. Humphries, Rev. J. E. McCauley, Rev. R. E. Newton, Rev. O. D. Poythress, Dr. L. E. Smith, Dr. F. C. Lester, Dr. John G. Truitt, and others.

It is not easy to replace young leaders in the ministry like Reuben Askew, Gale Brady, Glenn Garrett, John Truitt, Jr., and Samuel Nelson, Jr., who have left the parish for the military chaplaincy. It is not easy to replace men like Lanson Granger, Melvin Dollar, Julius Rice, and now Max Vestal, who have been called to begin mission churches in California.

Who will replace these ministerial leaders of the Southern Convention? Ministers come from two sources: (1) the churches of the Southern Convention, or (2) churches of other denominations and areas. We have nine male students from Southern Convention churches in college or seminary preparing for the ministry. Three of these are already serving churches. Not all of the other six are definitely committed to the parish ministry.

We have been fortunate in receiving a number of ministers by transfer from other denominations. They come by proper examination and Privilege of Call. Many of these ministers make the transition very well.

It is a time of transition and testing for the churches, the homes, and institutions of Southern Convention with respect to the increasing need for young people to answer the call to the parish ministry.

Do young people become discouraged due to the unhappiness and confusion prevalent in some of our churches? Do differences of opinions in Church School classes, in business meetings of the church, in a lack of understanding between minister and congregation, lead young people to take a somewhat negative attitude toward serving a local church as pastor? Confusion and pettiness in a local church would not provide the right kind of climate for the Holy Spirit to call young people to the Christian ministry.

Are our homes in the Southern Convention conducive to providing the right kind of climate for the Holy Spirit to work in the lives of our young people with reference to the parish ministry? The roast preacher and stewed deacons and burned church members do not offer a very wholesome meal for the family as they sit down to enjoy Sunday dinner. Should not the church family menu include such spiritual food items as prayer, concern, voluntary service, and an honest seeking for a positive solution, rather than a negative criticism?

Many professional fields offer glamor and handsome salaries to our fine youth of today. Of course, this has its effect in the choice of vocation. Churches should not expect a minister who has completed four years of college and three years of graduate study to serve a church with often much too inadequate a salary. Churches that are considerate for the welfare of the minister seldom have to call a new minister every one or two years.

There seems to me something more fundamental than salary in the life of young men called to serve Christ in the parish ministry. Our young men are still idealistic, they still respond to a challenge for service, they still respond to the call of Christ for meaningful service in the life of His body—the Church. When the local church and local church families put fundamental things first and are truly a Christian community of believers, then the climate is right for the Holy Spirit to lay hands on our fine young men and women for the parish ministry. Shall we test it?

In our Educational Mission...

THE UNITED CHURCH CURRICULUM

For September—January 1964-65

Beginning with the first Sunday of September and continuing until the last Sunday of January, the following courses are available through the United Church Curriculum.

Nursery (3 year olds)

3's IN THE CHRISTIAN COMMUNITY (Coursebook)

Facing three responsibilities: to prepare for receiving the child and to help him feel wanted and at home in the church school nursery; to guide the child in his Christian growth; Bible, prayer, creative activities, and discipline's deeper meaning.

Kindergarten (4 & 5 year olds)

LIVING IN THE CHRISTIAN COMMUNITY (Coursebook)

To help the child grow in appreciation of the church through experiences that develop trustful, responsible relationships within the church fellowship. With three pupil's books.

Primary (First & Second Grades)

OUR CHRISTIAN COMMUNITY (Coursebook)

To help the child participate meaningfully in the worship, life, and work of the community of faith so that he may respond to God's love and seek to order his life in accordance with His will. With pupils' books: BILLY FINDS OUT and BILLY CELEBRATES.

Lower Junior (Third & Fourth Grades)

PEOPLE WHO KNEW GOD (Coursebook)

To help the child learn something of God's redeeming love and His will for His people through the study of biblical and modern persons who responded to God's love and endeavored to live in accordance with His will. With pupils' book: PEOPLE WHO KNEW GOD.

Junior (Fifth & Sixth Grades)

PEOPLE OF THE OLD TESTAMENT (Coursebook)

To introduce young people to some of the great people and great events of the Old Testament so that they may enter into the biblical story of God and man, and come to know this as their story. With pupils' book: PEOPLE OF THE OLD TESTAMENT.

Junior High (Seventh & Eighth Grades)

GOD'S RESTLESS SERVANTS (Coursebook)

To help young people grow in their understanding of how God worked through the lives of Moses and Paul. By identifying with the response of these two men to God it is hoped that the young people will come to have a deepened awareness of the purpose of God in relation to their own lives. With pupil's book: REBELS AND GOD.

Middle High (Ninth & Tenth Grades)

GOD SPEAKS THROUGH THE BIBLE (Coursebook)

Centering in the story of God's covenant with His people recorded in the Bible, this course is prepared to help the young people enter into the experience of the people of the covenant and thereby realize that this story is "our story". With pupils' book: GOOD NEWS.

Senior High (Eleventh & Twelfth Grades)

OUR BIBLICAL HERITAGE (Coursebook)

To help young people understand the nature, purpose and origin of the Bible; discover what the Bible can mean for their own lives; and develop a more mature understanding of the way God works through people. With pupil's book: OUR BIBLICAL HERITAGE.

Adult (Post-high, young married, mature)

THE PASTORAL EPISTLES (Coursebook & Pupils' Book)

Based on I and II Timothy, Titus and selected passages from First Corinthians. To help adults acquire a broader understanding of the nature and mission of the Christian church, as well as a renewed and deepened sense of their responsibility as members of the Christian fellowship.

Materials for the United Church Curriculum may be ordered from UNITED CHURCH BOARD FOR HOMELAND MINISTRIES, DIVISION OF PUBLICATION, 1505 RACE STREET, PHILADELPHIA, PENN. 19102. **For September use, order immediately.**

On the Edge...

Revival services will be conducted at **Bethel Christian Church, Concord**, during the week of July 19-26 by Rev. Wayne Gardner, pastor of the church. At the present time this church is busy working on the construction of six new class rooms. Some of the work is being done by the laymen of the fellowship.

Rev. and Mrs. Wright observed their 53rd wedding anniversary on June 30th. Because of Mr. Wright's illness only a modest celebration of this event with their family was possible. Mr. and Mrs. Wright have been among our faithful ministerial families in the Southern Convention for more than forty years. Mr. Wright has served churches in eastern Virginia and in North Carolina. He has been a faithful pastor and a loyal churchman.

The **NORTHVIEW STAR**, published by the **Northview United Church of Christ**, carried a list of 22 members of the church school who had a perfect attendance record for the months of April, May and June. Congratulations to them! Three new members were received into the fellowship on June 28th. In the Northview publication for July was a children's sermon. **THE CHRISTIAN SUN** encourages and commends many of the churches in the Southern Convention that publish a mimeographed newsletter for the information of the congregation.

Vol. 116

No. 29

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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Two years	-----	5.00
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Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

FAREWELL FELLOWSHIP FOR THE DOLLARS

Thirty-six ministers and their wives and families gathered at the Bennetts Creek Farm Restaurant on Sunday evening, June 28th, for a "Goodbye and Good-luck Party" for Dr. Jesse H. Dollar and his good wife, Fannie Mae.

Dr. Dollar will be leaving the Newport News First United Church of Christ as of August 31st, having served as an outstanding pastor and teacher there for more than nine years. He is also retiring from the active ministry — if anybody can think of Dr. Dollar as retiring from active work for Christ!

The dinner was a gesture of friendship and good wishes on the part of his fellow-ministers in the Conference in which he has served so long and faithfully and fruitfully. The dinner was an informal one with Dr. H. S. Hardcastle serving as "M.C.". Rev. O. D. Poythress, Dean of the Eastern Virginia ministers offered the Invocation. After testimonies and words of appreciation from several ministers, Dr. and Mrs. Dollar were presented with gifts as tokens of appreciation and affection for what they had done for the fellowship of which they were a part. Both responded in a fitting way. Dr. Frank Hamilton offered a most appropriate prayer in closing after the group sang "Blest Be the Tie That Binds".

The following people were present: Dr. and Mrs. J. H. Dollar; Rev. and Mrs. Charles Pegram and David; Rev. and Mrs. Garland Bennett; Rev. and Mrs. Robert Bennett; Mrs. Robert Bew; Rev. and Mrs. Tom Sutton; Rev. and Mrs. Ellis Clark; Rev. and Mrs. Carroll Lewis; Rev. and Mrs. O. D. Poythress; Dr. and Mrs. Frank Hamilton; Rev. and Mrs. Robert Marr; Rev. Earl Farrell; Rev. and Mrs. Carl Dollar; Rev. and Mrs. Dwight Moore; Mrs. R. E. Brittle; Miss Mary Cross Brittle; Rev. and Mrs. William Cousins; Mr. and Mrs. Guy Miller; Dr. F. C. Lester; Rev. and Mrs. H. S. Hardcastle.

Congregational United Church of Christ
400 Radiance Drive
Greensboro, North Carolina
Friends in Christ:

It is only on an unusual occasion that one has opportunity to offer congratulations to a congregation and pastor such as yours today, when the **Wisseman** Cottage at Elon Home for Children, Elon College, N. C., will be dedicated this afternoon.

But yours is an unusual congregation and minister in so many respects that you have set a challenging example for all our churches in the Southern Convention. For all these years your church has been a leading and wholesome influence in our Convention in the many worthy local activities of your church life, as well as in sharing with the entire fellowship your fine and dedicated Christian leadership.

Dr. and Mrs. Wisseman have served with distinction and honor in many places of leadership and responsibility in the local Conference, the Convention, and in the national fellowship, while at the same time leading a local congregation in an aggressive and progressive program. Many of your lay members have also served in numerous places of Christian service beyond the local congregation.

Not the least of your influence has been the generous spirit of genuine Christian Stewardship both within and beyond your own church doors. The Wisseman Cottage is only the most recent shining example of benevolent giving of your members but will not, I am sure, be the last of your sharing in the mission of the church.

Certainly your congregation has found the joy of accepting the "cost and joy of discipleship as His servants in the service of men."

Let me, on behalf of the Southern Convention, extend greetings and congratulations to the entire fellowship of believers of the Congregational United Church of Christ.

Yours in His name,
Joe A. French, President
The Southern Convention

Bruce Deans, Joe Balderson and Dr. H. S. Hardcastle led the two Sunday morning services last month while the pastor of the **United Congregational Christian Church of Portsmouth**, Rev. John D. Schofield, was on vacation.

A note from Dr. Hardcastle tells us that he is doing well, though "taking it very easy" as he recovers from surgery on July 6th. Our continuing best wishes go to him.

Thirty-one pupils attended the **Popes Chapel (Franklinton)** Vacation Church School held early in June. Displays and awards were made to recognize the accomplishments of these students on Sunday, June 14th. Helpers for this school were: Mrs. Dorsett Finch, Mrs. Ralph Moore, Mrs. Fred Cooke, Mrs. Baird Bragg, Sr., Mrs. William Lee Evans, and Dianne Pergerson (music), Rev. T. N. Daughtry (devotions).

For the installation service of the Rev. Robert Bennett at **Berea Christian Church**, Dr. Frank Hamilton chose "A Call for Jeremiah" as his sermon theme. Others sharing in this service were Rev. Robert Marr, pastor of the Suffolk Christian Church and President of the Eastern Virginia Conference; Dr. R. E. Brittle, pastor of Bethlehem Christian Church; Rev. Garland Bennett, pastor of the Great Bridge United Church of Christ and brother of Rev. Robert Bennett; Rev. James Madren, pastor of Mt. Zion Church; Rev. L. Bill Simmons, Virginia Field Secretary for the Southern Convention.

**LIST OF REGISTERED DELEGATES, MINISTERS, AND OTHERS AT THE
FORTY-SIXTH BIENNIAL SESSION OF THE SOUTHERN CONVENTION OF
CONGREGATIONAL CHRISTIAN CHURCHES
(Acting Conference of the United Church of Christ)**

**HELD AT CONGREGATIONAL UNITED CHURCH OF CHRIST,
GREENSBORO, NORTH CAROLINA**

April 28-30, 1964

VIRGINIA VALLEY CONFERENCE

Delegates and Visitors

Elkton, Mt. Olivet (R)—Mrs. Mammie Miller (d)
New Market, Valley Central—Mrs. Austin Kipps (d)
Shenandoah, Newport—Elmer Alger (d)
Tenth Legion, Bethlehem—Richard Eaton (d), Mrs. Tom Good*
Winchester—Mrs. Charles C. Cooper (d)

Ordained Ministers

The Reverends Mark W. Andes, Neil R. Howard, Bland A. Leebrick, Silas E. Madren, Thomas D. Sutton.

EASTERN VIRGINIA CONFERENCE

Delegates and Visitors

Bayside—Mrs. E. F. Caldwell (d), Mrs. T. F. Liverman (d)
Chuckatuck, Oakland—Mr. & Mrs. J. E. Savage, Sr. (2d)
Dendron—Mrs. Garland Spratley (d)
Dendron, Union—Mrs. Frederick Huber (d)
Disputanta, Bethlehem—Edward P. Bresko (d)
Disputanta, Centerville—Mrs. William H. Barlow (d)
Driver, Berea—C. P. Darden, Jr. (d), Mrs. C. P. Darden, Jr.
Eclipse, Mt. Zion—J. Earl Matthews (d), G. R. Bandlow
Franklin—William T. Jones (d), J. Vaughan Beale (d), J. Letcher Eley*.
Franklin, Hunterdale—Mrs. Frank Foster (d), Mrs. Margaret Cobb (d)
Holland—George D. Underwood, Jr. (d), Kenneth H. Garren, Thomas R. Jones
Holland, Holy Neck—Dr. William C. March (d), Charlie Rountree (d), Allen R. Piland.
Newport News, First—Mrs. Elizabeth Foster (d), Mrs. L. L. Taylor (d), Mrs. C. L. Pope (d), W. H. Baker*, Mrs. W. B. Williams*, Mrs. W. H. Baker, W. B. Williams.
Norfolk, Bayview—Mrs. Ruth O'Leary (d), John L. Eley (d), Fulton Green.
Norfolk, Christian Temple—Mrs. Frank Hamilton (d), Oscar Y. McClannan, Jr. (d), Thomas K. Gery (d), Chester Hatstat (d)
Norfolk, First—Ronald C. Hughes (d)
Norfolk, Great Bridge—Mr. and Mrs. L. R. Brinkley (2d)
Portsmouth, First—W. W. Piland (d)
Portsmouth, Shelton Memorial—William F. Lawrence (d), Mrs. W. F. Lawrence
Portsmouth, United—Mrs. John D. Schofield (d)
Richmond, First—John T. Kernodle (d)
South Norfolk—Mr. and Mrs. George Hogan (2d), Mr. and Mrs. L. H. Newberry, Jr. (2d), Mrs. William A. Cousins.
South Norfolk, Rosemont—Mr. and Mrs. Mack E. Miller (2d), Mr. and Mrs. W. P. Nothnagel (2d), Charles E. Cherry*, Mrs. C. E. Cherry, Mrs. Carroll W. Lewis, Mrs. R. Glenn Garrett, Mrs. L. Bill Simmons.
Suffolk, Bethlehem—Mr. and Mrs. Arthur Wilkins (2d), Mrs. R. E. Brittle (d), Mr. and Mrs. Wayne A. Gardner.
Suffolk, Christian—Mr. and Mrs. James F. Darden (2d), Roy A. Richardson (d), Mrs. John C. Ramsey (d), Mrs. Ray Gordon*, Mrs. W. Turner Judkins, Mrs. J. S. Rollings, Sr., Mrs. E. C. Wilkins.
Suffolk, Liberty Spring—Mrs. Alfred Ellis (d), Mrs. Herman Bradshaw, Sr. (d).
Virginia Beach, Pembroke Manor—Mrs. E. A. Simiele (d), Mrs. Mildred Gibson.
Walters, Mt. Carmel—James E. Joyner (d)
Waverly—Lewis Tomlinson (d), Mrs. Lewis Tomlinson
Waverly, Spring Hill—Mrs. John F. McCloy (d)
Windsor—Richard Holland (d)
Windsor, Antioch—A. Raby Cobb (d)

Ordained

The Reverends: Reuben S. Askeew
R. E. Brittle, William A. Cousins, C. C.
R. Glenn Garrett, Raymond T. Grissom
H. S. Hardcastle, Victor C. Hayes, Rob
Lackey, Carroll W. Lewis, John F. M
James C. Monroe, Dwight W. Moore, S
Jr., Charles F. Pegram, John D. Scho
L. Bill Simmons, William T. Scott, Sr.

Local Conf

Thomas F

EASTERN NORTH C

Delegates

Chapel Hill, Damascus—C. J. Crabtree
Chapel Hill, Martha's Chapel—R. Mil
Chapel Hill, United—E. U. Bain (d), M
Clayton, Amelia—Mrs. Robert Bennett
Fayetteville, Eutaw—Maynard Lloyd (d)
Franklinton, Mt. Carmel—E. W. Woodl
Franklinton, Pope's Chapel—Mrs. B. J.
Garner, Mt. Hermon—Samuel C. Wood
Garner, Trinity—Robert Mayo (d), Mr
Henderson, First—Mrs. J. Lee Lassiter
Henderson, Liberty Vance—Miss Mary
Willis Joiner.
Hope Mills—Mrs. Eloise Byrd (d)
Louisburg, Mt. Gilead—Mrs. Roy Hol
Hight.
Louisburg, New Hope—Sherrell Lester
Morrisville Christian—Mrs. R. B. Gupt
Raleigh, Plymouth—E. M. Johnson (d)
Raleigh, United—Robert D. Dahle (d)
Raleigh, Wentworth—Albright Sorrell
Sanford, First—Mrs. C. C. Bridges (d)
Sanford, Lee's Chapel—M. M. Buchana
Sanford, Moore Union—Mrs. J. W. Let
Sanford, Shallow Well—Gordon Wicker
Sanford, Turner's Chapel—Reuben Wic
Southern Pines, United—Elmer Donald
Varina, Wake Chapel—Oscar Stephens
son (d), Mrs. B. B. Johnson*, R
Youngsville—Neal A. Brown (d)
Youngsville, Good Hope—J. Ennis Dav
Youngsville, Oak Level—Albert Perry

Ordained

The Reverends: J. Frank Apple
Campbell, Rosser Lee Clapp, Carl F.
Charles M. Jones, S. Collins Kilburn,
Lowell A. Smoot, Max B. Vestal, Carl

Local Conf

Elmo M. Allcox, T. N. Daughtry,

WESTERN NORTH C

Delegates

Albemarle—A. J. Harkey (d)
Asheboro—Hubert L. Beane*, Tom Mo
Asheboro, Bailey's Grove—Eli Cole (d)
Asheboro, Pleasant Cross—Miss Sarah
Asheboro, Pleasant Union—Danny Gar
Asheboro, Union Grove—Mrs C. C. Ma
Biscoe—Clarence Coggins (d)
Biscoe, Flint Hill—Quentin Britt (d)
Ether—W. H. Freeman (d)
High Point, First—Cicero Crump (d),

Members
Harland B. Bennett, Robert A. Bew,
Jesse H. Dollar, Earl T. Farrell,
A. Grissom, Frank R. Hamilton,
W. L. Hultman, William T. Joyner, John R.
James W. Madren, Robert B. Marr,
H. Nauman, Jr., Samuel D. Neison,
E. Smith, Harold W. Tribble, Jr.,

Ordained
man, Jr.

NA CONFERENCE

Visitors

er (d)
Bain

s (d), Mrs. T. N. Daughtry

r Lee Clapp
), T. A. Park (d)
ston (d), H. B. Newman (d). Mrs.

, Mrs. Doris Strickland, Mrs. Sam

ell Arnold
(d), Mrs. G. J. Green

e B. Brown
t. M. Cline*, Miss Stella Stout.
Obie Watson

erwin Mansfield (d)

, Earl Parker (d), E. J. Austin*.
A. Glendon Johnson*, B. B. John-
ell*, C. W. Russom*.

d)

Members
t Bennett, L. Gale Brady, A. M.
r, Joe A. French, Willis E. Joiner,
L. Myers, Jr., Elmore M. Powell,
ace.

Ordained:
t. Dixon.

NA CONFERENCE

Visitors

(d)

)

C. Lester

Liberty, First—Cyrus Shoffner (d), Lestre York.

Liberty, Pleasant Hill—Mrs. Juanita Euliss (d), W. E. Overman (d), Mrs. L. T.
Wilkins, Jr.*, Carl V. Aiken, Mrs. Reuben S. Askew, Jr.

Liberty, Smithwood—Mrs. Hilda Smith (d)

Pittsboro, Hanks' Chapel—Mrs. Floyd White (d), Mrs. P. C. Farrell (d)

Ramseur—Mrs. Claude Craven (d), Mrs. G. P. Bray, Mrs. Sherman Maness, Mrs.
Jimmy J. Norred.

Ramseur, Pleasant Ridge—O. C. Brown (d), Mrs. Quinton Hicks.

Robbins, Brown's Chapel—E. A. Morgan (d)

Sanford, Grace's Chapel—Jimmy Coggins (d)

Sanford, Zion—Julian Causey (d)

Seagrove—Kenneth Callicutt (d)

Seagrove, Antioch (R)—Kenneth C. Ferree (d), Mrs. K. C. Ferree.

Seagrove, Needham's Grove—Mrs. Eula Reeder (d)

Sophia—Roy Hayes (d)

Troy, Shady Grove—Mrs. Louis Loflin (d)

Vass; Mt. Pleasant—E. M. Marks (d)

Ordained Ministers

The Reverends: J. Avery Brown, Grant J. Burns, Clyde L. Fields, Lynwood
L. Hubbard, F. C. Lester, J. Everette Neese, Jimmy J. Norred, Lacy M. Presnell,
Lafayette T. Wilkins, Jr.

Local Conference Ordained

Lunnie W. Burgess, James E. Porter, Hayes W. Ritter, Billy Joe Willett

Licentiate

Kenneth C. Ferree

NORTH CAROLINA AND VIRGINIA CONFERENCE

Delegates and Visitors

Altamahaw, Bethlehem—Mrs. Ruby Madren (d), Mrs. Lois Simpson

Asheville, First—Mrs. Mayme Harris (d), Roy W. Hawkins

Belews Creek—Mrs. C. Fred Allred (d)

Brown Summit, Monticello—J. Eulin Cumbie (d), J. W. Dixon

Burlington, Beverly Hills—J. L. Faulkner (d), Mrs. J. R. Crutchfield (d)

Burlington, Carolina—Miss Ida Trollinger (d), R. R. Taylor

Burlington, Edgewood—Robert W. Morton, Jr.*, Claude C. Ward (d)

Burlington, First—Mr. and Mrs. A. D. Cobb, Sr. (2d), Mrs. H. C. Pollard, Sr. (d),
Miss Edna Fitch, Mrs. Robert M. Kimball*, Walter L. Cooper*, Mrs. W. W.
Sellers*, Dr. and Mrs. John R. Kernodle, Mrs. Harold Ingle.

Burlington, Hopedale—Morris Carden (d)

Burlington, Lakeview—Mrs. Lewis Wicker (d)

Burlington, Long's Chapel—S. S. Anderson (d), Mrs. Otis Carey

Burlington, Union Ridge—Mr. and Mrs. W. P. Mahan (2d), Algie H. Blalock*.
Mrs. Lillian Garrison, Mrs. H. Winfred Bray*.

Burlington, Zion—Mrs. Albert Bowes, Sr. (d)

Durham—Mrs. W. G. Austin (d), Robert L. Dickens*, Miss Betsy Jones*.

Elon College, Berea—Mrs. Lillian Ross (d)

Elon College, Concord—Paul C. Seabolt (d)

Elon College, Community—Ralph Oxford (d), A. L. Hook (d), Mrs. W. W. Snyder,
Mrs. Richard N. Rinker, Miss Ruth Dunn*, J. Earl Danieley*, D. Marsh
McLelland*, Mrs. W. W. Sloan, Mrs. W. C. Perry, Jr., Mrs. Clyde L. Fields,
Mrs. W. T. Scott, Sr., Mrs. William J. Andes, H. H. Cunningham*, Robert
C. Baxter, Jr.*, Mrs. Oma Johnson*, Mrs. Guy H. Veazey, Mrs. A. L. Hook,
Mrs. J. E. Danieley.

Elon College, Shallowford—Sam Barber (d), Mrs. Bobby Thompson, Mr. and
Mrs. W. E. Walker.

Greensboro, Congregational—Mrs. W. M. Alexander (d), Miss Ruth Gunter (d),
Mrs. Harry G. Ballinger (d), Mrs. W. E. Wissenman*, Mrs. M. W. Blakey,
Robert Kirk, Mrs. O. H. Paris, Mrs. W. M. Paris, Miss Dorothy Ballinger*,
*Irwin Smallwood.

Greensboro, Palm Street—Mrs. J. R. Preedy (d), Mrs. Lena Hall.

Greensboro, St. Peter's—Mrs. Ray Hicks (d)

Guilford College, Pleasant Ridge—Hugh Nelson (d)

Gibsonville—C. R. Wicker (d)

Gibsonville, Apple's Chapel—G. N. Brooks (d), Robert M. Murrell (d).

Haw River—Mrs. Nina Williams (d), Mrs. Lillian Garrison.

News From Elon College

Recent Report From North Carolina Foundation

A recent report from the North Carolina Foundation of Church-Related Colleges carried an attractive paragraph commending Elon College as follows:

"Cultural improvements through college and community cooperation has been the key in the organization this year of the Elon College Community orchestra which recently presented its first public concert. The orchestra, which includes students, faculty, and other musicians from the area, was formed jointly by Professor Fletcher Moore, Dean of Elon College and Chairman of the Music Department, and Dr. Malvin Artley, of Burlington City Schools. Dr. Artley directs the new orchestra of eighteen string and eighteen wind instruments and two percussionists."

The "report" also carried a very fine tribute to the church-related college by Charles F. Myers, Jr., Chairman and President of Burlington Industries, Inc., which included the following paragraph:

"Burlington Industries' aid to our education program is dedicated to the proposition that:

"The support of higher education by business and industry is no longer an option but a necessity. The direction our civilization will take is dependent upon the ability of our educational institutions to train young men and women for their responsibilities as tomorrow's leaders. Additionally, if we are to continue to press the attack on poverty, ignorance and disease, we must use all available means to improve our educational processes. We must equip today's young people with intellectual tools to meet all challenges.

"Aid to education has been a major activity of the Burlington Industries Foundation. We have aided church-related colleges as one phase of this program, for we believe in the important and growing role these colleges must play in our society today."

W. T. Scott

The Christian Sun

Madison, Kallam Grove—Mrs. Bennett McCollum (d).
McLeansville, Hines' Chapel—Mrs. Eunice Falls (d), Elmer Kellam.
Mebane, Mt. Zion—Mrs. Elizabeth Strayhorn (d), Mrs. Philip F. Kahal.
Reidsville—Mrs. John Briggs (d), William Oakley (d), Carl Chambers (d).
Reidsville, New Lebanon—Miss Jessie R. Sharpe (d)
Ruffin, Happy Home—Otis Ellington (d), Mrs. Otis Ellington
Semora, Lebanon—H. G. Earp (d)
Summerfield, Mt. Bethel—K. I. McCollum (d)
Tryon—Mrs. Frank G. Nann (d), R. Grayson Edney (d), Mrs. Walter Bottorff, Mrs. William R. Stevenson.
Walnut Cove, Salem Chapel—Jack Marshall (d), Rex Bishop, Mr. and Mrs. James Rayburn
Cana (Va.), Rocky Ford—Mrs. Ella Edwards (d)
Danville (Va.), Third Avenue—Baxter Keese (d), W. V. Crawford (d), Mrs. R. E. Tally (d), W. E. Abernathy.
Halifax (Va.), Pleasant Grove—Mrs. Clarence Moore (d)
Nathalie (Va.), Liberty—Elizabeth Perkins (d), Clair Wilkins, Mrs. Louis B. Wilkins.
South Boston (Va.), Center—Mrs. Walter F. Crosby (d)
Vernon Hill (Va.), Ingram—Joe Landrum (d)
Virgilina (Va.), Union—Mrs. William W. Tuck (d), Mrs. Arthur Tuck (d)

Ordained Ministers

The Reverends: C. Fred Allred, William J. Andes*, Thurman F. Bowers, Howard P. Bozarth, H. Winfred Bray, Wilson L. Busick, Beverly R. Cosby, Walter F. Crosby, Carl T. Daye, John S. Graves, C. M. Heymann, Allen R. Hurdle, Richard L. Jackson, Dan W. Jones, Philip F. Kahal, Robert M. Kimball, Paul M. Limbert, John P. Littiken, W. M. Loy, Thomas W. Madren, Weldon T. Madren, Harry R. Mathis, G. Harold Myers, John M. Permar, Richard M. Petersen, Odell J. Powell, Kenneth D. Register, Ferris E. Reynolds, William A. Rich, Richard N. Rinker, Collie Seymour, W. W. Sloan, H. Shelton Smith, Walstein W. Snyder, Matthew T. Sorrell, William R. Stevenson, R. Eugene Tally, Guy H. Veazey, William E. Wiseman, Kieth C. Wright.

Local Conference Ordained

J. Lester Stanley

Licentiates

Lewis Wicker

Louis B. Wilkins

*—Member of a Convention Board, and entitled to vote.

d—Delegate

63% Of Goal Reached

Elon College Diamond Anniversary Fund

Acknowledgement is made of the support of the Diamond Anniversary Fund by Letters of Intent just received from the following churches:

From the Eastern Virginia Conference — **Holy Neck**, Minimum Goal; **Holland**, Challenge Goal; **Walters, Mt. Carmel**, Minimum Goal; **Isle of Wight**, Minimum Goal; from the Western North Carolina Conference — **Ramseur**, **Pleasant Ridge**, Minimum Goal.

The Letters of Intent from these churches bring our total received to July 11th in cash and pledges to \$141,711 of the \$225,000 Convention Goal. Percentage-wise, we have reached 62.98% of the Goal. The

Eastern Virginia Conference has now raised 68.72% of their Goal; North Carolina and Virginia Conference, 75.25%; Eastern North Carolina Conference, 28.69%; and the Western North Carolina Conference, 32.98%.

We are grateful for this support, and we hope that others of our churches at their July Quarterly Conference will take favorable action supporting the Diamond Anniversary Fund. Letters of Intent from our churches now will be a great encouragement to us. Scores of young people are looking to our Church to do its share in affording educational facilities and opportunities. Let us not fail the youth of our day.

Dear Friends:

Things have been very quiet around our campus now for two weeks. This quietness, however, will not prevail much longer. You see, our boys and girls have been on a two-weeks vacation, all but about eight or ten. These have stayed during the past two weeks to help with the things that are necessary to be done at a Home for Children like ours. When the other children return, these will go on their vacation.

We have been very pleased with letters we have been receiving from our boys and girls who are off visiting and from some of the responses we have had from people they are visiting. Some have written of the appreciation of our boys and girls. Others have called and asked that they be allowed to keep the child, or children, they have with them longer than the specified vacation period. This of course pleases us very much, because it indicates to us that we are doing the kind of work we would like to do in helping these boys and girls be equipped to live in our present day society.

Service Of Prayer

A service of prayer and re-dedication was held in Whitley Auditorium at 7:40 a.m. on July 1, commemorating the eighth anniversary of Dr. J. Earl Danieley's becoming President of Elon College. This service has been conducted annually since Dr. Danieley assumed presidency of the College on July 1, 1957. The service was under the direction of the Reverend John S. Graves, campus minister. The liturgist was Mike Herbert of Portsmouth, Virginia. The soloist for the service was Mrs. Tomasine Boland Sparks, Burlington, and the organist was Miss Agnes French of Henderson. The service was composed of prayers of thanksgiving, intercession, meditation, and the reading of the Scriptures. The service was attended by the Danieley family, students, faculty, and staff, and residents of the Elon College community.

Dr. Jesse H. Dollar has given to the History Room volumes of the National Yearbook of Congregational Christian Churches and Southern Convention *Annals* covering twenty-five years. Dr. and Mrs. Dollar will move to their home in Roanoke, Alabama about August 1.

July 28, 1964

The Elon Home for Children

When summer draws to a close all of our boys and girls will have had two to three weeks vacation with either a relative or a friend. We are certainly grateful for this interest in our boys and girls because it means so much to them.

When our boys and girls return who have been away for two weeks, they will find four new boys joining them. Three are coming to live with us from Nansemond County in Eastern Virginia and one is coming from here in Alamance County. On Monday July 13th we will welcome Larry Wayne Anderton, Donald Ray Anderton, and James Leslie Anderton from Nansemond County, Virginia, and Alton Williams from Alamance County, here in North Carolina. This will bring the number to five that we have admitted since school was

out. In early June we admitted Eddie Williams from Raleigh, N. C. He joins a sister and two brothers who have been with us for several years. Before the summer is over there are others who in all probability will be accepted into our care.

We are very pleased that we are able, through the support of our churches and friends, to meet the needs of these boys and girls who cannot care for themselves. In each of these situations where we are receiving, and have received, children, their situations are desperate and the child, or children, could not help the situation. We can only hope and pray that we can not only be able to fulfill their needs physically, but spiritually and mentally as well.

Walstein W. Snyder
Superintendent

Week of July 13

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 62.00
Eastern Virginia Conference	211.40
Eastern North Carolina Conference	223.00
Western North Carolina Conference	73.33
North Carolina and Virginia Conference	22.37
Total	\$ 592.10

Special Offerings

J. L. Robertson, Jr., Gainesville, Florida	\$ 10.00
Miss Mildred Barbee, Burlington, N. C.	3.00
Audrey B. Ragland, Clayton, N. C.	5.00
Mrs. Coy Ellis, Sr., Clayton, N. C.	5.00
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
Business Women's Circle, First Bible Presbyterian Church, Charlotte, N. C.	12.00
E. N. Pearce Insurance Agency, Burlington, N. C.	25.00
S. Carlisle Isley, Burlington, N. C.	10.00
Mr. and Mrs. Horace W. Phillips, Hardeeville, S. C.	10.00
Union United Church of Christ, Virgilina, Virginia, Bible School Offering ..	26.32

Memorial Gifts:

In Memory of Mr. Jack Dusman	
In Memory of Mr. John A. Boland (2 Memorials)	
In Memory of Mrs. Ada Bradshaw	
In Memory of E. C. Quarles, Jr.	
In Memory of Edith McPherson Spencer	
In Memory of Mrs. E. C. Parafus	
In Memory of Mr. Norman A. Sippell	
Total Memorial Gifts	95.50

Special Gifts	218.10
Total	\$ 434.92
Total For The Week	\$1,027.02



OLD AND NEW CONVENTION P. F. OFFICERS

STANDING: KATHY COPELAND (FAITH COMMISSION); RICKY KIMBALL (TREASURER); LIZ FAIRBANK (PRESIDENT); LINDA HOWARD (SECRETARY); SHEILA LINDSEY (ACTION COMMISSION) . . . ALL NEW OFFICERS. SEATED: DAVE GRIMES (TREASURER); BETTY LOU MIZELLE (FAITH COMMISSION); SHEILA HUGHES (VICE-PRESIDENT & YOUTH EDITOR); DON MILLER (ACTION COMMISSION); PENNY DOLLAR (FELLOWSHIP COMMISSION); BETSY JONES (PRESIDENT); ANN KERNODLE (SECRETARY) . . . ALL OUTGOING OFFICERS.

MISSING FROM THE PICTURE ARE NEW OFFICERS NOEL ALLEN (VICE-PRESIDENT & YOUTH EDITOR); ELLEN SMITH (FELLOWSHIP COMMISSION).

I BELIEVE

During the weekend preceding Officers' Camp, right after the evening program and partly during it, a serious theological discussion began between four of the youth there. We had all been sitting out on the lawn in front of the dining hall for a follow-up on the evening's skit. Rev led us in an involved and frustrating discussion that I believe probably put many of us in a deep-thinking mood. Perhaps that is what ticked us four off. They served watermelon after the evening program but we didn't even see it. That will give you an idea how deeply engrossed we were in our discussion.

I had been sitting in front of two of my friends and was listening to Rev and others discussing the subject at hand. I could hear the two behind me arguing in heated tones now and then about something, but I couldn't hear just what. So as soon as Rev said, "Let's eat watermelon!", I turned to them to see what was going on. One of my good buddies of these two good buddies said, "Would you please tell him there's a God?" I thought a minute and plucked off the nearest piece of summer grass and said, while I put it in his hand like a sacred sacrifice, "I wouldn't lie to you, buddy. There really is a God!" (Like I knew everything!) But I found it wasn't that easy. The girl said, "I've already tried to tell him to look at the trees. He's hopeless." Another good buddy sat down next to us three. So it became three of us against this

one poor Doubting Thomas. Besides me there was one other girl and another boy who made up the three against this one. Thus four.

We all began to try and convert the Doubter to a Believer. We found we didn't seem to have many substantial reasons on the tips of our tongues. We argued on Faith as one very good reason but this scientifically-minded soul couldn't accept an answer like that. I didn't want to admit to myself for a minute that he was perhaps hopeless. That would be against all I believed. So like Crusaders we talked and he seemed to always have some answer. He wanted PROOF. Ugh! We were sure about ourselves. To argue with him made us even surer. It was wonderful how we felt when we had to stop the discussion to go to our cabins. But how did he feel? How must he very often feel? It worried all three of us.

One of us "three" surprised me. I'd never heard him discuss something so seriously. It touched me to see how he came out of his usual "cut-up" shell in an effort to persuade and help this doubter. When time to go came he said quietly to me, "You know what really bothers me? Just how do you help a guy like that?" I realized that he did want to help him as much as the other girl and I did. I can't help but feel that we did help him. I know all three of us remembered him in our bedtime prayers.

(YOUTH MINISTRY, cont.)

(And we remembered our bedtime prayers!) The discussion was good for all four of us, though we went away unsatisfied. We could have easily talked the entire night.

I unfortunately couldn't stay the whole week because of my job, but I stayed until Monday afternoon. In that time I had a chance to look over some of the material given us in our packets for the week. One of the YOUTH magazines enclosed had an article in it entitled "Is It Wrong To Doubt? Does Doubting Ever Help A Person?" It reminded me of all the doubts I'd had once upon a time . . . and a few I still have. But all my major doubts have turned to certainties; surely with the future more will arise. Some of the quotes in the margins of this article are worth sharing.

"If we begin with certainties we shall end in doubts; but if we begin with doubts and are patient in them, we shall end in certainties."
/Francis Bacon

"There lives more faith in honest doubt, believe me, than in half the creeds."
/Tennyson

"Doubts are more cruel than the worst of truths."
/Moliere

"John said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet believe.'
/John 20:29

A book was put into our packets that I hope will not just be laid aside by the ones who received it. It is by Nevin G. Harner and is called **I Believe**. It's amazing how that book would have helped us out in the discussion. It pointed out that there is really proof of nothing. Scientists work largely on faith when they work mostly on the theory of the atom in all they do. No one has ever seen an atom! Why do some need to see God? You've never seen your mother or your best friend. You've see their bodies, but not their inner selves, their souls. And perhaps God's creation, the earth and all it contains is His "body".

**UNITED CHURCH OF CHRIST
CURRICULUM WORKSHOPS —
U. C. CURRICULUM**

Second Year First Semester

August 9 (7:00-9:00) THOMASVILLE, N. C.

Heidelberg E & R, 118 Salem Street
Nursery through Adult

August 16 (7:00-9:00) WINSTON-SALEM, N. C.

First E & R, 1912 Waightown Street
Primary through Adult

August 23 (7:00-9:00) LEXINGTON, N. C.

First E & R, East Center Street
Nursery through Senior High

September 20 (3:00-5:30) CONOVER, N. C.

Trinity E & R, 229 Second Avenue, N. E.
Kindergarten through Adult

The 1964 Youth Forum

Gerry S. Oxford

The theme for the 1964 Youth Forum was **The Christian Person in Political Action**. The location of the Forum was Washington, D.C.

We arrived in Washington on Saturday afternoon, June 27. That night a film, "The Last Hurrah," was presented at the First Congregational Church in Washington. All of the meetings of the Forum were held at this church. It was located only four blocks from the Harrington Hotel, where the delegates stayed.

Sunday proved a taste of things to come. We had our first Bible study, led by Rev. Theodore A. Braun, Associate Director of the Peace Corps Office. We worshipped with the members of our host church that morning. The rest of the day was taken up by guest speakers.

The general routine with speakers was to have the speaker talk for an hour and then we would meet in small groups of about 15, called X-groups. The purpose of these groups was to break down the idea of the previous talk and to analyze it, so as to understand it better.

Monday was spent making visits to foreign embassies and the USIA (United States Information Agency). Some of the embassies visited were those of Great Britain, Nigeria, Russia, and Argentina. That night, Congressmen Charles Mathias (R-Md.) and Thomas Gill (D-Hawaii) gave talks on the key election issues in 1964. Tuesday's agenda was composed of six speakers and X-groups.

Wednesday was the big day. We went to Capitol Hill to visit our Congressmen, congressional committees, and both houses of Congress in session. That night all of the delegates enjoyed a square dance.

Thursday was the day of business meetings. In our plenary sessions, we decided upon our 1965 Youth Forum Board and the theme for the 1965 Youth Forum.

The theme decided upon for next year's Forum was **Youth and Ethics**, with the proposed location being Los Angeles, California. The other two suggested themes were **The Big City, Hope or Hell** at Chicago and **Man and Mass Media** at New York City.

Friday marked the close of the Youth Forum. We had a special communion service in the sanctuary. After adjournment we said our good-byes and headed back for our respective homes.

In summary, the 1964 Youth Forum was a rewarding experience in learning the role of Christian youth in the area of national politics in America.

New Church Organizing At Siler City

The Reverends Lafayette T. Wilkins and Don Leonard are sharing work in the organization of a new church in Siler City, N. C. These pastors work on Thursday in visitation, hold Bible study, and alternate worship service responsibilities on Sundays at 9:45 a.m.

The Siler City Church is meeting in a house on highway 64 West. Four acres of land, plus a house, have been purchased. The house has been made suitable for church services. **PERSONS LIVING IN THE VICINITY OF SILER CITY ARE INVITED TO BE IDENTIFIED WITH THE NEW MISSION CHURCH OF SILER CITY.**

NOTES FROM THE DESK

Sticks and Stones ...

Following her detailed and imaginative study of the Salem Witch Trials which shook Massachusetts in the seventeenth century, Miss Marion L. Starkey concludes with these words:

Moral seasons come and go. Late in the nineteenth century, honest men discussed the witchcraft delusion with wondering pity as something wholly gone from the world and no longer quite comprehensible. But such condescension is not for the twentieth century. Heaven forgive us, "demoniac possession" is with us still, even if the label is different. . .
/The Devil in Massachusetts

Our witches today, and their products, are called by a modern term: communist. We use this word categorically and recklessly for things new, to cover our ignorance or laziness in learning, to combat change of which we do not approve, to fight our insecurities, to condemn those we dislike because we disagree with their ideas, to protect our tenuous advantages over others, to gird our piety, to build our prestige or power.

Genuine communism gloats because of the red stamp verbally and carelessly pounded on this and that in our society. And why not! If one cries "Fire!" enough times, when fire really does come no one pays much attention -- they failed to find fire so many times before when they took the trouble to look after hearing the cry shouted.

But the problem is not so much failing to look before we shout: it is far more serious. We usually know little or nothing about what it is we think is infesting our lives. To be sure, so many people are worried about it, it must be evil. And so it is, without any question. The term communist can be and has been unjustly applied. It has become a handy label to, at least temporarily, discredit individuals and causes. Anyone encouraging change-producing growth is liable to find this anvil tied to his neck. Politics, science, economics, government, inter-cultural relations, and even Christian education and religion have found those frightened individuals in their midst grabbing at any stones big enough to hurt and small enough to carry around easily. The term communist is such a stone. Being hit by it can hurt even when it has been cast in ignorance.

Therefore, never doubting that there is an evil in the world properly called communism, let us find out what it is in fact and remove it from the category it too often shares with the seventeenth century witches. Let us not carelessly use this label against anyone or anything without having looked into the truth of the matter-at-hand. Let us never pass on this term as idle gossip received from ignorant or pre-judging individuals. And, most importantly, let us strive to be positive Christians by being actively engaged in witnessing to our Christian faith in an outgoing manner rather than contenting ourselves by being forever against this ideology or that philosophy. We are men and women whose primary vocation is in testifying to the saving love of God made known in Jesus Christ. This is the most effective weapon against any other ideology at work today. It is a far-reaching manifestation of the presence of God in the world only if we are engaged in His work where we are and around the world through the wider fellowship.

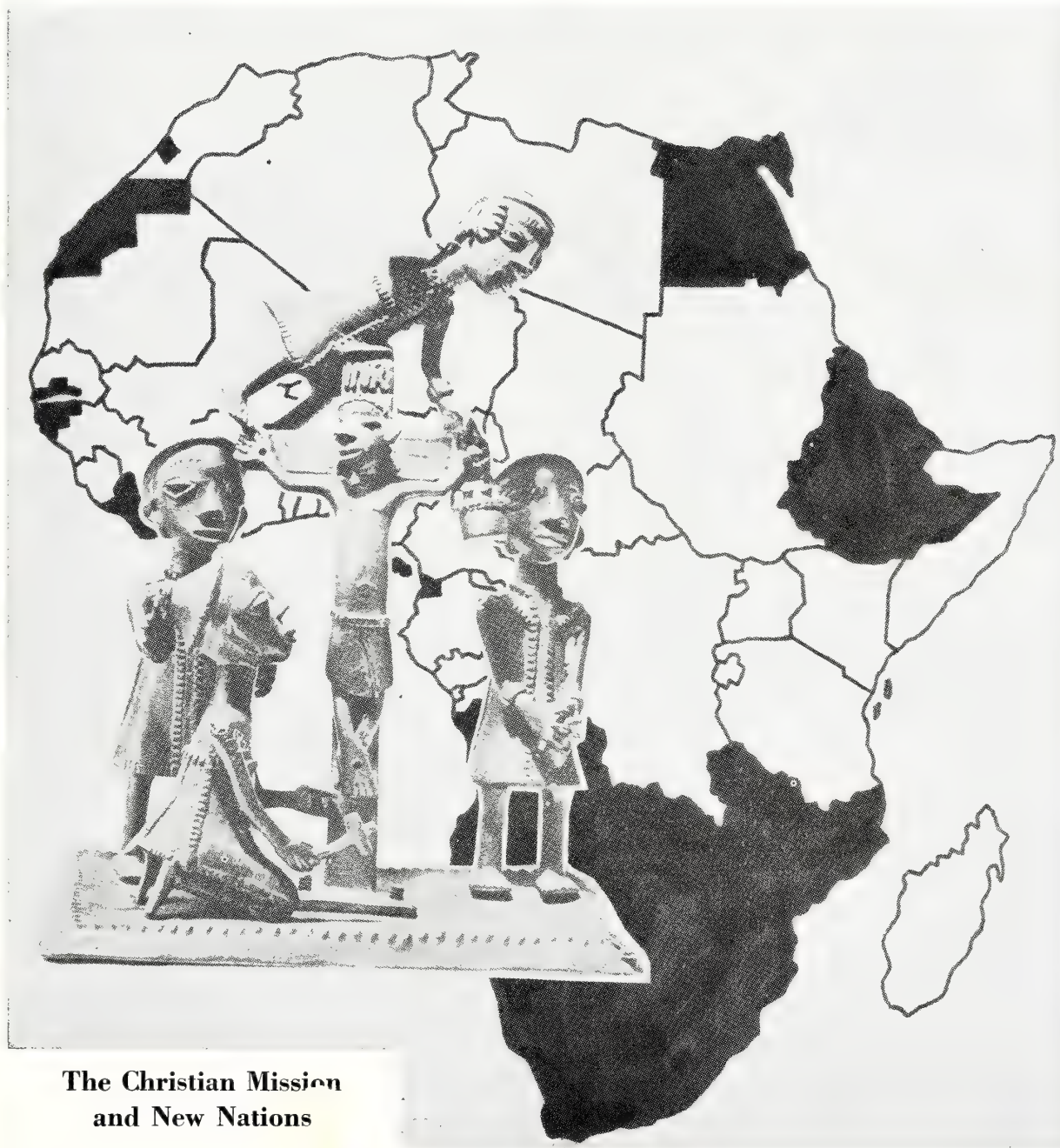
THE CHRISTIAN SUN

Elon College Library

Elon College Library X

Vol. No. 116 No. 30

August 4, 1964



**The Christian Mission
and New Nations**

With A Grain of Salt...

... FAITH, IF IT HATH NOT WORKS, IS DEAD, BEING ALONE, THOU BELIEVEST THAT THERE IS ONE GOD; THOU DOEST WELL; THE DEVILS ALSO BELIEVE, AND TREMBLE. BUT WILT THOU KNOW, O VAIN MAN, THAT FAITH WITHOUT WORKS IS DEAD?
(KING JAMES)

... FAITH BY ITSELF IF IT HAS NO WORKS, IS DEAD. YOU BELIEVE THAT GOD IS ONE; YOU DO WELL, EVEN THE DEMONS BELIEVE — AND SHUDDER. DO YOU WANT TO BE SHOWN, YOU FOOLISH FELLOW, THAT FAITH APART FROM WORKS IS BARREN?
(RSV)

... A BARE FAITH, WITHOUT A CORRESPONDING LIFE IS USELESS AND DEAD ... TO THE MAN WHO THINKS THAT FAITH BY ITSELF IS ENOUGH I FEEL INCLINED TO SAY, "SO YOU BELIEVE THAT THERE IS ONE GOD? THAT'S FINE. SO DO ALL THE DEVILS IN HELL, AND SHUDDER IN TERROR." FOR, MY DEAR SHORT-SIGHTED MAN, CAN'T YOU SEE FAR ENOUGH TO REALIZE THAT FAITH WITHOUT THE RIGHT ACTIONS IS DEAD AND USELESS?
(PHILLIPS)

Charity begins at home! Agreed. But the mission program of your fellowship isn't charity. Missions are part of believing in God and His self-revelation in Jesus of Nazareth.

Many of us are half-Christians, if such a condition is possible. We persuade ourselves it is. All of the statements of faith we have dutifully repeated. The hymns of praise we have lustily sung. The prayers we have remained properly subdued for. Even the Sunday morning collection has been a part of our religious activities.

Only it isn't supposed to be a collection ... it's an offering. And the mission program is part of this offering. Here is the distinction we fail to make in our religious life. For us this collection is one more pot into which we pour (pour!) our hard-

earned money. We belong. We pay. We have benefits. The benefits are paid for.

The offering is a manifestation of the compulsion we feel as Christians to witness—to testify—to our personal faith in God. We must offer the token gift because in this response of faith we wish to offer ourselves wholly but find we cannot. It is a part of us that we give.

Missions are one extension of the witness. The church building is another. Our church school curriculum is still another. Not charity but the beginnings of fulfillment for our Christian character. Believing is only half. Bearing an outreaching witness to what we believe is the other.

RNR

Dedicated Leadership

Moonelon Summer Staffs Outstanding

The following men and women gave at least one week of their summer for small group leadership at Moonelon Center. In addition, in most cases, they also attended training sessions held in Eastern Virginia or at Moonelon. They are listed here by their churches.

Virginia Beach First UCC
Rev. Robert Bew, Mrs. Harriet Marshall

Rosemont (W. Chesapeake) UCC
Miss Phyllis Fentress

Ramseur Christian
Rev. and Mrs. Jimmy Norred

Oakland, Chuckatuck
Rev. Dwight Moore, Mrs. M. M. Underwood

Pfafftown UCC
Mrs. Wilson Busick

South Boston UCC
Rev. Walter Crosby (2)

Hines Chapel UCC
Miss Barbara Wyrick, Mrs. Dorothy Eure

Haw River UCC
Rev. Dan. Jones, Miss Ruth Williams (2)

Liberty
Rev. Homer Frye

Pleasant Union
Mrs. Clay Yates

Pleasant Hill, Liberty
Rev. and Mrs. L. T. Wilkins, Jr.

Holy Neck Christian
Rev. Raymond T. Grissom

Portsmouth First UCC
Rev. Robert Hultman

Antioch (Windsor—Eva)
Miss Carolyn Wilkins

Elon College Community
Mrs. and Mrs. Louis Wilkins, Mrs. and Mrs. Alfred Hassell, Walter C. Perry, Jr.

Newport News UCC
Judith Coffmann

Christian Temple, Norfolk
Chester Hatstat, Oscar McClannan

Beverly Hills UCC
Rev. Allen Hurdle

Mt. Zion UCC
Miss Betty Sue Rogers, Rev. Philip Kahal

Shallowford, Elon College
Rev. Richard M. Petersen (2)

Greensboro Congregational UCC
Miss Jean Coghill

Bethlehem, Suffolk
Mrs. Walter D. Graham, Wilson Miltier

Great Bridge UCC
Mrs. Martha Brinkley, Mrs. J. E. Spicer

Footnotes from Fields

WORDS

One of the favorite tricks of my son as a youngster was to ask me for the meaning of things and the definition of words after he had looked up the answer in the encyclopedia or dictionary. Often my answer did not agree with the correct one already discovered by my son.

This is a time when our generation would do well to search for the meaning of words and terms new to us and used too loosely by all of us. There is almost a new dictionary of words and meanings of recent origin, or rediscovered and underscored terms on our lips. How well do we know the meaning and how careful are we in their use. I list a few:

Liberal: One who is generous and bountiful, free in speech, free from prejudice or bigotry, broad minded, tolerant, favorable to progress or reform.

Conservative: One who seeks to preserve and conserve existing conditions, institutions, and is opposed to innovation or change.

Freedom: To be exempt from external control, interference, and regulations. To have liberty rather than to be in bondage. To have the power to determine one's own action. To enjoy the rights of citizenship without restriction.

Responsibility: To be accountable for one's choice, action, and management. To be reliable and rational in thought and action. To be willing to discharge obligations in the light of mental and moral capacity for knowing right from wrong.

Comment: Is not the danger of the extreme liberal point of view the sin of becoming enamored with "change for changes' sake"? Is not the danger of the extreme conservative point of view the sin of "perpetuating the status quo" and being "blind to progress"? Are not elements of both positions of merit in formulating our position? Is not freedom without responsibility "license" and responsibility without freedom "tyranny"?

Clyde L. Fields

CHURCH BULLETINS

Superintendent Fields has discovered that the overwhelming majority of the churches of the Southern Convention use Sunday Church Bulletins. Most of the Sunday Church Bulletins are colorful, informative, and well-prepared. The local pastor, or some member of the congregation mimeographs the order of service, makes announcements of meetings, and provides educational information to enable the congregation to participate more fully in the life and work of the local congregation, the Southern Convention, and the United Church of Christ.

An increasing number of local churches are making use of the Sunday Bulletin Service provided by the Stewardship Council of the United Church of Christ, 1505 Race Street, Philadelphia, Pennsylvania. Art work, symbolism, the Christian Year, denominational information, work of Our Christian World Mission, and other features make the United Church Bulletin Service helpful and educational for the local church. Churches using this service on a regular basis receive their Sunday Church Bulletins at the rate of \$1.00 per hundred.

Increasingly, local churches of the Southern Convention are taking denominational pride in the use of the bulletin service of the United Church of Christ. We commend the Sunday Bulletin Service to the attention and use of the churches of the Southern Convention.

SEVEN CRITICAL WORLD PROBLEMS

UNITED NATIONS SEMINAR

OCT. 20 (9 A.M.) OCT. 22

Church Center For the United Nations
777 United Nations Plaza
(First Avenue at 44th Street)
New York

Lectures and Discussions

1. Could We Get Along Without the United Nations?
2. What Holds Up Disarmament?
3. Can the United Nations Prevent War?
4. Should Mainland China Be in the UN?
5. Why Do Some Americans Oppose the UN Children's Fund?
6. How Can We Bridge the Gap Between the Rich Nations and Poor Nations?
7. What Does the Christian Faith Have to Say About All This?

Cost: \$7.50 plus hotel & Meals
Obtain registration forms from
Council for Christian Social Action
at the above address

Lay Life and Work

FAMILY THANK OFFERING—1964

Local churches of the Southern Convention are reminded of the Family Thank Offering for 1964. This is an over and above generous expression of Christian Stewardship support for Our Christian World Mission. The Family Thank Offering takes the place of the Woman's Gift. The Council for Lay Life and Work of the United Church of Christ has been giving leadership and promotion to the Family Thank Offering. It is the hope of the whole church that this will become an all-family church project. The Women's Fellowship of the Southern Convention will be giving leadership and promotion to the Family Thank Offering until it becomes a part of the regular over and above stewardship program of the churches of the Convention.

The Family Thank Offering should be sent to the Southern Convention Office, Box 247, Elon College, N. C. One-third of the Family Thank Offering will be kept for a project in the Southern Convention. The other two-thirds of the Family Thank Offering will be sent to the Treasurer of the United Church of Christ for the work of Our Christian World Mission.

At a meeting of the Executive Board on June 30th, it was voted that the one-third of the Family Thank Offering retained by the Southern Convention would be designated for the construction of a new dining hall at Franklinton Center at Bricks. This is a very worth-while project. Oftentimes through the summer, Franklinton Center has twice as many young people as space for dining permits. The construction of a new dining room will greatly facilitate the excellent work done at Franklinton Center under the direction of Dr. Judson King.

In The Image Of God

Mr. William E. Kube, layman at **Shelton Memorial Church, Portsmouth**, preached the sermon for the July 12th worship service. His topic was entitled **AN IMAGE OR A REFLECTION?** In his presentation, Mr. Kube made the following remarks:

"When God created us He gave us most of the same abilities He has.

(1) He gave us the ability to know right from wrong. Yet we are so easily led in the wrong direction. We follow the line of least resistance, knowing it to be wrong—but unwilling to change our path of travel!

(2) God is Truth—He gave us the ability to be true, yet there are times when we choose not to use this ability.

(3) God is Love—God loves all His children. He has high hopes that His children will love each other and also love Him. We know that we do not live up to this expectation.

(4) God told us we should not judge lest we be judged—but are we not guilty of judging our fellow men?

These are just a few of the traits of God which were given to us when we were created. Most of us outgrow or lose them as years go by."

On July 18th, the Women's Fellowship of **Long's Chapel United Church of Christ** (Burlington) was the guest of the Churchmen's Fellowship of that church for supper in the Fellowship Hall.

Word From The Wilkins

Dear Friends:

"Come and go with us to Turkey!" This will be our wish as the summer months come and go, and as we prepare to return to Turkey. Perhaps you are wondering what prompted us to return so soon. We received several letters from friends in Turkey; and, too, I guess we just felt "called" to return. We will be living and working in Tarsus, Turkey, where our mission has a junior and senior high school for boys. Louis taught there his first five years. He will probably be vice-principal for one year and then he hopes to teach and do guidance work and counseling.

My duties are not as definite—I'll probably be the school nurse and help with social service clubs. Since it is a school I'll probably teach a couple of classes, too, depending on the need. Most of all, though, I will be a housewife, and I will really enjoy that role! As you can tell, we are thrilled about our returning. We'd be even more thrilled if we didn't have to do all the packing and say the "Good-byes."

Last September we moved to Chapel Hill, North Carolina, and Louis enrolled full-time at the University of North Carolina in the School of Education to get a Master's Degree in Guidance and Counseling. I served at the University of North Carolina Hospital to learn the current trends and techniques of nursing. I worked in the intensive care unit of the hospital and I hope I gave as much as I learned.

During the summer we have had several speaking engagements and helped at Moonelon Center the last week of June. We will be leaving from New York about August 19th although we haven't learned the actual sailing or flight date. For those who do not know, Louis and I are returning to missionary work under the United Church Board for World Ministries, United Church of Christ. If you want to write us, write Mr. and Mrs. Louis Wilkins, Amerikan Koleji, Tarsus, Turkey. Please remember us in your prayers that we may be true witnesses together in His world.

In fellowship,
Louis and Beth Wilkins

Vol. 116

No. 30

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

The Christian Sun

During July and August, while their pastor, Richard L. Jackson, is having a vacation with his family in Ohio, the following ministers will be preaching for the **Congregational Christian Church (UCC)** at **Durham**: Dr. Tom Langford, Dr. Richard Goodling, Rev. John Carey, Dr. Creighton Lacy, and Mrs. Barbara Zikmund. All of these leaders, with the exception of Dr. Langford, are members of our Durham church. Mrs. Barbara Zikmund is a June graduate of Duke Divinity School and will be ordained at her home church in Detroit, Michigan, in the fall.

Guest preacher at **Beverly Hills, Burlington**, July 12th, was the Rev. Dr. Fred P. Register, brother of the pastor at Beverly Hills and Conference Minister for the Nebraska Conference of the United Church of Christ. Formerly, Dr. Register served the Southern Convention as Secretary of Stewardship and Evangelism.

David Andes, son of Dr. and Mrs. W. J. Andes, **Elon College**, is having many interesting experiences this summer as an employee at Yellowstone National Park, Wyoming. He is planning to produce a play, "Christmas in the marketplace", a three-act nativity play by Henri Gheon, involving five characters. This play will be presented August 25th, which is celebrated as Christmas by the Yellowstone Park staff of college and seminary students. This involves the students in creative activity in some of their leisure time when they are not at work.

Dr. William T. Scott, Sr., Director of Church Relations for **Elon College**, was guest preacher at the **Congregational Christian Church of Franklin, Virginia**, on Sunday, July 26th. Dr. Scott is a former pastor of this church.

Mr. Robert Leland and Mr. William Gantt served as worship leaders at the **Church of the Wide Fellowship, Southern Pines**, during their pastor's vacation in July.

The recipe for **Orange Dream Bar** in the June 30th issue was incorrect and should have shown: $\frac{1}{2}$ cup orange juice (instead of $1\frac{1}{2}$ cups) and $1\frac{1}{2}$ cups of eggs. Otherwise it was correct.

Two special events were held at **Henderson First Congregational Christian Church (UCC)** in July: on the 19th, a Charter Service was held for the Boy Scouts and, on the 26th, the Children's Worship Center was dedicated.

1963 Annual Facts

Our Mission To Others

The Annual for the Southern Convention for the year 1963 contains certain numerical and financial tables on pages 132-138 for the churches of the Southern Convention during 1963.

The membership record indicates something of the evangelistic index of the churches of the Convention. The financial tables indicate somewhat the nature of the stewardship index for our churches during 1963.

The financial tables are divided into two main divisions: (1) Our Mission to Others, and (2) Our Mission at Home. In an effort to understand the ratio of our giving to others, as compared to the ratio of our giving at home, the following tables indicate the results.

It should be noted that the information printed in **The Annual** is taken from the annual church report blanks sent in to the Convention Office from local churches annually. It should be noted that a local church might have benevolent or local expense funds that for good reasons were not reported and included in the annual church report blank. This should be understood.

The following tables will indicate the percentage relationship of the giving for Our Mission to Others, as compared with the total of the two columns mentioned above. The per capita giving is determined by dividing the membership into the total of the two columns—Our Mission to Others and Our Mission at Home, as stated above.

SOME OBSERVATIONS

1. Many of the urban churches appear to have a higher per capita giving for all causes, but in many cases, a lower percentage to others whereas the smaller churches appear opposite.
2. Some larger churches need to give more to others.
3. Some smaller churches need a larger working budget.
4. Some churches need more stewardship at home and abroad.
5. True stewardship is based on the concept that as a goal, a church should give as much for others as for self.

Rev. Carl E. Wallace, Chairman
Stewardship Committee,
Southern Convention

On the Edge...

The Rev. Guy H. Veazey, Resident Manager for Moonelon Center and pastor of the **Zion United Church of Christ in Burlington**, left with his wife for a vacation in Tennessee and Alabama. He will be attending the sixtieth reunion of the descendants of Z. T. Veazey on July 26th at Alexander, Alabama. Of the family of twelve brothers and sisters, seven are still living; their total ages add up to 581 years. "Quite a record!" as the family enjoys pointing out. In the absence of Mr. Veazey, Henry J. Snipes will supply the pulpit.

Our Mission To Others—1963

Our O. C. W. M. Giving To Others As Recorded In 1963 Annual

NORTH CAROLINA and VIRGINIA CONFERENCE

Churches Giving Over 20% for Others, 1963

	Percentage To Others	Membership	Per Capita Giving To All Causes
Vernon Hill, Ingram	36%	116	\$ 33.28
Brn. Summit, Monticello	34.1%	146	30.95
Cana, Rocky Ford	34.1%	71	7.22
Guil. Coll., Pl. Ridge	27.3%	56	48.01
Burlington, Bethel	26.3%	173	22.22
Elon College, Concord	26%	109	29.41
Gib., Apple's Chapel	22.6%	435	31.10
Virgilina, Union	22.3%	333	38.88
Mebane	21.5%	12	94.83
Burlington, First	20.6%	620	76.44
Summer., Mt. Bethel	20.3%	92	36.81

Churches Giving 15%-20% for Others, 1963

Tryon	18.2%	304	106.97
Greensboro Congregational	18.2%	606	83.79
Reids., New Lebanon	17.8%	172	27.20
McLeans., Hines Chapel	17.6%	166	82.86
Greensboro, Palm St.	17.5%	189	94.53
Burlington, Bev. Hills	17.3%	363	44.67
Reidsville	16.5%	544	81.00
Burlington, Union Ridge	16.2%	419	62.71
Durham	15.9%	265	102.15
Haw River	15.4%	177	47.35
Madison, Kallam Grove	15.4%	72	39.11
Burlington, Carolina	15.2%	100	60.39
Mebane, Mt. Zion	15.2%	201	45.58

Churches Giving 10%-15% for Others

Wal. Cove, Salem Chapel	14.5%	105	34.53
Nathalie, Liberty	13.5%	238	33.65
Alt., Bethlehem	13.1%	279	50.57
Halifax, Pleasant Grove	12.7%	255	22.70
Elon College, Community	10.7%	452	79.57

Churches Giving Less Than 10% for Others

Elon College, Shallow Ford	9.8%	276	36.52
Nelson, Hebron	8.8%	52	21.86
S. Boston, Center	7.8%	158	81.23
Burlington, Longs Chapel	7.5%	241	74.21
Semora, Lebanon	7.5%	125	23.75
Danville	7.5%	615	57.29
Asheville	6.9%	239	134.58
Winston-Salem, Parkway	6.5%	154	110.16
Burlington, Hopedale	5.5%	96	82.53
Belews Creek	5.3%	116	57.64
Elon College, Berea	5.3%	69	75.10
Pfafftown	5.2%	83	129.30
Gibsonville, First	3.1%	87	97.03
Burlington, Zion	2.6%	23	169.60
Burlington, Edgewood	2.5%	95*	134.98
Greensboro, St. Peters'	2.3%	61*	144.65
Ruffin, Happy Home	2.0%	280	44.22
Hendersonville	1.7%	311	54.30
Burlington, Lakeview	1.3%	77	51.96
Reidsville, Howard's Chapel	0%	68	33.82
Fancy Gap, Elk Spur	0%	—	—

EASTERN NORTH CAROLINA CONFERENCE

Churches Giving Over 20% for Others, 1963

	Percentage To Others	Membership	Per Capita Giving To All Causes
Manson, Mt. Auburn	58.9%	172	11.01
Chapel Hill, Martha's Chapel	27.7%	73	9.01
Varina, Wake Chapel	25%	386	49.72
Clayton, Amelia	24.7%	206	27.72
Henderson, First	23.7%	392	34.94
Bethlehem, Littleton	20.4%	93	20.15
Youngsville, Oak Level	20.2%	132	18.92

Churches Giving 15%-20% for Others, 1963

Sanford, Lee's Chapel	19.5%	91	24.49
Henderson, Fuller Chapel	18.7%	205	22.71
Morrisville	18.6%	38	40.57
Gasburg, Va., Antioch	18.5%	62	31.51
Southern Pines	18.4%	368	80.14
Raleigh, United	18.2%	295	73.67
Wake Forest, Beulah	16%	233	21.09

Churches Giving 10%-15% for Others, 1963

Sanford, Shallow Well	13.9%	448	36.40
Raleigh, Auburn	13.9%	157	36.90
Chapel Hill, Damascus	13.9%	110	34.13
Sanford, First	12.8%	295	59.76
New Elam	13.1%	248	24.09
Sanford, Moore Union	11.8%	100	16.54
Franklinton, Pope's Chapel	11.6%	102	36.31
Hope Mills	11.2%	37	73.18
Raleigh, Piney Plain	11.2%	123	72.86
Youngsville	10.4%	45	65.80

Churches Giving Less Than 10% for Others

Chapel Hill, United	8.4%	209	90.59
Garner, Hayes Chapel	6.4%	132	64.66
Sanford, Turner's Chapel	6.3%	103	41.58
Henderson, Liberty Vance	5.8%	326	110.45
Louisburg, New Hope	5.8%	220	28.73
Louisburg, Mt. Gilead	4.2%	99	56.61
Youngsville, Good Hope	4.2%	102	71.44
Raleigh, Plymouth	2.4%	120	55.50
Clayton	2.1%	167	39.88
Fayetteville, Eutaw	1.3%	148	94.11
Garner, Trinity	.52%	94	109.43
Franklinton, Mt. Carmel	—	121	—
Pleasant Hill	—	86	—
Cary, Ebenezer	—	258	—
Lillington, Pl. Union	—	139	—
Moncure, Christian Chapel	—	93	—
Raleigh, Catawba Springs	—	244	—
Wentworth	—	149	—
Sanford, Lebanon	—	35	—
Fuquay, Christian Light	—	239	—
Garner, Mt. Hermon	—	168	—

EASTERN VIRGINIA CONFERENCE

Churches Giving Over 20% for Others, 1963

	Percentage To Others	Membership	Per Capita Giving To All Causes
Dendron, Union (Surry)	50%	20	32.50
Walters, Mt. Carmel	34.2%	188	16.89
Waverly, Spring Hill	28.6%	32	34.68
Dendron	27.1%	22	60.59
Wakefield, Burton's Grove	21%	35	30.97
Franklin	20.9%	517	38.39
Holland	20.4%	229	47.15
Rosemont	20.3%	707	57.09

Churches Giving 15%-20% for Others, 1963

Disputanta, Centerville	19.9%	39	34.46
Sunbury, Oak Grove	19.3%	59	20.91
Holland, Holy Neck	18.9%	358	28.65
Isle of Wight	18.7%	52	59.34
Waverly	18.7%	189	46.39
Norfolk, Christian Temple	18.5%	829	61.55
Suffolk, Liberty Spring	18.5%	387	33.67
Prince George	16.5%	66	47.98
Franklin, Hunterdale	15.9%	377	43.85
Elberon, New Lebanon	15.6%	22	21.90
Suffolk, Christian	15.5%	1,119	61.81
Newport News, First	15.4%	553	76.84
Windsor, Antioch	14.8%	95	38.96
Driver, Berea	14.2%	208	53.06
South Norfolk	13.5%	758	76.59
Suffolk, Bethlehem	11.9%	1,000	42.50
Disp., Bethlehem	11.8%	66	40.93
Portsmouth, First	11.7%	140	82.12
Hopewell	11.3%	100	65.49

Churches Giving Less Than 10% for Others

Windsor	9.8%	265	68.91
Portsmouth, Shelton Memorial	9.8%	119	117.10
Eure	9.5%	347	31.15
Eclipse, Mt. Zion	9.2%	69	78.86
Chesapeake, Great Bridge	8.7%	452	70.73
Chuckatuck, Oakland	8.4%	373	128.76
Portsmouth, United	7.6%	205	86.70
Suffolk, Cypress Chapel	7.1%	357	79.32
Wakefield	7 %	113	46.77
Newport News, Warwick	6.5%	260	66.30
Richmond, First	5.8%	227	68.61
Sunbury, Damascus	5.2%	145	123.55
Norfolk, Central	5.1%	113	78.25
Norfolk, Bayview	3.6%	308	66.92
Virginia Beach, Bayside	2.9%	443	52.75
Virginia Beach, First	1.6%	128	120.96
Va. Beach Lynnhaven	1.2%	256	87.80
Norfolk, Little Creek	.33%	30	20.06
Va. Beach, Pembroke Manor Mission Church—No figures for 1963			

WESTERN NORTH CAROLINA CONFERENCE

Churches Giving Over 20% for Others—1963

Pittsboro, Antioch (C)	28.4%	118	13.86
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Churches Giving 15%-20% for Others, 1963

Sophia	19.2%	78	50.98
Seagrove, Needham's Grove	19.1%	121	24.39

Percentage To Others Membership All Causes Per Capita Giving To

Seagrove	18.2%	112	28.16
Albemarle	17.7%	251	52.94
Liberty	17%	115	40.83
Vass, Mt. Pleasant	16.7%	107	30.52
Asheboro, Pleas. Cross	16.5%	89	35.38
Ramseur, Pleasant Ridge	16.2%	215	53.53
Asheboro, Union Grove	15.9%	124	31.33
Asheboro	15.5%	286	55.10

Churches Giving 10%-15% for Others, 1963

Ramseur	14.1%	172	50.27
Bennett, Pleasant Grove	12.7%	286	20.27
Sophia, Flint Hill	12.6%	50	45.08
Seagrove, Antioch (R)	12.7%	137	13.44
Ether	11.4%	100	41.37
Liberty, Smithwood	11.4%	166	36.04
Liberty, Pleasant Hill	11.1%	323	66.06
Randleman	11.1%	89	106.03
Pittsboro, Hank's Chapel	10.7%	304	32.53
Biscoe, Flint Hill (M)	10%	79	22.83

Churches Giving Less Than 10% for Others, 1963

Sanford, Northview	7.8%	77	69.03
Robbins, Brown Chapel	6.9%	172	29.68
Biscoe	6.8%	44	28.56
Seagrove, New Center	6.3%	62	24.67
Eagle Spring, Big Oak	6.2%	168	8.98
Asheboro, Spoon's Chapel	4.2%	49	58.32
Robbins, Providence Chapel	4.2%	34	35.88
Asheboro, Pleasant Union	2.1%	50	44.95
High Point	1.5%	79	253.55
Asheboro, Bailey's Grove	0%	38	39.21
Troy, Shady Grove	0%	73	30.09
Sanford, Grace's Chapel	?	205?	?
Ramseur, Parks' Cross Roads	?	212?	?
Franklinville, Patt. Grove	?	23?	?
Bennett	—	15?	—

VIRGINIA VALLEY CONFERENCE

Churches Giving Over 20% for Others, 1963

Timberville, Concord	72.5%	45	8.95
Seven Fountains, Dry Run	43.3%	71	7.54
Harrisonburg, Antioch	40.6%	87	31.97
Edinburg, Palmyra	33.4%	82	14.39
Harrisonburg, New Hope	32.8%	61	24.52
Luray, Leaksville	31%	141	38.03
Keezletown, Beulah	27.5%	24	39.45
Shenandoah, Mt. Lebanon	24.3%	137	12.91
Dyke, Mt. Olivet (R)	23.2%	75	20.89
Linville	21.6%	101	44.18
Elkton, Bethel	21.1%	221	32.00

Churches Giving 15%-20% for Others, 1963

Broadway, Mayland	19.5%	89	15.07
Tenth Legion, Bethlehem	19.3%	155	72.29
Winchester, Congregational	18.7%	254	67.51
Shenandoah, Newport	18.7%	163	24.00
Timber Ridge	16.6%	112	28.11
Elkton, Mt. Olivet (R)	15.2%	192	32.95

Churches Giving Less than 10% for Others, 1963

New Market, Valley Central	.3%	61	45.29
Joppa	—	12	—

The Elon Home For Children

Dear Friends:

In our column this week I am giving the writeup of the wedding of one of our girls, Miss Helen Johnson, to Mr. Jerry Beckom on July 11th. Writeup as shown in The Burlington Times News is as follows.

"The wedding of Miss Helen Elizabeth Johnson and Jerry Arthur Beckom was solemnized Saturday afternoon at 3:30 o'clock in the Elon Community Church with Dr. W. W. Snyder, superintendent of the Elon Christian Home for Children, officiating. Music was by Mrs. A. L. Hassell, organist and J. R. Crutchfield, soloist.

The bride is the daughter of the late Mr. and Mrs. George S. Johnson of Siler City and a graduate of Western High School. She plans to attend Burlington Beauty College in the fall. She was escorted and given in marriage by John Biggerstaff, assistant superintendent of the Elon Home for Children, and he and Mrs. Biggerstaff sat in for her deceased parents at the ceremony.

Mr. Beckom is the son of Mr. and Mrs. J. A. Beckom of Route 4. He was graduated from Altamahaw-Osseepee High School and is engaged in farming with his father.

The church was decorated with Areca palms, seven branched candelabra holding lighted white tapers and an altar arrangement of white gladioli, chrysanthemums and pompoms. The kneeling bench was marked with white satin ribbon tied in love knots.

The bride wore a gown of white peau de soie and Chantilly lace. It was styled with long sleeves, V-shaped neckline and sheath skirt with a train attached at the waist. She wore pearls and a pillbox which matched her dress and carried an orchid on a white Bible.

Mrs. William Burgess of Greensboro, sister of the bride, was matron of honor. She was attired in a pale blue dress of peau de soie designed with round neckline and street length skirt. She carried a cascade of pink roses and pink carnations.

Bridesmaids, who were dressed the same as the honor attendant, were Miss Peggy Cogins of Elon College, and Miss Jean Danieley and Miss Ema Jean Faucette of Route 4.

The bridegroom's father served as his best man and ushers were his cousins, Donnie Danieley, Bobby Saunders and Daniel Madren all of Route 4.

Mrs. W. W. Snyder directed the wedding.

The bridegroom's mother wore a navy blue dress with lace jacket and white accessories and Mrs. Biggerstaff wore mint green with white accessories. Both had white carnations corsages.

After a trip to Myrtle Beach, S. C., the newlyweds will be at home with Mr. Beckom's parents on Route 4.

Report for July 20, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 32.00
Eastern Virginia Conference	196.23
Eastern North Carolina Conference	57.00
North Carolina and Virginia Conference	398.48
Total	\$ 683.71
Special Offerings	
Mr. & Mrs. R. E. Newton, Pomona Park, Florida	\$ 10.00
Class 15, Congregational Christian Church	
Reidsville, N. C.	15.00
The United Church of Christ, Southern Pines, N. C.,	
Vacation Bible School Offering	8.42
D. Presley Duke, Jr., Suffolk, Va.	10.00
Adult Bible Class, Monticello Christian Church,	
Brown Summit, N. C.	5.00
First Congregational Christian Church Sunday School,	
Roakoke, Alabama	27.56
Mr. & Mrs. B. M. Herbert, Chesapeake, Va.	12.35
Roger Beauchesne, Burlington, N. C.	26.83
D. C. McLennan, Greensboro, N. C.	25.00
Women's Guild, Sayles Memorial Church, Lincoln, R. I.	20.00
Memorial Gifts:	
In Memory of John Boland, Sr. (3 Memorials)	15.00
Special Gifts:	186.82
Total	\$ 361.98
Total For The Week	\$1,045.69

UCC President Notes Civil Rights Bill Passage

The president of the United Church of Christ, Dr. Ben Mohr Herbst, issued the following statement in connection with the passage of the Civil Rights Bill and its signing by President Johnson:

"The Civil Rights Bill has now become a law. For that we are glad and thankful to God and to those who worked so hard for its enactment. But law is not enough. While laws are important, the 'good society' never can be maintained on laws alone. We must will to keep the law and embody the spirit of which the law is but one expression. To provide justice and equality for all men is the most important moral issue of our day. The church is not expert in all fields, but it does have something to say about moral issues. It is our responsibility to help all our people to give more than lip service to this forward step in the struggle toward justice which our government has enacted into law. Love is necessary; and love and a sense of brotherhood are parts—essential parts. Let us be about the task of making love and brotherhood an integral part of our life. The first step has been taken. Let us steadily walk forward in the faith until the whole is completed."

Your attention is called to two books, one new and one not-so-new, for personal study as you grow in the lay fellowship of your church. The first, GOD'S FROZEN PEOPLE, by Mark Gibbs and T. Ralph Morton, is published by Montana Books. The second, SCREWTAPE LETTERS, by C. S. Lewis, has become a classic in its field. Both are available in paperback from United Church Bookstores, 1505 Race St., Philadelphia 2, Pa.

News From Elon College

Recently, a valuable document obtained by the Church History Room located in the Carlton Library Building on the Elon College campus, is a handwritten certificate of Licensure of the late Reverend N. G. Newman, D. D., dated December 1, 1889. It was contained in an envelope of Graham College, where Mr. Newman was then a student, and found among his personal papers by his daughter—Blanche (Mrs. W. H. Baker of Newport News, Virginia). The certificate is written by the Reverend R. A. Ricks, Secretary of the Eastern Virginia Conference. Mr. Ricks was then a resident of Franklin, Virginia, and was one of the first pastors of the Franklin Church. The certificate reads as follows:

"Franklin, Virginia, December 1, 1889.

"This will certify that N. C. Newman, a member of the Christian Church at Oakland in Nansemond County, state of Virginia, has been carefully examined upon the various branches of learning, as required by the government of the Christian Church, and has given satisfaction, and is licensed as a probationer to preach the gospel of the Lord Jesus Christ, wherever the Providence of God may call him.

"Done by order of the Eastern Virginia Christian Conference, this first day of December, A. D., 1889. Signed, R. A. Ricks, Secretary, EVA Christian Conf."

CONSIDERING RETIREMENT!

The Uplands Sanitarium and Retirement Center, Pleasant Hill, Tennessee, offers certain advantages for members of the United Church of Christ seeking a place to live in retirement. Both these institutions are related to the Health and Welfare Division of the Board for Homeland Ministries of the United Church of Christ. Dr. Lee Rockwell serves as General Secretary for Health and Welfare institutions in the United Church of Christ. The Great Smoky Mountain National Park is only two and one-half hours' drive from Pleasant Hill, and Cumberland State Park is just outside Crossville, Tenn. The Pleasant Hill Community Church at Crossville offers opportunity for worship and church activities for residents of the area.

The Medical Center is well-staffed and provides medical attention to people living in the area. Many people are now purchasing lots and constructing their own homes to live out their retirement years in this pleasant part of Tennessee.

Persons interested in arranging for happy years of retirement and pleasant living are invited to write to Mr. William Lloyd Black, Administrator Uplands Retirement Center, Pleasant Hill, Tennessee.

New Assistant At Franklinton Center, Bricks

Rev. Joseph H. Garlic of Newark, New Jersey, began work on July 1st at Franklinton Center, Bricks, North Carolina, as Assistant to the President, Dr. William Judson King. Mr. Garlic received his early education in Woodstown, New Jersey and his college work was done at Bloomfield College in the same state. He received his Bachelor of Divinity degree from Hartford Seminary Foundation, Hartford, Connecticut, in June of this year.

Mr. Garlic comes to Franklinton with a variety of work experience, having served as supply pastor for a two year period, assistant minister, Director of Youth at two inter-racial churches and as Minister of Youth with the Connecticut Council of Churches. His latest work was as Chaplain-Intern at McCook Hospital, Hartford, Connecticut.

Mr. Garlic is a member of the United Presbyterian Church, USA, and was ordained July 26, 1964, by the Presbytery of Connecticut Valley.

Duke University Professor At Elon

Dr. Olan Petty, Director of the Duke University summer school and a member of the Duke School of Education mathematics staff is teaching a three-week special course in elementary mathematics methods at Elon College summer school.

The special mathematics methods course, offers three semester hours of degree or certificate renewal credit for teachers, is meeting daily from July 27 through August 14. Dr. Petty taught the same course during the first session of the Duke University summer school.

Dr. Petty, who has been on the Duke faculty since 1952, holds the Ph. D. degree from the State University of Iowa. He is currently chairman of the TEPS Committee of the North Carolina Education Association and was active in the curriculum study which the State Department of Education conducted in recent years. He is also author of the State Curriculum Guide for elementary mathematics teachers. He has written numerous articles for professional magazines.

Tribute To Dr. Lester By The Standard

Our sister publication for the Southern Synod (UCC), in its July 15th issue, paid the following tribute to Dr. F. C. Lester: "His work speaks for itself, bearing eloquent testimony to a valuable service for his Church, widely effective and well done . . . Dr. Lester has been more than an editor. He is first a preacher, a pastor, a builder and a good friend to those who have sought his counsel."

The less of it they have, the more people are inclined to speak their mind.

Of course Americans trust God . . . you can tell by the way they drive.

Christian Education Week September 27 - October 4

You and the Youth Ministry

Editor: Sheila Hughes
1604 Sunset Drive
Norfolk, Virginia .. 23503

Ministering Youth

"I do not run aimlessly, I do not box as one beating the air." (I Cor. 9:26)

You who have been in any measure close to the planning of youth work in the United Church of Christ know that a new day has come.

The point being emphasized now is that the youth of the church are a group not only to be ministered to, but are themselves a part of the ministry or ministering body. The attempt is being made to give you a more important share in the total thrust of the work and program of the church. And to get across this new idea a new term was needed — "Youth Ministry." Tied up in this term is the belief, as I mentioned a moment ago, that youth are capable of ministering, of contributing their ideas and themselves to the work of the whole church.

This means, of course, that you are being offered new responsibility. It means also that in your youth programs there will be less "spoonfeeding" than has been true in the past. The National Staff of the Youth Ministry is not attempting to shelter you from reality, is not trying to make things "easy" for you.

Any of you who were fortunate enough to attend last years Youth Forum know that you were forced to consider the very real revolutionary implications of the Christian faith. You were compelled to think about some unpleasant ideas, to live with some concepts that run head on into popular ideas of right and wrong. The task of Pilgrim Fellowship in the Youth Ministry is to grasp these revolutionary ideas and put them to work in homes, churches, schools, and communities. You are being called upon to discover for your generation those ideas which caused the earth to shake in its boots twenty centuries ago.

I think we all understand the figure of speech used by St. Paul in the scripture quoted above. Sometime ago I read of an amateur pilot who was in a rather desperate position. He was asking for assistance over his radio and was heard to say "I'm lost, but I'm making good time." Do these words epitomize the youth program of our churches — an endless round of rallies, supper meetings, parties, and social outings — continuously going but never getting anywhere? It's just possible for us to be so busy doing all the things that a lively group does that we might lose sight of what it is that we are supposed to do as a Christian group. It is possible that in Pilgrim Fellowship we can make good time but still be far off the course.

It is your responsibility to begin to bring the message of Christ to bear upon the confusion and chaos that characterizes our present world. This will require that you probe deeply the wellsprings of our faith. John Updyke in a recent novel has one of the characters say: "There is no goodness without belief, there is only busyness." The mission of youth in the church demands a moving beyond mere busyness. It demands the attempt at formulating beliefs that motivate one to usefulness and goodness.

Now I do not share the opinion that our present generation of youth is irresponsible and delinquent. The overwhelming response to the late President Kennedy's call for youth to serve in the Peace Corps is indicative that youth will respond with sacrifice when a clear challenge is given. To me the problem is one of motivation rather than any basic flaw in makeup. So this drives us back again to the importance of beliefs, of understanding our mission. The understanding of this mission will require strenuous exercising of the mind. It will also require self-discipline. Let us throw ourselves into the task of understanding what it means to be about the Master's business. And having understood, let us have the determination that God being our helper we will give ourselves to the task doing of it.

Excerpts from sermon preached at P. F. Officers Retreat
June 21, 1964 by Dwight W. Moore

A PRAYER BY AN AFRICAN YOUTH

On your last days on earth
you promised
to leave us the Holy Spirit
as our present comforter.
We also know
that your Holy Spirit blows
over this earth.
But we do not understand him.
Many think
he is only wind or a feeling.
Let your Holy Spirit
break into our lives.
Let him come like blood into our veins,
so that we will be driven entirely by your
will.
Let your spirit
blow over wealthy Europe
and America,
so that men there will
be humble.
Let him blow over the Red
parts of the world,
so that men there need suffer
no more.
let him blow over Africa,
so that men there may understand
what true freedom is.
There are a thousand voices and spirits
in this world,
but we want to hear only your
voice, and be open only
to your spirit. Amen.

from Youth magazine

Word From Your Mission

A Great Undertaking

What are the concerns, both urban and rural, of the Board for Homeland Ministries? Here are only a few of them:

Through the **Division for Health and Welfare Services** the enormous problems of mental health, of alcoholism, of geriatrics, and of specialized services for children are constantly receiving attention in communities, both rural and urban, throughout the nation. In the field of geriatrics alone, thirty-five facilities for the care of elderly people are now being operated by bodies related to the United Church of Christ as a part of OUR CHRISTIAN WORLD MISSION.

Through the **Christian Education Division** of the UCBHM, the United Church of Christ is creating a special curriculum of study materials for residents of the inner city, relating the Bible meaningfully to them and their problems.

With the help of various departments of the Board for Homeland Ministries, scores of churches throughout the nation are realistically re-examining their mission in the midst of their own ever-changing neighborhoods, welcoming newcomers of all races and cultural backgrounds into their congregations, and working with them to solve the problems of minority groups, of fair employment practices, of voter registration, of juvenile delinquency, and of political, social—and intellectual—progress.

All these concerns of the United Church Board for Homeland Ministries are supported by funds provided through OUR CHRISTIAN WORLD MISSION.

A Mission Throughout The Nation

The concerns of OUR CHRISTIAN WORLD MISSION within the United Church Board for Homeland Ministries are by no means limited to the nations cities:

Through its various divisions and departments the UCBHM helps, for example, to build up new churches in small communities which could not otherwise afford a church—and, through financial aid from OCWM, the Board also helps to support older churches, both rural and urban, which might otherwise have to close their doors because of financial difficulties.

Through its Division of Higher Education and the American Missionary Association, the Board provides scholarships and educational facilities for hundreds of worthy students every year—students both Negro and white, both rural and urban, who might otherwise lack the opportunity for a college education.

The concerns of the Board for Homeland Ministries are the concerns of people living in every region of the United States.

Dear Friends:

Our new assignment, to the 49-bed mission hospital in Gaziantep, Turkey, allows scope for the pursuit of all our interests in clinical medicine, preventive medicine, and social service. It's a busy life, full of promise.

Bill, as head of the staff, keeps busy with administration as well as outpatient clinics, following his patients in the hospital, and "supervising" the laboratory (which often means doing the work himself).

Ginger (Mary) contributes by teaching English to nursing students, taking the patients' histories for Bill's clinics (so far, she can make out most of the local Turkish dialect, but has to call for assistance with Kurdish and Arabic!), and teaches the preparation and use of baby foods in some of the baby-clinics.

The baby-clinics, two a week in the hospital, and in two villages on alternate Saturday afternoons, are a real step in preventive medicine. The babies are carefully examined, and referred, if sick, to medical care. They also receive preventive shots. But the biggest job is to train the mothers out of the superstition that a baby should have nothing but breast-milk until it is a year or a year-and-a-half old. Many of the mothers have learned; and their thriving babies are "graduating" from the course, to be replaced by other scrawny little specimens.

We have a new Turkish nurse, Muzaffer Kurcu, who is alert to every opportunity for social service. Under her leadership, our nurses are branching out into new welfare activities, one of them being the Bookmobile, in which they are cooperating with the Turkish-American Association. Most villages do have schools now, at least through the first grades; but, aside from a few newspapers, there is almost no reading material available. This spring our Bookmobile will be serving eight nearby villages, supplying them weekly with good reading, some of which is published by our mission's Publication Department in its series for new literates.

William and Mary Nute, Jr.
Gaziantep, Turkey

THE URBAN REVOLUTION

In the first three years of the present decade the population of the United States increased by the amazing total of 8,500,000 people. By 1980, the great majority of our total population will be city-dwellers. And the city-dweller will be caught in a myriad of giant forces beyond his control.

The pattern has already been set. Whether he is a business-man, office worker, or factory hand, the city-dweller has been overwhelmed by his environment. Guided by TV morality, by Madison Avenue values, by materialistic status symbols, he grows culturally bland. His anxieties are multiplied by the phenomena he sees all around him: automation, racial tension, crime and juvenile delinquency, drug addiction.

Thus, today, the Urban Church Department of the Church Extension Division of our Board for Homeland Ministries is actively engaged in sixty-seven urban projects throughout the nation, seeking to place churches in otherwise churchless areas, to cooperate with city planners regarding the future of urban development, and especially to solve the problems of racial and ethnic changes in the congregations of already existing churches. Here in our Southern Convention, **Trinity United Church of Christ at Garner** and **Pembroke Manor United Church of Christ at Virginia Beach** are joint projects of the Board for Homeland Ministries and the Mission Board of the Southern Convention.

NOTES FROM THE DESK

Mission Next Door

Have you any idea of what would happen if even half of the membership in a local church took their responsibility as witnessing Christians seriously!

Take a church of 200, for instance. Supposing half of these people made a real effort to reach the unchurched individuals in their community? Supposing, over a five year period, half of the members went out in a concerted movement to encourage others to make that church their church, and Jesus Christ their Lord.

The first year would increase the 200 to 300. The second year this church would find itself with 450. The third year, 675. The fourth year more than 1000! Impossible? Sure it is! You just can't find a church in which half, even a quarter, of the members are (1) convinced this is their responsibility, (2) firmly enough sold on their Christianity to actively draw others to it, (3) sure that there are enough folks unchurched in their community to worry about, or (4) willing to minister to the needs of the individuals in their community in a realistic way regardless of economic, social or ethnic conditions.

Refusal to accept the responsibility for personal evangelism--seeking out the unchurched and helping them understand the mission and promise of the church of Jesus Christ--is the result of society's compartmentalization of religion and faith, as well as our willingness to "let the minister do it".

In the fields, at the office, in the mill, at school, in the factory--these are the places where the Church is heard and seen in operation. It is heard and seen through the intellectually and socially attractive witness of thoughtful and intelligently-communicated testimonies to our faith in God. No one is in any better position to "win souls for Christ" than a prepared and intelligent (not necessarily highly educated) churchman or churchwoman who has studied and thought out, in depth, his or her own convictions and has developed an ability to put them into words.

There are very few communities, if we look hard enough, which are full of church people, 100 per cent. Our unwillingness to reach into the lives of the unattractive or the unwanted has constricted--distorted--the life of the Church where we are. We have become a closed house, a religious club with exclusive membership for a particular class.

We are called to minister to the world. Even as we send our mission monies to Asia and Africa, let us re-examine the mission we need to become engaged with right in our own communities. In lifting our vision toward the high ideals we espouse, we sometimes look over the heads of those for whom these ideals need to come alive in ministering service.

To maintain ideals is one thing. To strive toward these ideals here and now, in this time and in this place, is to be witnessing followers of Jesus Christ.

THE Elon College Library CHRISTIAN SUN Elon College Library X

Vol. No. 116, No. 31

August 11, 1964

Official Call — Special Meeting — Southern Convention November 17-18, 1964 — Congregational United Church Of Christ, Greensboro, North Carolina

The Executive Board of the Southern Convention, meeting on June 30th, 1964, took the following actions:

1. Gave approval to the Revised Report of the Steering Committee.
2. Gave unanimous approval to the Resolution which would approve the plan of Consolidation to form the Southern Conference of the United Church of Christ, and that meetings be held in Greensboro, November 17-18, 1964, beginning at 2:00 p.m., and the program subject to the approval of the Executive Board. (Please note this Resolution in this issue of THE CHRISTIAN SUN.)
3. Gave unanimous approval to the Resolution of a Request for Transfer of the Virginia Valley Conference to become part of the Central Atlantic Conference. (Please note this Resolution in this issue of THE CHRISTIAN SUN.)
4. Named Dr. J. Earl Danieleley, Dr. W. T. Scott, Sr., and Mr. W. H. Baker as the Southern Convention segment of the Nominating Committee for the Southern Conference.
5. Voted to give official notice of the special meeting of the Southern Convention to consider for approval the Revised Report of the Steering Committee, which included the Constitution and By-Laws for the Southern Conference, and to give consideration and approval to the Report of the Nominating Committee.
6. Delegates or Alternates elected by local churches as delegates to the Southern Convention Biennial session held April 28-30, 1964, would be Delegates or Alternates to the Special Meeting of the Southern Convention, to be held November 17-18, 1964. (MANUAL, Southern Convention, Article V, Membership, pages 46-47.)

The Executive Board
Joe A. French, President

Revised Report and Recommendations of Steering Committee On Realignment

November 17 - 18, 1964

GREENSBORO, NORTH CAROLINA

THE STEERING COMMITTEE, THE SUB-COMMITTEES, AND THE EXECUTIVES

Richard A. Cheek, Chairman, Att. D. M. McLelland, F. A. Hargett, J. L. Levens, Elmer P. Nance, Frank R. Hamilton, Max Vestal, George Gay, Jr.

Legal Affairs: Att. D. M. McLelland, Chairman, Att. John Xanthos, Att. J. L. Rainey, Att. Joseph H. Leonard, Att. R. T. Bradford, F. A. Hargett

Constitution & By-laws: J. L. Levens, Chairman, Elmer Nance, Frank Morgan, R. D. Bullock, James F. Darden, Carroll Lewis (M. T. Garren, deceased)

Administration: Frank Hamilton, Chairman, M. T. Schaeffer, Z. P. Jenkins, Dr. John R. Kernodle, Melvin Palmer, J. W. Morrison

Institutions & Agencies: Max Vestal, Chairman, A. W. Hedrick, Judson King, W. W. Snyder, George Gay, Jr., Lonnie A. Carpenter

Executives: Clyde Fields, Southern Convention; Taylor Stanley, Convention of the South; Banks J. Peeler, Southern Synod.

AGREEMENT

AGREEMENT made this — day of ———— 19 —, between the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc.

WHEREAS, the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., are corporate entities organized and existing under the laws of the State of North Carolina for the general purpose of promoting the interests and general welfare of the churches and ministers of which each is composed, and

WHEREAS, the UNITED CHURCH of CHRIST has been formed pursuant to the Basis of Union with Interpretations and is a union of the Congregational Christian Churches and the Evangelical and Reformed Church without break in their respective historic and ecclesiastical continuities, and

WHEREAS, said SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc. have approved the aforesaid union, and

WHEREAS, the United Church of Christ did on July 4, 1961, adopt a Constitution describing the free and voluntary relationships which the local churches, associations, conferences and ministers sustain with the General Synod of the United Church of Christ and with each other, and recommended such pattern of relationships and procedures to the local churches, associations, conferences and ministers to the end that they might most effectively accomplish their tasks, and

WHEREAS, under the aforesaid Constitution it is contemplated that synods, conferences and associations of the uniting communions shall reorganize

Now, therefore, IN CONSIDERATION OF THE MUTUAL PROMISES CONTAINED HEREIN, the parties hereto agree to consolidate into a single corporation upon the following terms and conditions:

CONDITION I

The Constitution of said corporation shall be as follows:

CONSTITUTION

CONSTITUTION for THE SOUTHERN CONFERENCE OF
THE UNITED CHURCH OF CHRIST, Inc.

PREAMBLE

"The provisions herein define and regulate the Southern Conference and those officers, agencies, boards, committees, etc., which are recognized, established by, or responsible

RESOLUTION

Approving Plan of Consolidation
to Form

THE SOUTHERN CONFERENCE OF
THE UNITED CHURCH OF CHRIST

WHEREAS the United Church of Christ, formed by the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States, in Article VI of its Constitution, has defined a CONFERENCE to be that body of the United Church of Christ composed of all local churches in a geographical area, and has provided for the territorial reorganization of existing conventions and synods upon their own initiative;

AND WHEREAS The Southern Convention of Congregational Christian Churches, Inc., The Convention of the South of Congregational Christian Churches, Inc., and the Southern Synod of the Evangelical and Reformed Church, Inc., each an Acting Conference of the United Church of Christ composed of local churches in much of the same territory, in convention assembled in the year 1962, expressed their common desires to form, by consolidation, a United Church of Christ Conference for the geographical area consisting of the State of North Carolina and that portion of the State of Virginia lying south of an east-west line bisecting said State in the vicinity of the City of Richmond, and, to that end, appointed a Steering Committee of nine men, three from each of said Acting Conferences, charged with the responsibility of making detailed studies and recommending a plan of consolidation by which such conference might be formed;

AND WHEREAS the report of said Steering Committee was presented to a joint session of the said Southern Convention, Convention of the South, and Southern Synod at Greensboro, North Carolina, on April 28th, 1964, at which time, and after full and careful consideration and the suggestion of a number of amendments to the proposals, said Committee was instructed to submit a final draft to the boards of directors of the said Conventions and Synod for appropriate action.

AND WHEREAS said Steering Committee has submitted its final draft of a plan of consolidation under the Non-Profit Corporation Act of the State of North Carolina, incorporating the suggested amendments and consisting of an Agreement to Consolidate, a Constitution, By-Laws and Recommended Administrative Procedures concerning Institutions, Publication and Budget, which draft is hereto annexed and made a part of this Resolution;

AND WHEREAS the said plan of consolidation, if effected, will constitute an amendment to the Constitution of the said The Southern Convention of Congregational Christian Churches, Inc., and, therefore, must be preceded by the approval of its Executive Board, the calling of a meeting of the Convention, the giving of notice to the Delegates thereto, the publication of notice in the Church Paper, and the affirmative vote of two-thirds of the Convention in session to consider adoption of such amendment, all as required by Article XV of the Constitution of said Convention, Section 5 of its By-Laws, and by Article 6, Chapter 55A, General Statutes of North Carolina, entitled Non-Profit Corporation Act;

Now, therefore, BE IT RESOLVED that the Executive Board of The Southern Convention of Congregational Christian Churches, Inc. does hereby approve the aforesaid and annexed plan, and every part thereof, for the consolidation of The Southern Convention of Congregational Christian Churches, Inc., The Convention of the South of Congregational Christian Churches, Inc., and The Southern Synod of the Evangelical and Reformed Church, Inc., under and pursuant to the Non-Profit Corporation Act of the State of North Carolina and a portion of Virginia, to be known as THE SOUTHERN CONFERENCE of the UNITED CHURCH OF CHRIST, Inc.

BE IT FURTHER RESOLVED that a Special Meeting to consider and vote on the adoption of this Resolution be held by the said The Southern Convention of Congregational Christian Churches, Inc., at Greensboro, North Carolina, beginning at 2:00 o'clock, P. M., on the 17th day of November, 1964, and that written notice of this call, stating the purpose of the meeting, be given the Delegates to the Convention not more than fifty nor less than fourteen days before the date of such meeting, and be published in THE CHRISTIAN SUN not less than three months before said date. (NOTE: Sec. 5, By-Laws, P. 57, Manual, requires 2/3rds vote of the Executive Board to call a special meeting.)

(Voted unanimous approval by the Executive Board of the Southern Convention June 30, 1964.)

to the Southern Conference and describe free and voluntary relationship which the local churches, Associations, and ministers sustain with the Southern Conference and with each other. The pattern of relationships and procedures so described is recommended to local churches, Associations, and ministers, to enable them more effectively to accomplish their task in the work of the Southern Conference and the United Church of Christ."

Article I — Name

1. The name of this corporation shall be THE SOUTHERN CONFERENCE of the UNITED CHURCH OF CHRIST, Inc.

Article II — Area

1. The area of the SOUTHERN CONFERENCE shall be the territory served by the constituent Associations comprising the State of North Carolina and part of the State of Virginia along county lines as follows:

The northern boundaries of the counties of Accomack, Mathews, Gloucester, James City, Charles City, Chesterfield, Powhatan, Cumberland, Buckingham, Amherst, Botetourt and Craig, to the West Virginia line, except that each church in Richmond, Virginia, shall be given local option to affiliate with the Conference to the south or north.

Article III — Place of Business

1. The principal office or place of business of the SOUTHERN CONFERENCE shall be at Burlington, North Carolina.

2. The registered office of the Corporation shall be at Burlington, North Carolina, and the registered agent of the corporation at said address shall be _____.

Article IV — Purpose

1. To continue without break the ecclesiastical and legal identity of the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc. and to conduct their work and to have all their powers, duties, and obligations.

2. To be a Conference of the United Church of Christ composed of each of the local churches which are parts of the Southern Convention of the Congregational Christian Churches, Inc., the Convention of the South of the Congregational Christian Churches Inc., and the Southern Synod of Evangelical and Reformed Church, Inc., and of all ordained Ministers in such Conventions or Synod and of all local churches and ministers that are hereafter received into and granted standing by any association of the United Church of Christ within the boundaries of this Conference.

3. To promote the interests and general welfare of the churches and ministers of which this Conference is composed and of the General Synod, boards, institutions, agencies and instrumentalities of the United Church of Christ or which are affiliated with such Church insofar as their interests are within the boundaries of the Southern Conference.

4. To do each and every thing which a conference of the United Church of Christ may do in the spirit of Christ to extend the Gospel, to advance the Christian religion, to promote education and to encourage Christian charity.

5. To acquire by purchase, gift, devise, bequest or otherwise and to own, hold, invest, reinvest or dispose of property both real and personal for such religious, educational, philanthropic and other related work as the Conference may undertake and to purchase, own, receive, hold, manage, care for and transfer, rent, lease, mortgage or otherwise encumber, sell, assign, transfer and convey such property for the general purposes of the Conference; to receive and hold in trust both real and personal property for churches, boards, institutions and instrumentalities of the United Church of Christ or which are affiliated with the United Church of Christ and to invest or re-invest the same; and to make any contracts for promoting the objects and purposes of the Conference which are not inconsistent with the laws of the State of North Carolina.

6. To maintain relations with other Christian fellowships and ecumenical bodies to the end that brotherhood, mutual understanding and cooperation may be advanced.

7. To exercise the functions of an Association of the United Church of Christ when they are delegated to it by such Association or where no such Association exists.

8. In general, to exercise any, all and every power for which a non-profit corporation organized under Chapter 55-A of the General Statutes of the State of North Carolina relating to religious and charitable associations, can be authorized to exercise, but no other power. No substantial part of the activities of this corporation shall include the carrying on of propaganda or otherwise attempting to influence legislation. No part of the earnings or assets of this corporation shall inure to the benefit of any individual, member thereof, contributor thereto, or for any private, personal or selfish purposes.

No part of the assets of this corporation or income derived therefrom shall be given to or inure to the benefit of any person, corporation or organization not tax exempt under Sub-Title (A) or Sub-Title (B) of the Internal Revenue Code of the United States of America. In the event of dissolution of this corporation none of its property shall be distributed to any person, corporation or organization not tax exempt under Sub-Title (A) or Sub-Title (B) of the Internal Revenue Code of the United States of America and all of its property shall be distributed at such time solely for the purposes set forth in Article IV hereof.

Article V — Structure

Local Churches

1. The basic unit of the life and organization of the Southern Conference is the local church.

Associations

2. The congregations or local churches, through their ministers and through delegates elected from their membership, may organize Associations for fellowship, mutual encouragement, inspiration, and such other functions as may be desired.

3. An Association is that body within the Southern Conference which is composed of all local churches in a geographical area and of all ministers who have standing in that Association.

4. Article VI of the Constitution of the United Church of Christ provides that "Pending their reorganization on a territorial basis, Synods, Conferences, Conventions, and Associations in existence (at the time this Constitution is declared in force) may act as Conferences and Associations (of the United Church of Christ) and may perform the functions thereof in accordance with (the) Constitution of the United Church of Christ with regard to such responsibilities as they may have heretofore discharged."

5. Pending realignment of the areas of the Southern Conference into Associations (and the formation of permanent Associations) the following shall be recognized as acting Associations of the Southern Conference: Southern Synod; Eastern Virginia, Eastern North Carolina, Western North Carolina, and North Carolina and Virginia Conferences of the Southern Convention; the existing (1964) Conferences and Associations of the Convention of the South located in the states of North Carolina and Virginia. With the counsel and confirmation of the Southern Conference of the United Church of Christ, the above bodies shall take the initiative in their reorganization into permanent Associations, which shall proceed with utmost dispatch.

6. Subsequent to the initial reorganization of Associations in the Southern Conference, the boundaries of any new Associations, or any adjustment of boundaries between Associations shall be determined by the Association concerned, with the approval of the Conference.

7. An Association may retain or secure its own charter, and adopt its own constitution, by-laws, and other rules which it deems essential to its own welfare and not inconsistent with the Constitution and By-Laws of the Southern Conference and the Constitution and By-Laws of the United Church of Christ.

The General Synod

1. Through the Southern Conference, the local churches and Associations shall be related to the General Synod of the United Church of Christ.

2. The Southern Conference shall have that relation to the General Synod of the United Church of Christ as is described in those portions of the Constitution and By Laws of the United Church of Christ, adopted July 4, 1961, and which relate to Conferences of the United Church of Christ.

Article VI — Voting Membership

1. **The voting membership of the Conference consists of the ordained ministers holding standing in its Associations or in the Conference itself, and of lay delegates selected by and representing the local churches of the Associations or the Conference and of such other persons as the By-Laws shall provide. The control of the Conference shall reside in its voting members and may be exercised directly at any annual or other meeting of the Conference or through and by a Board of Directors elected by the Conference.**

Article VII — Directors

1. There shall be a Board of Directors who shall administer the affairs of the Conference between its meetings. Membership of the Board of Directors shall be elected at the annual meeting of the Conference, and shall have such powers and duties as are usual and customary to a Board of Directors under the laws of the State of North Carolina and as provided in the by-laws of this Conference.

REQUEST FOR TRANSFER

Whereas, the United Church of Christ has been formed, uniting the Congregational Christian Churches and the Evangelical and Reformed Church, and,

Whereas, the Constitution of the United Church of Christ provides for the formation of new Conferences on a geographic basis, and,

Whereas, the Southern Convention, in official session at Bethlehem (Nansemond) Church, near Suffolk, Virginia, in May of 1962, voted to form a new Conference made up of all the churches in North Carolina and all the churches in Virginia, South of a line drawn at Richmond, Virginia, and made provisions for a Steering Committee to work out plans and report back to the Southern Convention in session, and,

Whereas, the Steering Committee has faithfully discharged its responsibility and made its report to the Southern Convention meeting April 28-30, 1964, in Greensboro, North Carolina, and,

Whereas, the Virginia Valley Conference area has been represented by the duly appointed representatives: Rev. S. E. Madren, Rev. Bland Leebrick, Mr. Clarence Phillips, and Rev. Mark Andes, to share in the planning of a new Conference of the United Church of Christ, and,

Whereas, this duly constituted committee was subsequently appointed to serve with the Joint Advisory and Study Committee of the Middle Atlantic Area, and,

Whereas, a Basic of Union for the proposed Central Atlantic Conference has been worked out, and it would include the Valley Central Conference of the Southern Convention, and,

Whereas, it is proposed that the Central Atlantic Conference be duly constituted on January 16, 1965,

THEREFORE, BE IT RESOLVED:

That the Churches of the Virginia Valley Central Conference request the Southern Convention of Congregational Christian Churches to approve the transfer of the membership of the Virginia Valley Central Conference to the Central Atlantic Conference as of January 16, 1955, or at such other time as the proposed Conference may be formed.

This resolution adopted by the Virginia Valley Conference in session at Valley Central United Church of Christ on June 14, 1964.

MARK W. ANDES, President
S. E. MADREN, Secretary

(Voted unanimous approval by the Executive Board of the Southern Convention June 30, 1964.)

News From Elon College

An Outstanding Season

Artists, Lecturers & Scholars To Appear

During the 1964-65 year, a variety of programs will be offered for the cultural and intellectual enrichment of the campus.

The Lyceum Series will feature outstanding concert artists and performers. Among them will be Mr. Fred Sahlmann, Elon graduate and former professor of music and presently on the music faculty at McNeese State College in Louisiana. Also appearing will be Mr. Jean Langlais, noted French composer and organist, who will give an organ recital and conduct a special workshop.

Outstanding art exhibits will be brought to the campus, including the Parke-Davis entitled the History of Medicine.

The Liberal Arts Forum, sponsored by the Student Government Association, has scheduled several lectures and is arranging for the showing of a number of award-winning films.

Several distinguished scholars will appear on campus under the Visiting Scholars Program of the Piedmont University Center, an inter-institutional effort dedicated to the enrichment of the offering of the member institutions. Each of the following scholars will be on campus for one day: Dr. Bruce Simonds, musicologist and pianist of Yale University; Dr. Charles C. Price, chairman of the chemistry department at the Southern Historical Association and noted historian at the University of Mississippi; Dr. Emanuel Stein, outstanding authority in economics from New York University.

2. The number of directors shall be not less than 28; each voting member shall be in ecclesiastical relation with one of the local churches of which this Conference is composed.

3. The By-Laws shall specify the exact number of directors and shall provide for a method of the election, term of office, meetings, powers and duties of the Board of Directors, its Executive Committee and other committees appointed by it.

5. The Executive Committee elected by the Board of Directors, shall be made up of: the Conference President, the Vice President, the Secretary of the Conference, the Treasurer of the Conference, and three persons, one from each Administrative Area, who are Directors, together with the Conference Minister, ex-officio with voice but without vote. Said Executive Committee shall possess and exercise such powers and functions of the Board of Directors as the Board shall, from time to time, delegate to it.

Article VIII — Officers

1. The officers of the Conference shall be a President, a Vice-President, a Conference Minister (Executive Vice-President), a Secretary and a Treasurer, with such other officers as the Conference may, from time to time, determine. The powers and duties of the officers of this Conference shall be set forth in its By-Laws.

Article IX — Meetings

1. The Conference shall hold one annual meeting and other meetings as may be necessary at such time and place and upon such notice as may be provided in the By-Laws.

2. $\frac{1}{4}$ (One-fourth) of those entitled to vote shall constitute a quorum at any meeting.

3. At any meeting of the Conference a majority vote of those present and voting shall be necessary for the transaction of any business except as otherwise provided in the By-Laws. Procedures shall follow Robert's Rules of Order Revised.

Article X — Duration

1. The duration and number of years the Conference is to continue is perpetual.

Article XI — Corporate Seal

1. The Conference shall have a corporate seal as described in the By-Laws.

Article XII — Amendments

1. The constitution of this Conference may be amended at an annual or called meeting by a two-thirds vote of those present and voting provided that such amendment shall have been:

(a) Presented to the Conference at the last annual or called meeting of the Conference, signed by not less than ten of the local churches composing the Conferences, or

(b) Recommended to the Conference by the Board of Directors and a copy thereof mailed to each church and minister of which the Conference is composed not less than sixty days prior to the meeting at which action on the proposed amendment is to be taken.

Article XIII — Interpretation

1. THE AUTONOMY OF THE LOCAL CHURCH IS INHERENT AND MODIFIABLE ONLY BY ITS OWN ACTION. Nothing in this Constitution and the By-Laws of the Southern Conference of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall it be construed as giving to the Conference, any Association, or to the General Synod, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions or dismissal; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences.

2. Actions by, or decisions or advice emanating from, the Conference, Association, or the General Synod, should be held in the highest regard by every local church.

CONDITION II

1. The first meeting of the Conference shall be held within four months after the union has been consummated.

2. The voting delegates of the first meeting of the Conference shall consist of the ordained ministers holding standing in the Conferences and Associations of the Convention of the South, Congregational Christian Churches; the Southern Convention of the

Congregational Christian Churches; and the Southern Synod of the Evangelical and Reformed Church within geographical boundaries of the Southern Conference; one lay delegate from each local church within the geographical boundaries of the Southern Conference (excepting those churches with a membership of more than three hundred who shall be entitled to one voting delegate for each additional three hundred members or major fraction thereof).

3. The first meeting of the Southern Conference shall be called by the Superintendent of the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the Superintendent of the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the President of the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., who jointly shall address a letter missive to each church and each minister composing the Conference, not less than fourteen days before the meeting, setting forth the time and place of the meeting together with a statement of the business to be transacted:-

CONDITION III

1. The following persons shall constitute the Interim Board of Directors of the Conference until their successors have been elected and qualified:

Five members from the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc.,

Five members from the CONVENTION of the SOUTH of CONGREGATIONAL CHRISTIAN CHURCHES, Inc.,

and five members from the SOUTHERN SYNOD of the EVANGELICAL AND REFORMED CHURCH, Inc.

2. They shall determine the time and place and the order of business of the first meeting of the Conference, at which each item of business shall be referred to the said Board of Directors who are authorized to determine the time and form in which it shall be presented to the Conference, provided, however, that the Conference may, at its pleasure, consider and act upon any item of business, either suppressed or altered by the Board of Directors acting in the capacity of Business Committee at the first meeting.

CONDITION IV

The CONVENTION of the SOUTH of the CONGREGATIONAL CHRISTIAN CHURCHES, Inc., the SOUTHERN CONVENTION of CONGREGATIONAL CHRISTIAN CHURCHES, Inc., and the SOUTHERN SYNOD of the EVANGELICAL and REFORMED CHURCH, Inc., each and all, agree to duly execute, deliver, and file any and all instruments and/or documents necessary and appropriate to implement the foregoing agreement and to accomplish the objective stated above.

IN WITNESS WHEREOF, said parties hereto have caused this agreement to be executed by their duly authorized officers and their corporate seals to be duly affixed the day and year first written above

THE CONVENTION OF THE SOUTH OF
CONGREGATIONAL CHRISTIAN CHURCHES, Inc.

By _____

THE SOUTHERN CONVENTION OF CONGREGATIONAL
CHRISTIAN CHURCHES, Inc.

By _____

SOUTHERN SYNOD OF THE EVANGELICAL
AND REFORMED CHURCH, Inc.

By _____

BY-LAWS

PROPOSED BY-LAWS FOR THE SOUTHERN CONFERENCE

ARTICLE I -- MEMBERSHIP

1 Section 1.

The membership of the Conference shall consist of:

All Churches and ministers composing the Southern Convention of Congregational Christian Churches Inc., the Convention of the South of Congregational Christian

United Church Of Christ Laity Workshops A Personal Testimony

It was my privilege to attend the United Church of Christ Laity Workshop at the Asheboro Congregational Christian Church on June 26, 1964. A number of workshops were held in the Southern Convention, Southern Synod, Convention of the South area. Many lay people in the three co-operating judicatories participated in this very fine program.

Some 100 lay people and ministers were present for the Asheboro meeting. Members of the three judicatories involved were present and participated in the workshop. Willis Hedrick, Marian Smith, Mrs. Jimmy Norred, Mrs. Leo Luther, Mr. Earl Jones, Mrs. E. T. Burroughs, Sr., Mr. Rollin Linnens, Mr. J. C. Corsbie, Misses Emma and Velma Allen, Mrs. N. C. Galloway, Miss Ruth Loflin, Mrs. Pallie Hill, Mrs. N. M. Phillips, Mrs. Grady Ritter, Mrs. Street Morgan—were leaders and participants in the Laity Workshop.

The Planning Committee consisted of: Willis Hedrick, Mrs. Grady Ritter, Mrs. Street Morgan, Mrs. J. C. Corsbie.

I had the privilege of being present in the group discussion led by Mrs. Jimmy Norred. Our section was called a "Peculiar" Section, taken from the nature of Christians in the world. Christians are to be understood as "Peculiar" in the best sense of the word. Mrs. Norred, in a most skillful way, demonstrated several techniques of group involvement in the discussion of the Bible Study Book, "Salty Christians". Mrs. Norred was successful in having the members of her group participate wholeheartedly in demonstration of several techniques. She pointed out that brainstorming, role playing, conversation, buzz groups, and dramatics are several good techniques for involving mature adults in a different type of Bible study and adult programs.

Your Superintendent was much impressed with the fine programs and the quality of work done by the leaders. It is gratifying to note the emphasis being placed on the role of the Laity in the United Church of Christ. Our congratulations to all who took part in the planning and the execution of the workshops in our area.

Clyde L. Fields,
Superintendent

The Christian Sun

Fifty-Third Anniversary At Albemarle

Announcement Made Of Building Progress

The Fifty-third Anniversary Service of the Albemarle United Church of Christ was held July 26, 1964. The Service was conducted by Rev. J. Everette Neese, minister; Mrs. David Morrow, Choir Director; and Mrs. Iris McManus as organist. Special music was rendered by the Church Choir. Superintendent Clyde L. Fields provided the sermon for the occasion. It was announced that the bids for the new educational building and remodeling program of the church would be opened on July 28, 1964. The Church has planned a lovely educational unit and remodeling program that would provide for a more effective working program for the growing congregation.

The building fund had reached a total of \$24,896.33. The proposed building program is expected to cost \$80,000-\$90,000.

Congratulations to the Albemarle Church on the occasion of its Fifty-third Anniversary and its expanded program of work!

In Memoriam

JOSEPH M. BYRUM, June 11, 1964. Damascus Congregational Christina Church, Sunbury, North Carolina.

BURNLEY LEE CARTER, June 10, 1964. Mt. Carmel Congregational Christian Church, Walters, Virginia.

WILLIS P. GLOVER, June 22, 1964. Mt. Carmel Congregational Christian Church, Walters, Virginia.

MRS. G. O. LANKFORD, July 25, 1964. Elon College Community Church, United Church of Christ, Elon College, North Carolina. Widow of the Rev. Dr. G. O. Lankford.

MRS. MARY ANNA CLARK LOCKHART, July 22, 1964. Lebanon Congregational Christian Church, Semora, North Carolina.

ED MANN, June 12, 1964. Long's Chapel United Church of Christ, Burlington, North Carolina.

MISS LOUISE SAVAGE, July 5, 1964. Liberty Spring Christian Church, Suffolk, Virginia. Former Dean of Women and Librarian at Elon College.

Churches, Inc., and the Southern Synod of the Evangelical and Reformed Church, Inc., at the time of the consolidation of such bodies; and any churches and ministers thereafter received into and granted standing by any Association of the United Church of Christ within the boundaries of the Conference.

2 Section 2.

A. The voting membership of the Conference consists of the ordained ministers holding standing in its Associations or in the Conference itself, and of lay delegates selected by and representing the local churches of the Association or the Conference, and of such other persons as shall be provided for elsewhere in these By-Laws. The control of the Conference shall reside in its voting members and may be exercised directly at any annual or other meeting of the Conference or through and by a Board of Directors elected by the Conference. (See Constitution, Article VI, 1.)

3 B. Members of the Board of Directors shall be voting members of the Conference.

4 Section 3.

The voting delegates of the Conference shall consist of the ordained ministers holding standing in the Associations of the Conference or in the Conference itself, and who reside within geographical boundaries of the Southern Conference; one lay delegate from each local church within the geographical boundaries of the Southern Conference (excepting those local churches with memberships of more than three hundred who shall be entitled to one voting delegate for each additional three hundred members or major fraction thereof).

5 Section 4.

Visitors may, by vote of the Conference, be admitted to the privilege of the floor as honorary members, but shall not have the right to vote.

ARTICLE II — MEETINGS

6 Section 1. Annual Meeting.

The annual meeting of the Conference shall be held during the last week in April for the transaction of business, election of officers, and selection of a place for the next annual meeting provided that the time and place of holding the meeting may be changed by vote of the Conference or by the Board of Directors.

7 Section 2. Special Meetings.

Special meetings may be called by the Board of Directors, or by the Executive Committee, or by petition of one-third ($\frac{1}{3}$) of the churches.

8 Section 3. Notice of Meetings.

Written notice of all meetings of the Southern Conference stating the time, place, and purpose of such meetings, shall be transmitted to the Associations, local churches, and ministers at least thirty (30) days prior to the meeting.

9 Section 4. Quorum.

A quorum at any meeting of the Conference shall consist of one-fourth ($\frac{1}{4}$) of those entitled to vote.

10 A simple majority of those present and voting shall be necessary for the transaction of business.

11 Section 5. Agenda.

The Executive Committee of the Board of Directors shall act as the Business Committee for preparing the agenda and appointing committees for the meetings of the Conference.

ARTICLE III — OFFICERS

12 Section 1.

The officers of this Conference shall be a President, a Vice-President, a Conference Minister (Executive Vice-President), a Secretary, and a Treasurer with such other officers as the Conference, from time to time, determines. All officers shall reside within the geographical bounds of the Conference. (See Constitution, Article VIII.)

13 Section 2. Election of Officers.

- A. At least six months prior to the meeting of the Conference the Board of Directors shall appoint a Committee on Nominations composed of nine members, three from each of the three Administrative Areas. This Committee shall serve until their successors are appointed. No officer or employee shall be eligible to serve on the committee.
- B. The Committee on Nominations shall submit at least two names for each of the following offices: President, Vice-President, Secretary, Treasurer.
- C. The Delegates to General Synod shall be nominated by the Committee on Nominations. The Committee shall present at least a double slate of nominees.
- D. The President of the Conference, who may be either a minister or a layman, the Vice-President, the Secretary and the Treasurer, shall be nominated by the Nomi-

nating Committee and be elected at the Annual Meeting of the Conference to serve for a term of two years, beginning at the adjournment of the meeting at which they are elected, and to continue until their successors are elected and installed.

- 17 E. The Conference Minister (Executive Vice-President) shall be an ordained minister and shall be nominated by the Nominating Committee. He shall be elected by the Conference at the Annual Meeting or a special meeting for a term of four years or to fill an unexpired term of office, and shall be eligible for re-election; however, in no case shall he serve past the age of sixty-five (65) years, nor be elected to office past the age of sixty-two (62) years.

ARTICLE IV — DIRECTORS

18 Section 1.

The Board of Directors shall be composed of 28 members, as follows:

The Conference President,
The Vice-President,
The Secretary,
The Treasurer,
12 lay members (four from each Administrative Area)
12 Ordained Ministers (four from each Administrative Area)
The Conference Minister, ex officio (voice without vote)
The Conference Field Associate, ex officio (voice without vote)
The Director of Christian Education, ex officio (voice without vote)
The Three Area Administrators, ex officio (voice without vote)

19 Section 2.

The Board of Directors shall meet at least semi-annually at a time and place determined by the Board of Directors.

- 20 A. The Executive Committee shall meet quarterly. At least two of these meetings shall be in connection with the regular meeting of the Board of Directors.

21 Section 3. Election.

- A. The Conference Minister, the Conference President, the Vice-President, the Secretary, and the Treasurer shall be elected as prescribed elsewhere in these By Laws. (See Article III, Section 2.)
- 22 B. The Director of Christian Education, the Office Manager and Assistant Treasurer, and the Conference Field Associate shall be elected by the Board of Directors.
- 23 C. The three Area Administrators shall be nominated by the Administrative Areas or Associations and shall be elected by the Board of Directors.
- 24 D. The twelve Lay Members on the Board of Directors shall be nominated by the Nominating Committee, two nominees for each vacancy. Four Lay members from each Administrative Area shall serve. They shall be elected by the Conference. The term of office shall be two years, with the exception of two from each Administrative Area who shall initially serve one year at the initiation of the Conference. No member of the Board shall be elected for more than two consecutive full terms.
- 25 E. The twelve Ordained Ministers on the Board of Directors shall be nominated by the Nominating Committee, two nominees for each vacancy. Four Ordained Ministers from each Administrative Area shall serve. They shall be elected by the Conference. The term of office shall be two years, with the exception of two from each Administrative Area who shall initially serve one year at the initiation of the Conference. No member of the Board shall be elected for more than two consecutive full terms.

26 Section 4. Duties.

The Board of Directors shall administer the affairs of the Conference between its meetings and shall be responsible to the Conference.

- 27 The Board shall have such duties, authorities, and responsibilities as are customary to a Board of Directors under the laws of the State of North Carolina.

ARTICLE V — DUTIES OF OFFICERS

28 Section 1. President.

The President of the Conference shall preside at all meetings of the Conference. He shall be the Chairman of the Conference Board of Directors; and of the Executive Committee.

- 29 He shall perform all other duties and responsibilities normally assumed by the President of an organization; which duties shall include, but shall not be limited to appointing special committees, calling special meetings, etc.

30 Section 2. Vice-President.

The Vice-President shall perform all the duties and have all the authority of the President in the absence of the President and shall succeed him in office in case

of a vacancy. In the event of grave illness of Directors shall determine whether to call a special meeting of the Conference or to elect a President.

31 Section 3. Conference Minister.

The Conference Minister shall be elected by the churches of the Conference. He shall be elected by the Conference under the direction of the Board of Directors in the selection of all staff members. He shall be responsible for job analysis and salary scale for all staff members and the Executive Committee of the Conference.

- 32 He shall attend the meetings of the Executive Committee, and shall be a member of all committees of the Conference. He shall be responsible for the Conference and the national boards of which the Conference is affiliated.

- 33 He shall have printed the minutes of the Conference and connected with his office as the Conference Minister.

- 34 He shall furnish the churches with the minutes of the Conference.

- 35 He shall distribute the minutes of the Conference to all churches.

- 36 He shall furnish the Conference, Executive Committee, Churches, and Committees with the minutes of his office.

- 37 He shall maintain a close contact with the Church of Christ, Council for Church Unity, and the United Church of Christ regarding ministers applying or a vacancy promptly to the Secretary in the United Church Herald.

38 Section 4. Secretary.

The Secretary shall keep a permanent record of the transactions of the Conference, Executive Committee, and other meetings in which the Secretary shall be the custodian of the same to all written documents and signatures.

- 40 He shall perform such other duties as may be required.

41 Section 5. Treasurer.

The Treasurer shall receive and keep a permanent record of the personal property belonging to or in the care or custody of the Conference, Executive Committee, or the Conference.

- 42 He shall make an annual report to the Conference of the correctness of his accounts.

- 43 Bond shall be posted for the faithful performance of his duties. The Board may require, the expense of

ARTICLE VI

44 Section 1.

There shall be thirteen (13) Conference areas. These persons shall be nominated by the churches at the Annual Meeting for a term of four years, which they are elected and continue until their successors are elected.

- 45 There shall be thirteen (13) Conference areas.

- 46 Each Administrative Area shall provide for the following: World Ministries, Evangelism, Christian Education, Christian Social Action, Christian Ministry, Worship, Budget and Finance. These committees are to be composed of members of the churches. Each Administrative Area shall have a representative on the committees. The Conference Co-ordinator shall be the Director of Christian Education.

on the part of the President, the Board
the Vice-president shall become Acting

and foremost a minister to the ministers
have general supervision over the work
the Board of Directors. He shall aid the
employment of staff and supervise the
recommend to the Board of Directors a
He shall report to the Board of Direc-
shall make an annual report to the

ference, the Board of Directors, and the
per ex-officio of all standing and special
be the liaison officer between the Con-
cilies and those ecumenical bodies with

Conference and such other data con-
may order.

forms for the annual reports.
ference and all schedules of statistics.
Directors, Executive Committee, Associ-
information required by them relating to

Personnel Records Office of the United
ministry, and send to local churches data
for pulpits. He shall report all pulpit
United Church of Christ for publication

urate, and legible record of all meetings
board of Directors, the Executive Com-
s official function.

the seal of the Conference, and shall affix
ring the seal, and attest same by his

ally pertain to his office.

custodian of all funds, securities, and
ed to, or in any way committed to the
Treasurer shall disburse, pay over, and
e, be ordered by the Board of Directors

conference, accompanied by an auditor's
ats.

large of said duties in such sum as the
ond to be paid by the Conference.

COMMITTEES

committees.

y the Nominating Committee and elected
g at the adjournment of the meeting at
through the next meeting or until their

Committees.

or the following committees:

Extension, Higher Education, Christian
dship, Lay Life and Work, Church and
Health and Welfare, and Historical.

lay members and Ordained Ministers.
Chairman of each of the thirteen com-
the Christian Education Committee shall
the Conference.

49 Section 2. Duties of Committees.

A. World Ministries:

The Committee on World Ministries shall work in close co-operation with the
United Church of Christ Board for World Ministries as it seeks to inform and
inspire the local congregations concerning the world mission of the Church.

50 B. Evangelism:

The Committee on Evangelism shall concern itself with the spiritual life of the
Church in terms of strengthening the Christian commitment of the membership
of the local churches through conferences, devotional literature, worship and
stewardship.

51 It shall feel a responsibility for the recruitment of the unchurched, and it shall
assist in making every congregation a more effective evangelistic force.

52, It shall keep in close contact with the Division of Evangelism of the Board for
Homeland Ministries in order to improve the Committee's methods and enlist
national leadership for stimulation, inspiration, and guidance in the development
and implementation of its program.

53 The Committee on Evangelism shall be concerned with all aspects of church life
to the end that there may be continuing and growing response to the Christian
commission to discipleship.

54 C. Church Extension: Town and Country and Urban churches.

The Committee on Church Extension shall have the responsibility for establishing
new churches where needed in cooperation with the Board for Homeland Ministries.
It will, in every case where possible, secure the advice and consent of the Councils
of Churches to the end that all new work shall be in keeping with a Protestant
strategy for the area. Local churches may sponsor new churches in consultation
with the Conference committee to the end that all actions taken are in the interest
of good comity procedures as well as of strengthening the United Church of Christ.

55 D. Higher Education:

The Committee on Higher Education shall maintain a close relationship to the
Council for Higher Education of the United Church of Christ so that as far as is
possible it may work toward the accomplishment of the goals which the Council
has accepted. It shall seek to cultivate a close relationship between the educational
institutions of the Conference and the Conference. It shall seek to bring to the
attention of parents and young people the particular contribution made by our
church-related colleges and seminaries. The committee shall have the responsibility
for providing a ministry to faculty and students in colleges and universities in
the Conference area.

56 It shall support the recruitment program and encourage the financial support of
our church-related colleges and our seminaries.

57 It shall inform students regarding the process of arranging for loans, scholarships,
and grants-in-aid.

58 In all of its work it shall promote Christian higher education as a vital part of
the Christian life.

59 E. Christian Education:

The Committee on Christian Education shall concern itself with the total program
of Christian Education of the Conference and shall cooperate with the local churches
and with the Division of Christian Education of the United Church of Christ Board
for Homeland Ministries.

60 The Committee shall consider areas of its work in relation to Children's Minis-
tries, Youth Ministries, Adult Ministries, Specialized Ministries, the Christian
Education Associates program, leadership education, Camps and Conferences, and
any other necessary areas.

61 The Conference Director of Christian Education shall be the Conference Co-ordinator
for this committee.

62 F. Christian Social Action:

The Christian Social Action Committee of the Conference shall stimulate an effec-
tive application of the Christian faith to human society with the hope of pro-
claiming the Lordship of Jesus Christ over the whole of life and thereby exposing
and eradicating social injustices and evils.

63 It shall be the responsibility of the Committee to inform itself on the relationship
between the Christian faith and social issues in order to speak intelligently to the
churches about possible responsible action.

64 The Committee shall assist the churches in their witness to the social implica-
tions of the gospel by promoting workshops, institutes, and such other types of
meetings as may be deemed advisable.

YOUTH MINISTRY

Holland Reports

The P. F.'ers of Holland, Virginia have really been busy this year! We raised money for our lake at Moonelon by selling Christmas mints. They were a big success and we made about \$43.00. We are all pleased that there will be a lake at Moonelon again. It has been missed.

The group had several recreational activities this year. We went bowling one night and just recently we had a picnic in one of our advisor's back yard. We invited those in our neighbor P.F., Holy Neck.

Several of our meetings were spent in Mission Study. Our foreign mission book was on India and our home mission work was on the problem of the city churches. We are surprised at the similarity between the people's problems in India and those of our city churches.

Word From Greensboro

We have tried, during the summer, to do things we can't do when school is in session. For instance, each of our Junior Highs and Senior Highs has had the opportunity to visit at the Cerebral Palsy School in Greensboro. Their school program occupies eleven months of the year, and we were able to see the handicapped youngsters in actual classroom situations. The C. P. School has been a special interest of our Senior Highs this year—we have visited in the homes of some of these victims, bringing them a small measure of the social contact they miss in their usual home-school living.

We also had one of the teachers from the school speak to our group on a Sunday evening preceding our visit there, so we would have a little background on the youngsters we would see.

Our Junior Highs have enjoyed a series of "mystery meetings," where they were called unexpectedly and told to be at the church at a designated time. They had no idea what was in store. One night we all went to see "Lilies of the Field" at a local drive-in theatre; another time we had films and a social hour, with refreshments, in the church basement; another time the group went swimming (this wasn't too big a surprise because they had been told to bring their bathing suits).

These young people had the Wisseman Cottage at the Children's Home as their special project this year, so we went to see the new building this week. It is indeed beautiful, and we are so proud to have had a small part in its construction.

On the 18th and 19th of July, our Senior

- 65 The Committee shall maintain a close relationship with the Council for Christian Social Action of the United Church of Christ, and shall look to the Council for guidance and leadership.
- 66 G. Stewardship (and our Christian World Mission):
The Committee for Stewardship (and Our Christian World Mission) shall work with the Stewardship Council of the United Church of Christ to foster within the Conference the principles and practice of Christian Stewardship.
- 67 The Committee shall work to secure support for the Conference budget and the United Church of Christ budget for Our Christian World Mission.
- 68 The Committee shall recommend specific goals for each local church to help meet these budgets.
- 69 The Committee shall assess the value and need of all special fund drives of the Conference and General Synod agencies and institutions, correlating time schedules and seeking participation by the local churches.
- 70 H. Lay Life and Work:
- 71 The Committee for Lay Life and Work shall be responsible for increasing, developing and coordinating the activities and participation of laymen and laywomen in the Church as a means of witnessing effectively for Jesus Christ in all areas of life.
- 72 It shall co-ordinate the activities of the Women's Fellowship and the Churchmen's Fellowship of the Conference, and cooperate with instrumentalities of the United Church of Christ and committees and agencies of the Southern Conference in order to provide a more effective witness in the world.
- 73 It shall be composed of three representatives chosen by and from the Women's Fellowship, three representatives chosen by and from the Churchmen's Fellowship, and nine members at large elected by the Conference. Those elected by the Conference shall include an equal representation of ordained ministers, laymen and laywomen.
- 74 I. Church and Ministry:
The Committee for Church and Ministry shall study, plan and oversee the program of the Conference and Associations in such areas of concern as pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for students in care of Associations and Conference, in service training, social and parish workers, and chaplaincies.
- 75 It shall work closely with the General Synod's Council for Church and Ministry.
- 76 It shall be responsible for all duties described in Article I — The Ministry — of the By-Laws of the United Church of Christ and shall carry on its work within the framework provided therein.
- 77 J. Worship:
The Committee on Worship shall work closely with the local churches suggesting and advising them concerning procedures and practices of meaningful Christian worship.
- 78 It shall conduct seminars, workshops, and other sessions of training as frequently as seems necessary to carry out this function.
- 79 K. Budget and Finance:
The Budget and Finance Committee shall be responsible for the preparation of the annual budget of the Southern Conference.
- 80 It shall work closely with the Committee on Stewardship to the end that the local churches and the Conference may be made aware of the importance of careful and sound policies concerning finances.
- 81 It shall work closely with the Committee on World Ministries to the end that this important aspect of the work of the Conference is not slighted in the preparation of the annual budget.
- 82 L. Health and Welfare:
The Committee shall be concerned with the adequate provision for the health and welfare needs of the Conference area whether provided by church-related, private, or public agencies. It shall keep the Conference aware of these needs and the degree to which the needs are being met.
- 83 The Committee shall further the interests of church-related agencies within the Conference.
- 84 It shall encourage high standards of service and adequate financial support for the program of Church-related agencies and institutions.
- 85 The Committee shall work in close cooperation with the Council for Health and Welfare Services of the United Church of Christ Board for Homeland Ministries.

Highs were invited to Badin Lake, where one of our members, G. H. Sharp, and his family have a summer home. In spite of uncooperative weather, we thoroughly enjoyed swimming, boating, and water-skiing; and Sunday morning we attended Sunday School in an open shelter at the lake. This Sunday School is a community project, led by lay people who vacation in the area, and it was a unique and interesting experience.

The new Youth Council, composed of officers for the 1964-1965 season, has met to begin thinking about the future, and we plan several additional meetings during August.

Also in August, those of our young people who have attended camp at Moonelon are going to present a skit for the Women's Fellowship, which is being prepared by the campers themselves, based on their experiences. This ought to be real fun!

In addition to the many activities already mentioned, we've held regular evening meetings throughout June and July, hearing a speaker on the subject, "Real Estate as a Career," holding discussion on Civil Rights, studying the book of James under Dr. Wissemann's leadership, etc.

Both Junior High and Senior High groups are looking forward to retreats at Moonelon in September, and we anticipate a busy year ahead.

New Youth Page Editor

Beginning with the first issue in September, material for inclusion on the Youth Page of the **Christian Sun** should be sent to the new vice president and editor, Noel Allen, Elon College, N. C. 27244. Your encouragement of his efforts is best made by regularly supplying him with news of your local youth fellowship, conference fellowships and personal creative writing from members of your group.

Thanx To Sheila Hughes

Deadlines come around very quickly when you need a page of material for the Sun each week! To maintain a high quality of interesting and significant reading for young people is a real task. Sheila Hughes, the out-going vice president and youth editor for the Southern Convention P. F. during 1963-64, met both responsibilities consistently well. She is to be commended for her perseverance and imagination.

August 11, 1964

86 M. Historical:

The Historical Committee shall promote the appreciation of church history through the encouragement of published research, the collection and preservation of historical materials, and shall encourage preparation for anniversaries in local churches, Associations, and the Conference.

87 The Committee shall work closely with the Church History Room at Elon College and the Catawba College Library, and such persons within the Conference, and with the Historical Society of the United Church of Christ.

All of the above committees shall meet one or more times each year.

ARTICLE VII — ASSOCIATIONS

88 An Association is that body which determines, confers, and certifies to the standing of the local churches of the United Church of Christ within its area.

89 An Association is that body which determines, confers, and certifies to ministerial standing in the United Church of Christ.

90 An Association is related to the General Synod through its Conference.

91 When an Association meets, its voting membership consists of the ordained ministers holding standing therein and of lay delegates selected by and representing the local churches of that Association.

92 Meetings of the Association are held annually and at such other times as may be necessary for the discharge of its responsibilities.

93 The Conference may exercise the functions of an Association when they are delegated to it by the Association or where no Association exists.

94 There shall be three Administrative Areas:

95 A. An Administrative Area including all the churches in Eastern Virginia south of a line following the northern boundary lines of the counties of Accomack, Mathews, Gloucester, James City, Charles City, Chesterfield, Powhatan, Cumberland, Buckingham, Amherst, Botetourt, and Craig to the West Virginia line (excepting that all churches in the city of Richmond shall be given the option to affiliate with either the Southern Conference or the newly formed Conference to the north.) The Western boundary of this Administrative Area shall be U. S. Route 15, or its equivalent.

96 B. An Administrative Area including all of the churches in North Carolina west of a line following the county lines between Rockingham and Caswell, Guilford and Alamance, Randolph and Chatham, Montgomery and Moore, Richmond and Scotland.

97 C. An Administrative Area made up of all churches in North Carolina east of this same boundary line.

98 D. Those churches in Virginia west of U. S. Highway 15, shall be a part of the nearest Administrative Area.

ARTICLE VIII — AFFILIATIONS

Section 1.

99 The Southern Conference of the United Church of Christ shall relate itself to those ecumenical bodies which are recognized and supported by the United Church of Christ.

ARTICLE IX — AUDIT

100 There shall be an annual audit of the Conference books and records by an Accountant having no official connection with the Conference. Said Auditor shall be appointed by the Board of Directors.

ARTICLE X — ORDER OF BUSINESS

101 Robert's Rules of Order Revised shall be followed unless otherwise ordered by the Conference.

ARTICLE XI — SEAL

102 The Conference shall have a corporate seal, consisting of a circle circumscribed around a cross and containing the words "Southern Conference of the United Church of Christ, Inc." and such other words or emblems as may be determined by the Board of Directors.

ARTICLE XII — AMENDMENTS

103 These By-Laws may be amended at any annual or special meeting of the Conference by a two-thirds ($\frac{2}{3}$) vote of the members present and voting, providing however, all proposed amendments must have been mailed to the churches and ministers at least sixty (60) days prior to the meeting at which the vote is to be taken.

On the Edge...

On the second Sunday of August, while their pastor, Rev. Mark W. Andes is on vacation with his family, the **Congregational United Church of Christ, Winchester, Virginia**, will worship with Centenary United Church of Christ in Winchester. Pastor of the Centenary Church is Rev. Fred Groff. Two guest speakers will supply the pulpit on two other August Sundays while the Andes' are away: Dr. Walstein W. Snyder and Dr. J. Earl Danieley.

Preparation meetings are being held on Thursday evenings at the **First Congregational Christian Church (UCC) of Henderson, N. C.**, for visitation groups to serve in connection with a week of revival services August 16-23. Leader for these special services will be the Rev. Carl F. Dunker, pastor of Wake Chapel Church.

A Golden Age Party was held on August 2nd at the **Mt. Zion United Church of Christ, Mehane, N. C.**; eighteen elderly people shared in the program which was led by the Beginner's Church School Class taught by Mrs. Ruth Wilson, and members of the Junior Class. Gifts given to each of the elder citizens of the church present with special gifts for Mrs. Bob Walker and Mr. Joe Ward, the oldest man and woman there. The pastor, Rev. Philip Kahal, spoke on the importance of the role still to be filled by older members.

Staley Woodell and Cicero Crump have served as worship leaders for the **First Congregational Christian Church at High Point** during the vacation of their pastor, Dr. F. C. Lester. Evening services have also been going on under lay leadership during this period. On August 2nd, at the evening service, the Men's Chorus of Zion United Church of Christ shared in the worship.

During the vacation of their pastor, Rev. Collie Seymour, **Apple's Chapel United Church of Christ, Gibsonville, N. C.**, has worshipped under the leadership of Dr. John G. Truitt and Mr. E. H. Thompson.

Bell Replaces Siren

A 400-pound bell, acquired by the College last year, has replaced the siren which for years has sounded for the change of classes.

A timing device was installed and the bell has been ringing for the change of classes during the summer sessions.

The bell was struck in 1910 by the McShane Bell Foundry Company of Baltimore, Maryland. It is made of German silver, an alloy of copper, zinc, and nickel.

RECOMMENDATIONS I—INSTITUTIONS AND AGENCIES

A. PUBLICATIONS:

1. We recommend the publication of a conference paper as a continuation of the Christian Sun, The Standard, and The News-Letter.

2. We further recommend that the organ be primarily a promotional publication carrying editorial comments, news, items of interest from individuals and local churches, and promotional material of the Conference.

3. That the usual size be that of an eight (8) or twelve (12) page paper, 9½ x 12½, and that it be published twice monthly.

4. That the Conference Minister be designated as the Editor-in-Chief, with other Conference staff sharing the responsibilities as may be deemed advisable; and that the Board of Directors appoint from its own membership a Publication Advisory Committee.

5. That the paper be mailed at the expense of the Conference to the home of each active church member from an address list to be supplied by the local churches. Additional subscriptions shall be \$1.00 annually.

6. That the name of the publication be SOUTHERN CONFERENCE NEWS.

B. COLLEGES:

1. We recommend that inasmuch as the students of both Catawba and Elon Colleges come from a much wider area than the boundaries of the proposed new Conference, that it be requested that substantial subsidy be annually given from the Board for Homeland Ministries to these colleges; and that in the meantime, while this is being worked out, we further recommend that the current sources of support be continued, inasmuch as Elon College has a similar relationship to the Southern Convention as Catawba College has to the Southern Synod and to the General Synod of the United Church of Christ;

2. That the Administrative Committee, in setting up the Conference Budget, safeguard the financial needs of Elon and Catawba Colleges in case the present financial resources from the Board for Homeland Ministries are reduced or terminated;

3. That the two colleges continue to function, from the Administrative standpoint, as they have in the past, believing there is a continuing need for both institutions.

C. AGENCIES:

1. We recommend that we look with favor on the system suggested by the Health and Welfare Council for benevolent institutions, with certain reservations as to which institutions should appeal to the constituency of our area; we recommend that the benevolent institutions—Nazareth Children's Home, Elon Home for Children, and the United Church Retirement Home—continue to function, for the time being, as they have in the past, but that they jointly, through their administrators, be alert to the changing needs in their area of service and seek to adjust their program to them; and that their boards be elected by the new Conference as they have previously been elected by their respective bodies;

2. That the Committee on Health and Welfare be the coordinating agent for the boards of the benevolent institutions, serving in an advisory capacity;

3. That the new Conference elect members to boards for Moonelon, Johns River, and Blowing Rock as vacancies occur, and that the chairmen of these respective boards, with the chairman of the Board of Franklinton Center, compose a committee to correlate the management, wherever possible, with the program planned by the Committee on Christian Education;

4. That inasmuch as Franklinton Center maintains a special relationship with the Board for Homeland Ministries and the American Missionary Association, that the relationship be studied to the end that it shall be assisted in rendering the best possible service to the Church, and further, that the new Conference nominate the same number of persons for election to the board of Franklinton Center as formerly nominated by the several Associations, Conferences, Conventions, and Synods of the area.

II—ADMINISTRATION

A. Headquarters Site:

It is recommended that the headquarters be located in Burlington, North Carolina. A committee has been appointed, representing the three merging bodies to investigate possible building or properties on which a building might be erected. This committee is to report to the Chairman of the Steering Committee or the Interim Board of Directors.

OBITUARY NOTICES

The Southern Convention has been, and continues to be, blessed with hundreds of outstanding individuals whose service to local churches, to conferences and to the Convention has been exemplary. More and more, the editor of the **CHRISTIAN SUN** receives tributes written for these men and women when they die. The tributes vary from a short paragraph to three pages in length.

When it is realized how many such tributes arrive on the editor's desk, it will not seem inconsiderate he hopes, to confine notices of death and appreciation to the kind of items included in this issue. It seems unfortunate to judge which persons deserve a lot of space and which not so much . . . especially when so many people take so much time to compose fine eulogies.

It shall be the policy henceforth to accept notices of death for members of local churches especially active in the wider fellowship. These notices will be listed in a manner similar to those herewith included. Were this not done, the pages of the publication would soon be over-balanced with carefully written and sincerely thankful statements of appreciation for those whose lives have meant so much to our fellowship.

Flag Etiquette

When the United States flag is displayed on the platform of a church school assembly room or in the chancel of the church it should be to the right of the pastor.

When the flag is displayed in the church but not in the chancel, it should be to the right of the congregation and other flags to the left.

The flag should not be used as drapery, touch the floor or ground, be hung in such a manner so as to permit it to be soiled or damaged in an easy way. The flag should not be used for advertising purposes or embroidered or printed on cloth or paper for temporary use and discard.

When the flag is no longer fitting for display due to being soiled or worn, it should be destroyed in a dignified way such as by burning.

August 11, 1964

B. Staff and Its Budget Cost:

1) Headquarters

a. Conference Minister

Salary	\$ 9,000
Pension and Relief	990
Utilities and fuel	575
Travel, Meals, Lodging	2,000
Hospital Insurance	180

Total \$12,745

b. Director of Christian Education

Salary	\$ 7,000
Pension and relief	770
Utilities and fuel	575
Travel, meals & lodging	1,700
Hospitalization Insurance	180

Total \$10,225

c. Conference Associate for Field Work

Salary	\$ 7,000
Pension and relief	770
Utilities and fuel	575
Travel, meals & lodging	1,700
Hospitalization Insurance	180

Total \$10,225

d. Office Manager and Assistant Treasurer

Salary	\$ 5,000
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e. Secretary to Conference Minister

Salary	\$ 4,000
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2) Area or Association Staffs

a. Each area has an executive who will be the **Area Minister**, an ordained clergyman whose salary and allowances are the same as those for the Director of Christian Education and the Conference Associate for Field Work.

b. Each Area Minister is authorized an **Office Secretary** at a salary of \$3,600.00.

3) Salaries, Housing, and Allowances of Full-Time Elected Staff Members

The salaries and allowances for all the above positions are maximum figures and could be adjusted by the Board of Directors, providing the total in each case is not exceeded. Housing shall be provided all full-time elected staff members.

4) Recommendations

a. It is recommended that the executives of the three merging bodies be requested to function jointly as a committee to present a job analysis for each Conference Officer, and have this analysis available for the Fall meeting of the Judicatories.

b. It is further recommended that a re-evaluation of the duties and activities of staff personnel be made six months after the instituting of the new Conference, this re-evaluation to be made by the Board of Directors.

c. The possibility of an alleged dereliction of duty or any unbecoming act on the part of a Conference officer was considered. It was our opinion that such a matter, should it occur, would be left to the discretion of the Board of Directors.

C. Tentative Budget, Organization and Program:

1) Basic Assumption and Agreements

a. The proposed budget and organization for the proposed Southern Conference is based upon the following figures as to membership and finance:

MEMBERSHIP AND FINANCE SOUTHERN CONFERENCE

Churches	Membership	
186	34,451	Southern Convention
158	17,405	Convention of South
70	16,610	Southern Synod
414	68,466	Totals
Virginia Administrative Area:		
Churches	Membership	Our Christian World Mission
35	4,708	\$ 3,496 Convention of South
48	12,802	78,086 Southern Convention
83	17,510	\$81,582
Eastern N. C. Administrative Area:		
Churches	Membership	Our Christian World Mission
92	10,459	5,298 Convention of South
90	13,953	98,137 Southern Convention
7	1,778	(approx) 16,266 Southern Synod
189	26,190	119,751
Western N. C. Administrative Area:		
Churches	Membership	Our Christian World Mission
31	2,465	2,393 Convention of South
48	7,245	57,493 Southern Convention
63	14,832	(approx) 150,000 Southern Synod
142	24,542	209,886

- The budget would have two major divisions: Our Christian World Mission and Conference Operating Budget.
- It is assumed that all churches would maintain at least their 1962 level of contributions to the apportionment for Our Christian World Mission.
- Colleges and other institutions in the new Conference are to be protected with no less support than they now receive from the merging bodies. This support would be forthcoming from the Southern Conference, or made available by the General Synod by mutual agreement with the Conference. A meeting between representatives of the Conference and representatives of the General Synod should be held for this purpose prior to the instituting date of the new Conference.
- An arrangement would be made with the Board for Homeland Ministries that former Convention of the South churches would be supported by that Board with no less an amount than now received.
- The following is a suggested format of budget items for the Southern Conference.

2) Our Christian World Mission Through The Conference

A. Conference Program

- Staff Ministry** (coordination of staff with work and program)
 - Program Planning and Coordination, Conference and Association meetings
 - Committee Programs and Committee Meetings.
- Program Items**
 - General Synod Delegates travel.
 - Annual Conference Meetings—travel for delegates?
- Church and Community Commission** (Church Extension)
- Campus Ministry**
- Christian Education**
- Publication and Communication**
 - Produce Conference News.
 - Annual Reports and other publications.
- Church and Ministry**—Scholarship and Grants
 - Ministerial Scholarship Grants.
 - Student Summer Service.
 - Campus Ministry.

Family Thank Offering — 1964

In 1964, the Council for Lay Life and Work requests that Family Thank Offering contributions be sent to Conference Offices—in our case, the Southern Convention Office—for transmittal to the Treasurer of the United Church of Christ. It has been agreed that Conferences—in our case, the Southern Convention—which formerly retained one-third of the Woman's Gift, now the Family Thank Offering—could do so for approved projects in the Conference—in our case, the Southern Convention. Consequently, a project for the Southern Convention share of the Family Thank Offering has been approved. The project for 1964 will be the sharing in the building of a dining room at Franklinton Center at Bricks, North Carolina.

It is hoped that adult groups in local churches such as Women's Fellowship, Churchmen's Fellowship, study groups, Lay Life and work groups and committees will lend themselves in the promotion and gathering of the Family Thank Offering for 1964 and transmit it to the Southern Convention Office. Perhaps this should be done in early October, so as not to conflict with the Thanksgiving Offering for the Elon Home for Children.

The 1964 Family Offering Booklet (10c) and Family Thank Offering boxes (4c) are available from Central Distribution Service, 1505 Race Street, Philadelphia 2, Pennsylvania.

Clyde L. Fields,
Superintendent

Vol. 116

No. 31

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

1964-65 FRIENDSHIP PRESS RESOURCES

The Church's Mission Among New Nations

Adult: THE NATION AND THE KINGDOM,
Forman (\$1.75)

Youth: THIS IS THE CHURCH IN NEW
NATIONS, Daniels (\$.85)
I LIE ON MY MAT AND PRAY,
Pawelzik (\$1.50)
THIS ROCKET CALLED FREEDOM,
Sayre (\$1.75)

Junior High: LOOK UP FREE, Ranck
(\$1.75)

Junior: NEW FLAGS FLYING, Kelsey
(\$1.75)

Primary: THE BOY WHO COULDN'T
TALK, Hathaway (\$1.75)

Spanish Americans

Adult: DEATH OF A MYTH, Haselden
(\$1.75)
MY HOUSE IS YOUR HOUSE, Mar-
tinez (\$1.95)

Youth: WHERE THE CLOCK WALKS,
Taylor (\$1.75)
FOCUS: SPANISH AMERICANS, Ash-
worth (\$1.50)

Junior High: MONCHO AND THE DUKES,
Hull (\$1.75)

Junior: TRES CASAS, TRES FAMILIAS,
Beiler (\$1.75)

Primary: TREASURERS FOR TOMAS,
Agnew (\$1.75)

These interdenominational missions re-
source books are obtainable from United
Church Bookstore, 1505 Race St., Philadel-
phia, Penn. 19102. Most have accompany-
ing guides which cost seventy-five cents.

CHURCH SCHOOL SONGBOOKS & HYMNALS

These resources are available from United
Church Bookstore, 1505 Race St., Philadel-
phia, Penn. 19102. They are excellent for
use in church schools and, in the case of
the youth hymnal, in evening youth fellow-
ships.

SONGS FOR EARLY CHILDHOOD
(Christian Education Press, \$1.75)

SONGS & HYMNS FOR PRIMARY
CHILDREN (United Church Press, \$1.75)

HYMNS FOR JUNIOR WORSHIP (United
Church Press, \$1.50)

SING TO THE LORD (Christian Educa-
tion Press, \$2.50)

Prices are for single copies; lower rates
prevail for quantities over five in number.

(8) Lay Life and Work

- (a) Men's Work.
- (b) Women's Work.
- (c) New Approaches in Adult Work.

(9) Camp and Conference Program

- (a) Program—Meetings and Materials.
- (b) Improvement and upkeep of camp and conference property.
- (c) Capital investments, retirement of obligations—etc., camp and conference Property.

(10) Historical Society

- (a) Salaries.
- (b) Service.
- (c) Materials, supplies, periodicals, etc.

B. Conference Personnel

- (1) Salaries
- (2) Housing
- (3) Pension
- (4) Utilities
- (5) Health Insurance
- (6) Travel
- (7) Secretarial Service

C. Conference Administration

- (1) Board of Directors Meetings
- (2) Standing Committees Meetings
- (3) Business Management
 - (a) Office Rent and custodial service (Office rent subject to location).
 - (b) Property upkeep and insurance
 - (c) Office Expenses
 - (d) Contingency Fund
 - (e) Equipment and Replacement
- (4) Conference Insurance (needs study)

D. Conference Capital Funds Debt Liquidation and Operational Fund

- (1) Conference Headquarters
- (2) (Blowing Rock, Johns River, Moonelon, Franklinton at Bricks) could be placed here.
 - (a) Debt Liquidation
 - (b) Interest
 - (c) Capital Improvements
 - (d) Operational Deficit

E. Conference United Church of Christ Specials

- (1) Elon College
- (2) Catawba College
- (3) Nazareth Children's Home
- (4) The Elon Home for Children
- (5) Franklinton at Bricks
- (6) Others?

F. Conference Church Related Specials

- (1) N. C. Council of Churches
- (2) Virginia Council of Churches
- 3) Our Christian World Mission Through the United Church of Christ

A. Through the United Church of Christ Instrumentalities:

Board for World Ministries
Board for Homeland Ministries
Council for Christian Social Action
Council for Church and Ministry
Council for Lay Life and Work

Stewardship Council
Office of Communication
United Church Herald
Pension Boards
Executive Council

B. United Church of Christ Related Specials

(It is to be understood that Specials are to be over and above our regular giving to Our Christian World Mission. Credit should not be given for specials until the full O. C. W. M. budget is met.)

- (1) Health and Welfare Institutions (Regional Assignment Plan—Health and Welfare Council)
- (2) Church Related Specials:
 - (a) National Council of Churches
 - (b) World Council of Churches
 - (c) American Bible Society

C. SUMMARY: OUR CHRISTIAN WORLD MISSION

- (1) Through the Conference
 - (a) Conference Program
 - (b) Conference Personnel
 - (c) Conference Administration
 - (d) Conference Capital Fund, Debt Liquidation, etc.
 - (e) Conference United Church of Christ Related Specials
 - (f) Conference Church Related Specials

TOTAL:

- (2) Through the National Instrumentalities
- (3) Our Christian World Mission Designated Giving (beyond the budget)

III. CONCLUDING RECOMMENDATIONS OF THE STEERING COMMITTEE

A. That the Instituting Date for the New Conference be January 1, 1965, or as soon thereafter as possible.

B. That a meeting of regularly designated delegates be called November 17 and 18, 1964, in Greensboro, for the purpose of adopting the Constitution and By-Laws and to act upon the report of the Nominating Committee. Each judicatory will meet in separate session on November 17 to take the above actions individually. The three judicatories will meet jointly on November 18 to take the action jointly.

C. That every effort be made on the part of each judicatory to explain this entire document to its constituency prior to the November meeting.

D. That the Committee on Headquarters Site be designated a Special Property Committee and, in consultation with the Board of Directors and in the name of the Conference, be empowered to purchase, erect or rent suitable facilities for the Conference Headquarters.

Respectfully submitted,
The Steering Committee

NOTES FROM THE DESK

The Big Feet of Pedette

There once was a land named Pedette. The Pedettians were all fine people—honest, religious and thoughtful. They were of many shapes and sizes: short, tall, plump, slender and medium.

Something happened in Pedette . . . three things as a matter of record . . . that changed many Pedettians from honest, religious and thoughtful people to honest, religious, thoughtful and frightened folk.

In eastern Pedette, a man's toe was stepped on rather hard by another man who had big feet. In southern Pedette, someone noticed that people with large feet paid the same price for shoes that people with small feet paid. In west-central Pedette, the sidewalks were in disrepair and one of the citizens decided that it was unfair to let people with big feet pay taxes on the same basis as those with small feet; after all, big feet were harder on sidewalks than small feet.

Many people with large feet found themselves regarded scornfully by others. Some even acted hatefully toward them. At first, it was only a matter of using more leather for their shoes, being more clumsy and wearing out sidewalks faster. Gradually, as speeches were made and very little serious study given to the situation, people with big feet came to be regarded as threats to the economy, dangerous, and deliberately destructive in the way they walked.

Finally, big feet symbolized organized and corrupt plots to destroy the financial balance of Pedette, jealous attackers of "normal" people, and public menaces. Many were actively opposed to allowing people with big feet to buy shoes, or walk along the same thoroughfares used by people with "normal" feet. Some suggested having two sidewalks with each clearly labeled: BIG FEET and NORMAL FEET.

There were people who didn't feel this way, of course. As a matter of fact, they didn't feel any way. They preferred ignoring the whole unfortunate and inconvenient mess. And so the situation went on. Some had big feet. Others hated them for it and were afraid. And the remainder tolerated them both. Strangest of all, everyone went on being honest, religious and thoughtful.

It was little Muriel's first time in church, and she was somewhat awed by the solemnity of the occasion. "Mamma," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"

THE CHRISTIAN SUN

Vol. No. 116 No. 32

August 18, 1964



The church cannot stand under the cross without accepting the obligation to share with all men the redemption that was there won for it. The church is in the world, above all else, to proclaim to all men the redemption of the world by our Lord Jesus Christ, to bring to them the means of grace, and to announce the hope of glory in the world to come.

EDGE OF THE EDGE

THEODORE E. MATSON

With A Grain of Salt...

Now ye are the body of Christ, and members in particular.

/King James

Now you are the body of Christ and individually members of it.

/RSV

Now you are together in the Body of Christ, and individually you are members of Him.

/Phillips

It is the purpose of the Church to effectively serve the world in every possible way as a community of faith witnessing through corporate and individual actions to the redemptive love of God in Christ.

The Church is a community of believers united in striving to know and to do the will of God. Here is not an ephemeral and vague idealism existing apart from the world and the realities of life. The Church is people — in a real world — responding to a real God — having real failures and successes in finding more adequate ways to testify to their conviction that these things are indeed real.

In his controversial study of religion and the Church, **Honest to God**, Bishop Robinson makes two observations which are joltingly truthful. He writes that "religion is not concerned with the whole of life, but with part of life." He also affirms that "... the last thing the Church exists to be is an organization for the religious. Its charter is to be the servant of the world."

When we consider our church organization, whether local, conference or national, the question we need to ask repeatedly is this: Is the primary purpose of our organization the promotion of re-

ligion and the religious only, or do we serve the world more effectively because we share in an organization?

In this same connection another question arises to bother us. Do we confuse our religiousness, concerned as it is with only a part of life and God's relationship to it, with a witnessing personal faith which must concern itself with all of life?

The horrible truth may be that we, as a "Christian culture", are becoming so religious that personal faith has been lost in the clamor for increasing our membership, more church buildings, better methods and tools, specialization of leadership, and the proper formulae for acceptable worship. In looking for the path we may have become exclusively concerned with the specks of dirt and stone composing it.

It may well be that the Church is the right hand of our Lord. Some of us like to believe so. Religion is just one finger on that hand. There are other fingers. And an active personal faith is the blood which nourishes Church and religion so that both can produce results for God in the world.

RNR

Christian Education Week September 27 - October 4

On the Edge...

From the **Apple's Chapel** bulletin: The recipe for perpetual ignorance is—be satisfied with your opinions and content with your knowledge. /Elbert Hubbard.

New officers for the **Amelia Church, Clayton, N. C.** Women's Fellowship were installed August 7th by Mrs. Conrad Cornelius, Raleigh District Chairman for the Eastern North Carolina Women's Fellowship. Mrs. Cornelius also introduced the new literature and discussed the responsibilities of each officer. Word of the workshop to be held at Piney Plains Church on September 13th was shared with the women, some of whom plan to attend. Mrs. Estelle Penny (Social Action chairman) and Mrs. Jack Penny (Friendly Service chairman) are planning a skit for the workshop.

Guest preachers at the **First Congregational Church at Asheville** during August will include the Rev. W. R. Lesser, pastor of the First Congregational Christian Church of Bradenton, Florida; Dr. W. W. Snyder, Superintendent of the Elon Home for Children. During early September, Dr. G. Gordon Mahy, Jr., a member of the faculty of Warren Wilson College, and formerly with the North China Mission at Weihsien, China, and Silliman University, Dumaquete, Philippines, will serve as guest preacher.

New officers of the Women's Fellowship at **Asheville First Church** were installed on August 15th by a former president, Mrs. John K. Davis. The new president is Mrs. L. C. Merchant.

At **Long's Chapel United Church of Christ**, a series of studies are being conducted using Homer J. R. Elford's book, **A LAYMAN'S GUIDE TO PROTESTANT WORSHIP**. These sessions are held Sunday evenings and are led by the pastor of the church, Donald D. Sledge.

Vol. 116

No. 32

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

"Scapegoats For Sale"

"And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the Children of Israel and all their transgressions in all their sins, putting them upon the head of the goat and shall send him away by the hand of the fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness." Leviticus 16:21-22.

This must have been a moving, symbolic and ceremonial experience of atonement for the Children of Israel. How delightful it must be to place all our faults, sins, and difficulties upon a scapegoat and send him away!

If such were possible and such goats were for sale, they would be quite in demand and very priceless.

However, do we seek to do today what the Children of Israel did in their day?

Too often, a congregation will seek to solve all the complex, social, economic, theological, liturgical, evangelistic failure and confusion by placing all the blame on a scapegoat and sending him away. In too many cases, the scapegoat is more familiarly known as the pastor.

In all fairness, the reverse can also be true. Too often, many of us who are ministers seek to place all the blame for our frustration and failure upon a familiar and beloved scapegoat here at hand, namely, our own congregation.

Many are the scapegoats and whipping posts among us. For a great many, all the ills and troubles of our times would be solved if we could put Washington on the back of a scapegoat and drive it away into the wilderness.

For many others, the chief cause of distress in our social, religious, and denominational life could be solved if we could simply buy a one-way ticket for the National Council of Churches on the next run of the scapegoat express.

Some view the United Church of Christ as the cause of the social revolution about us, rather than seeking to be a part of the remedy. Too many think that the social revolution came in on the shoulders of the United Church of Christ, and if promptly sent away, would take all religious and social problems with it.

Is the answer this simple? Does anyone really have a scapegoat for sale? Surely, the answer is "No". Just as each of us is a part of the problem of these exciting and frustrating times, just so each one of us can be a part of the remedy. Let's buy a bag of tools and go to work, rather than seeking to find a scapegoat for sale.

"Mr. Stewardship" Warren H. Dennison

"MR. STEWARDSHIP" is the name given to the late beloved Dr. Warren H. Dennison by Dr. James H. Lightbourne, Sr., in a monograph published by the Congregational Christian Historical Society in 1964.

The career of Warren H. Dennison falls within three categories: the successful parish minister, the efficient national church executive, and the peripatetic apostle of Christian stewardship. He gave himself to each of the vocations with disciplined dedication, consistent loyalty, and tireless service. In each of them he served ably and creatively with an ever-growing concern and deep sense of mission. Life for Warren Dennison was a serious matter. He entered into everything he did in the fear of God. In each of the three major areas of his church life work, he won the respect of his co-workers and of both leaders and members of local Christian and Congregational churches.

Readers of THE CHRISTIAN SUN will be reminded of the fundamentals of Christian stewardship and the support of Our Christian World Mission in the reading of "MR. STEWARDSHIP"—Warren H. Dennison. Readers of THE SUN are invited to write to the Congregational Christian Historical Society, 14 Beacon St., Boston 8, Mass., and request a copy of "MR. STEWARDSHIP" by James H. Lightbourne, Sr.

Pembroke Manor Progress

Mr. August Burchardt, of the Church Extension Division of the Board for Homeland Ministries, met with the church to set up committees on study and preparation for the construction of the new church building which will be needed by the Pembroke Manor, Virginia Beach, fellowship. This church has been meeting at the Pembroke Elementary School and will continue to do so until a church home can be constructed. The committees will spend sufficient time in study and make their recommendations to the church. A capital funds campaign will be conducted by the fellowship at Pembroke Manor in the near future.

Dr. J. Edmund Lippy, Eastern Field Secretary for the Board for Homeland Ministries, visited with the church on August 4th. He met with deacons, trustees and other church officers in the interest of furthering the organization of the church.

Pembroke Manor has two acres of land in the heart of the Pembroke Manor development. A lovely three-bedroom parsonage has been purchased for the use of the minister, Dr. Charles Pegram, and his family. Members of the United Church of Christ in the Pembroke Manor area are cordially invited to attend church services now being held at the Pembroke Elementary School. Pastors having members moving into the Virginia Beach area should notify Dr. Charles Pegram, 425 Independence Boulevard, Virginia Beach, Virginia, of such persons.

Dr. Pegram reports fine average attendance each week. During the recent Vacation Church School that was held, the average attendance was 124. Readers of this publication will want to be sure to remember the Pembroke Manor United Church of Christ with prayers and interest.

In Our Educational Mission

1964-65 CHURCH SCHOOL CONVENTION OFFICERS

North Carolina & Virginia

President: Robert Murrell, Rt. 1, Gibsonville (Apples Chapel)

Secretary: Mrs. R. W. Isley, Rt. 1, McLeansville (Hines Chapel)

Treasurer: E. W. Kellam, Rt. 1, McLeansville (Hines Chapel)

Western North Carolina

President: Carl Aiken, Rt. 2, Snow Camp (Pleasant Hill)

Vice President: Edward Cagle, Rt. 1, Ramseur (Union Grove)

Secretary/Treasurer: Miss Lucy Rae Tedder, Rt. 4, Ashboro (Union Grove)

Eastern Virginia

President: F. W. Sawyer, 124 Ashley Rd., Chesapeake (Great Bridge)

Vice President: B. G. Radcliffe, 2000 Kersey Ave., Norfolk (Bay-side)

Secretary: W. H. Baker, 1028 24th St., Newport News (First, Newport News)

Treasurer: Mills C. Luter, P. O. Box 444, Suffolk (Bethlehem)

Eastern North Carolina

President: Carl Ray, Rt. 1, Louisburg (New Hope)

Vice President: Virgil Sorrell, Rt. 4, Raleigh (Wentworth)

Secretary: Mrs. Leon Stevens, Rt. 2, Clayton (Amelia)

Treasurer: Mrs. J. H. Reed, Norlina (Mt. Auburn)

CHURCH SCHOOL CONVENTION DUES

You are reminded to send your Church School Convention dues to your Conference Treasurer right away so that they may be used for your Convention expenses and forwarded on to the Southern Convention office. Much of the work of the Board of Christian Education of the Southern Convention depends on your church's support of this on-going program.



FREE LOAN SERVICE LIBRARY

For Teachers & Workers

The United Church of Christ maintains an excellent library of religious and related books for the use of church school teachers and other leaders in church work. **The Service Library** will send a copy of its catalogue listing available books to anyone writing in for it. Books are sent on a free loan basis; the only cost involved is the return postage.

You may avail yourself of this service by writing to The Service Library, United Church of Christ, 1505 Race St., Philadelphia, Penn. 19102.

CONFIRMATION CLASS RESOURCES

Two items of interest to local pastors contemplating the beginning of Church Membership Classes, or Confirmation Classes, are:

MY CONFIRMATION—the revised edition combining the former books **My Church** (Congregational Christian) and **My Confirmation** (Evangelical and Reformed), includes sections on Bible, Christian beliefs, the Church, ethics, United Church of Christ. (paper - \$1.75; Cloth - \$2.25).

CONFIRMATION AND THE UNITED CHURCH CURRICULUM — planned to help pastors and church school leaders to form a solid relationship between what the church school offers and what church membership needs in the way of preparational training for young people; this is a basic study of the purpose of confirmation and suggestions for making it a part of the total program of Christian Education in the church. (\$1.00)

Both of these publications may be ordered from United Church Bookstore, 1505 Race St., Philadelphia, Penn. 19102

THE CHRISTIAN AND HIS WORLD

The 1964 Christian Education Week Theme

September 27 through October 3 will be nationally observed in most Protestant churches as Christian Education week. Materials giving ideas and further information about the theme, **THE CHRISTIAN IN HIS WORLD**, may be obtained from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York, New York, 10027.

Here is one opportunity to rediscover the imperative of Christian education—responsible participation as God's people in God's world. Christian Education Sunday (September 27th) would prove to be a much greater step toward this goal than a limited celebration of what has been known as Rally Day for some fellowships. This is a chance to put depth into this gathering which is normally filled with undirected enthusiasm.

Guest preacher at **Hines Chapel** on August 9th was Richard N. Rinker, North Carolina Field Secretary for the Southern Convention.

The Youth Kit

Local youth fellowships looking for programming assistance will find the **YOUTH KIT 22** a real investment (\$3.50, United Church Bookstore, 1505 Race St., Philadelphia, Pa. 19102). It contains 37 possible program topics, suggested methods and resources, drama, recreation and worship helps. The major divisions are: Modern Heresy; Faith and Freedom; Faith and Science; Death and Our Anxieties; The Church as Communion; The Church in Mission; The Church's Modern Councils; World Friendship; Stewardship; Religion and Public Education; I'm Not Prejudiced, But . . . ; Life, Liberty and the Law's Pursuit; Today's Revolutions; The Church and Integration; Be Yourself, But How?; Man and Woman Today; Parent Relations; Facing Injustice.

Family Devotions

(6 issues/year—90c)

TUESDAY SEPTEMBER 1

The human body is one of the greatest miracles in this world of ours! Think of all the millions of cells and different ingredients such as bone, muscle, flesh, water, blood, and special organs which go to make up the human form. All of these somehow link together to make a harmonious working unit which operates without too much thought or direction by us.

And think about how our body is put together! The thumb works against the rest of the fingers, so that we can hold a hammer or a pencil. Instead of only one each, we are given two eyes and two ears so we can enjoy three-dimensional seeing and listening. Our heart and lungs are protected by a strong rib-cage. And our legs are long enough to reach the ground. Truly we are wonderfully made!

But the real glory of our body is not in its fascinating construction. The real glory arises from the fact that it is a temple or sanctuary for God's Spirit. The bone, muscle, blood, and cells are jointed together so that they might provide a fit and holy dwelling for God, and an instrument he can use to carry out his will on earth.

Read 1 Corinthians 6: 19-20

What can help us think of our body each day as a temple, a church, in which God lives?

Prayer: We thank you, our Father, for creating us in such a wonderful way. But we thank you most of all for choosing our bodies as temples in which the Holy Spirit dwells. Amen.

These are sample pages from each of three resources, for September 1. All are booklets in form.

August 18, 1964

Personal Devotional Resources

Daily Devotional GUIDE

(6 issues/year—90c)

Tuesday, September 1

POWER

DAILY DEVOTIONS

FOR

YOUTH

(4 issues/year—75c)

Who's Your Boss?

Read Hebrews 12:7-11

Tuesday, September 1

From the time we are small children we are struggling between the desire to be our own master and the ever-present authority under which we live. We sometimes resent our teachers, for they seem to impose authority on us and limit our freedom. Freedom means much more than "doing what I want to when I want to." It means we choose whether or not to obey authority, and what authority to submit to. And our decision will depend on where our loyalty is.

The loyalty that we give to Jesus Christ as our Lord makes a great difference in our choices. For if Christ is our Lord, our decisions must be in line with His life. We must have the kind of courage that He had when He stood against the money changers; we must have the kind of compassion that He had for the hungry multitude. Our Lord's life and actions set the limits for our decisions.

Prayer: O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

Constructive Conversation

Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well . . . There came a woman of Samaria to draw water. Jesus said to her. "Give me a drink." John 4: 6-7. Read verses 7-15.

Jesus needed refreshment. The day being hot and his thirst being great, he stopped at his favorite watering spot to spend a few moments quenching his thirst and resting his weary body. It may have been the only opportunity for a few moments of leisurely relaxation afforded on the long journey from Judea to Galilee; what a revival of spirit occurs with even the prospect of the first cooling waters and attendant shade. But to him there was more, something even more important. There was constructive conversation with a woman whose need was great.

The art of conversation has long been recognized as a constructive use of leisure moments, and we have revived its use on radio, screen, and television. What a joy in those moments when you are "letting down" so to speak, to talk with friends and neighbors on subjects of mutual interest: the children, the garden, the weather. This can be our opportunity many times over to give to us some of life's greatest satisfaction, when together with our friends in quiet moments we open up for them as well as for us new avenues of life.

Prayer: O God, our Father, direct us in all our activity this day that even in our leisure we may lead someone close to thee. Amen.

Order subscriptions from:
United Church Press 14
Beacon St., Boston 8, Mass.

The Elon Home For Children

New Worker At The Home

Pictured on our page today is Miss Mary Cross Brittle, daughter of Rev. and Mrs. R. E. Brittle of Suffolk, Virginia. Dr. Brittle is minister of our Bethlehem Church.

We are very happy to have Miss Brittle join our staff as a social service worker. We are certainly most pleased to have her become a part of our staff. There is an increasing need for such personnel in Children's Homes. This is because Homes for Children are continuing to receive more children from broken homes and thus more emotionally disturbed children are on our campus than heretofore. With the laws of our land as lax as they are in regard to parental responsibility, this is going to be a problem that will increase. Children without parental care, and the aged, are two groups for which the church will have to continue to render service.

We are pleased that Miss Brittle will join with our assistant superintendent, Mr. John Biggerstaff, in the field of social service, working not only with the boys and girls we have on our campus, but also with the children we have in foster care. This will enable us to render more effective care for the children who become our responsibility.

Miss Brittle graduated from Holland High School at Holland, Virginia. Following high school graduation she entered West Hampton College, of the University of Richmond, and received a Bachelor of Arts degree this spring.

While at the University of Richmond Miss Brittle was a member of the choir, Y.W.C.A., and Religious Activities Council. She is also a Red Cross Water Safety Instructor.

We feel that Miss Brittle is certainly well qualified to work in the area that our Home endeavors to work. While she will



work with Mr. Biggerstaff in all areas of social service involving our Home in group care and foster care, she will in particular work with the 24 high school students we will have at Western High next year.

Walstein W. Snyder,
Superintendent



Report for August 3, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 8.00
Eastern Virginia Conference	49.97
Eastern North Carolina Conference	63.00
Western North Carolina Conference	20.51
North Carolina and Virginia Conference	278.99
Total	\$ 420.47

Special Offerings:

Mrs. Mary E. Berry, Danville, Va.	\$ 10.00
J. K. Bryant, Burlington, N. C.	10.00
New Hope Christian Church, Roanoke, Alabama	10.00
Bertha Mitchell Sunday School Class, Liberty Vance Church, Henderson, N. C.	20.00
Congregational Christian Church, Sanford, N. C., Vacation Bible School offering	17.70

Memorial Gifts:

In Memory of Mr. B. R. Wilson, Sr.	
In Memory of Mrs. Jesse C. Euliss	
In Memory of C. C. McNeely, Sr.	
In Memory of Mrs. G. O. Langford	
Total Memorial Gifts	24.00
Special Offerings	546.24
Total	\$ 637.94
Total for The Week	\$1,058.41

Are You On A Church Committee?

A speaker on a recent occasion gave an address on Committees and Their Function. He mentioned five committees:

1. Yogi Bear Committee

This is a committee that hibernates for most of the year and comes out for the honey at Conference or annual meeting time.

2. Lion Committee

This is a committee that does a lot of roaring on occasion, offering a lot of preachment instead of guidance.

3. Wall Flower Committee

This is a committee that sits like a wallflower along the side, waiting to be asked to do something.

4. Don Quixote Committee

This is a committee that mounts its horse and gallops off in all directions, winding up nowhere.

5. Eagle Beaver Committee

This is a committee that looks about like the Eagle for a task to do and then does it like a Beaver, busy at work.

Dear Friends:

We are very happy to report to all who have shared in sending us coupons from time to time that we met our quota this year with Red Scissors Coupons. We had a quota of 75,000.

We have been able to exceed our goal with coupons because of the help of many, many, people across North Carolina and Virginia, as well as our support area in the North, which is Connecticut, Rhode Island, and Massachusetts.

Not only are we grateful for the Red Scissors Coupons, but also for those from Betty Crocker and Pillsbury products. We have received a large supply of these coupons and they have been of much help in getting needed items for our various units.

Also, recently we have been receiving a large number of trade stamps, such as S. & H. Green Stamps, Gold Bond Stamps, and T. V. (Top Value) Stamps. We have been also able to use these stamps to secure useful items for our cottages. Thus, in addition to the coupons we would be most happy to have not only these trade stamps but any kind you might have in your area. To show you how helpful these stamps can be, this past week Mrs. Harris, who is housemother for our senior boys and takes care of the stamps as they come in, went to Greensboro and secured some much needed luggage and various other needed articles. Luggage is something that is always a need for us, especially at vacation time and at Christmas when all of our boys and girls visit away from campus.

Thus you see both coupons and trading stamps can be of much help. Regardless of how few or how many, we hope you will remember us with them from time to time.

Many thanks for your help thus far. We hope that we will not only continue to hear from those of you who helped us during the year, but we hope other friends will join in order that we may receive more coupons and stamps this coming year than in the past year.

Walstein W. Snyder,
Superintendent

Because of the space requirements of the Steering Committee report, the proposed revised Constitution and By-Laws for the Southern Conference, and the resolutions related to these items, it was necessary to omit the report of the Elon Home for Children last issue. The report which would have been in last week's copy appears in this one in addition to the one planned for this week. We know that readers will understand the occasional necessity for this kind of delay in reports.

Pecos Pete At the Home & Monticello

Pecos Pete, TV star of the "Old Rebel & Pecos Pete" show for children on WFMY-TV, Greensboro, N. C., entertained the Vacation Church School outing of the Elon College Community Church held at the Elon Home for Children in June. He also shared in the program held at the Monticello United Church of Christ at Brown Summit.

The program consisted of songs, rope tricks, shooting acts, and his special safety feature for children. He was very well received by children of all ages (including the adults present.)

The Pecos Pete program is presented at no charge for organizations such as churches and schools within a reasonable distance of Greensboro, N. C. He appears as a public service through the courtesy of WFMY-TV. Any group wishing to invite Pecos Pete for a program should write Pecos Pete, WFMY-TV, Greensboro, N. C.



Front row: left to right — Patsy Tibbs, Eddie Williams of the Elon Home. Back row, same order — Pecos Pete; Dr. William J. Andes, pastor of Elon College Community Church; James N. Biggerstaff, student pastor of Monticello United Church of Christ.

REPORT FOR JULY 27, 1964

Southern Convention of Churches and Sunday Schools

NO REPORT THIS WEEK

Special Offerings

William J. Cobb, Asheville, N. C.	\$ 10.00
Mr. and Mrs. Maurice N. Jennings, Burlington, N. C.	10.00
Mrs. Arthur Wilkins, Suffolk, Virginia	25.00
Antioch Congregational Christian Church, Gasburg, Va., Vacation Bible School Offering	16.00
The United Church, Congregational and Methodist, Craftsbury, Vermont. Vacation Bible School Offering	65.18
Miss Dorothy Ballinger, Greensboro, N. C.	10.00
Mrs. H. H. Jordan, Greensboro, N. C.	10.00
Mr. Lawrence Wagoner, Greensboro, N. C.	10.00
Cum-Park Plaza, Burlington, N. C., "Wishing Well"	24.50
Woman's Auxiliary, Lynnhaven Colony United Church, Virginia Beach, Virginia	10.00

Memorial Gifts

In Memory of Mrs. Sophia Lilien	
In Memory of Jesse G. Toler	
In Memory of Mrs. Lorena King Dorsett	
Total Memorial Gifts	17.50
Special Gifts	26.93

Total	\$ 245.11
Total For The Week	\$ 245.11

For Those In Inner-city Service

The Urban Training Center For Christian Mission

1. What is the Urban Training Center for Christian Mission?

It is an ecumenical center for the training of clergy, seminarians, and laity for mission and ministry in metropolis areas.

2. What is meant by Metropolis areas?

All the levels of life and activity extending from the inner city through the outer suburbs.

3. Who can attend?

Clergy, laymen and laywomen, seminarians.

4. How is participation arranged?

Contact the urban executive of our denomination: Rev: Joseph Merchant, Board for Homeland Ministries, 287 Park Avenue, South, New York 10, New York.

5. How will the students be trained?

By their "going where the action is" in metropolis and by their reflecting theologically on the meaning of their involvement.

6. Where is the "action"?

Among the high school drop-outs, among the unemployed, among the suburbanites facing the threat of cybernation, to name only a few areas.

7. What is meant by reflecting theologically?

Theology is making decisions in the light of Christian history (Bible) and Tradition (Church). Going where the action is means making tough decisions. How do we make decisions as Christians?

8. Why are so many denominations cooperating in a venture like this?

The Church faces a veritable revolution in our urbanized society. The resources of all our traditions must be brought to bear on the problems of mission in our day.

9. How much will it cost?

If you are accepted, your denomination supplies you with funds to cover room, board and tuition.

10. How long are the training periods?

12-week program 9/14/64-12/4/64 (quota UCC - 6)

12-week program 3/15/65- 6/4/65 (quota UCC - 7)

4-week advanced program 2/1/65-2/26/65 (quota UCC - 7)

4-week basic program 6/7/65-7/2/65 (quota UCC - 18)

4-week basic program 7/5/65-7/30/65 (quota UCC - 18)

11. May a student work in a church or at another job on week-ends?

No. The UTC will require a student's full time.

12. Does the student receive academic credits?

No. But seminary internes may receive field work credit through their theological seminaries.

13. Where will the headquarters be?

Part of **Casa Central**, a Spanish speaking social service agency, belonging to the Chicago Missionary Society.

14. Where do students sleep and eat?

At one of Chicago's YMCA dormitories located about two blocks from the UTC.

15. How soon should a decision be made to apply for this training?

Right away. Applications are already being received. Further information may be obtained from the denominational executive noted above or from: The Urban Training Center for Christian Mission, 40 North Ashland Ave., Chicago, Illinois 60607.

Gifts & Needs Increased During 1963

Dr. Everett A. Babcock, Treasurer of the United Church Board for World Ministries, in his Treasurer's report for 1963, indicates that gifts receiving denominational credit had an increase of \$32,270 over 1962 from this source. This represents slightly over an annual 1c postage stamp increase from each member of the United Church of Christ. Along with the increase, was an even greater increase in the cost of our mission throughout the world involving over 500 dedicated missionaries and workers. The increase in cost and service had to be drawn from reserves.

Dr. Babcock puts it in this way: "The pulsating needs from every geographical area pressing in on the Budget Committee Directors for 1964 were and are even greater than in 1963. To turn a cold shoulder to ever opening opportunities for scholarships, schools, evangelistic centers, more adequate and extensive Christian medical care, is like refusing food to a starving child or medicine to a dying mother. The financial needs for 1964 are even more critical than in 1963."

Over the entrance to the office of the United Church Board for World Ministries is a cross set in the center of two world globes, with the following caption beneath: "He calls us into His Church to accept the cost and joy of discipleship, to be His servants in the service of men; to proclaim the gospel to all the world." This confronts each one as he arrives in the parts from the office.

Our Spanish-American Friends

No finer examples of the mission work of the United Church of Christ are to be found than the work of our Board for Homeland Ministries at Yuquiyu Rural Life Center at Ryder Memorial Hospital in the territory of Puerto Rico. Yet frequently the Spanish-American, who comes to live in our country, including the Puerto Rican, is the victim of misunderstanding on our part.

One of the denomination's Puerto Rican pastors, the Rev. Angel Luis Jaime of Christ Church, Philadelphia, recently told of a typical misunderstanding.

"I was traveling," he explains, "with five other Puerto Rican theological seminarians from New York to Chicago. A policeman watched us enter a Howard Johnson restaurant and one of the boys said, 'That policeman is watching us all the time.' I said, 'Don't worry, he is watching us because we are Puerto Ricans.' Well, when we were coming out of the restaurant, the policeman asked one of the boys: 'Who is your boss?' And the boy said, 'We don't have a boss, we have a leader, Rev. Jaime.' Then the cop said, 'What!!! Rev. Jaime?' The boy said, 'Yes, a Protestant pastor.' 'A Protestant pastor?' asked the policeman. Then he said, 'There are no Protestants in Puerto Rico.'"

There are many Protestants among the Puerto Ricans, and the needs of our Spanish-American population are a concern of Protestants as well as of Roman Catholics, as the work of OUR CHRISTIAN WORLD MISSION at Yuquiyu and Ryder has long attested.

How can the results of OUR CHRISTIAN WORLD MISSION be measured? The answer is that they cannot be measured accurately. But one African Christian leader has succeeded surprisingly well in describing the Christian missionary's effect on the peoples of the new nations of Africa.

"Until recently," explains the Rev. Adeolu Adegbola of Nigeria, "almost 90% of the educational program in any African country has been in the hands of the church. And in the field of medicine, too, the church has been at the forefront. Almost every hospital standing in the new nations of Africa today can be said to have had its origins in the small first-aid box on the veranda of a missionary's house . . . And it is through the church that the African has . . . been able to move forward to ask that his human dignity be respected and that he be given opportunity to grow."

Today, as in the past, missionaries of the United Church Board for World Ministries, supported by OUR CHRISTIAN WORLD MISSION, are bringing the message of God's love to the African people of the new nation of Ghana, as well as to the peoples of such troubled areas of the African continent as Angola and Southern Rhodesia.

New Nations and the Christian

What, as a Christian, is **your** concern with the new nations of the world? And what is the concern of your United Church of Christ? In **A Mosquito on the Flag**, the denominational booklet prepared for your study of the overseas mission theme "The Church's Mission Among New Nations", the Rev. Adeolu Adegbola, an outstanding Christian leader of modern Africa, points out that it was to a large extent the Christian gospel, as carried by missionaries, that enabled the peoples of today's new nations of Africa to demand the respect for their human dignity which in turn enabled them to break the yoke of colonialism and to emerge as new and independent states.

Yet today, more than ever, both in Africa and Asia, the peoples of the new nations are increasing in population, are becoming industrialized, and are seething with political tensions—all of which complicate their basic needs of education, medicine, and food. Today these peoples seek the means for achieving stable governments, for securing badly needed capital for national development, and for training capable leaders and technicians in every field of modern human endeavor.

Your United Church Board for World Ministries, by means of funds contributed to OUR CHRISTIAN WORLD MISSION, tries today as it has in the past to provide the peoples of many new nations with a multitude of services in the name of Christ and, above all, to help them help themselves. You as a Christian are depended upon to help the developing nations of the world. Your support of OUR CHRISTIAN WORLD MISSION is important to other **people** living with us in the world and seeking to find themselves amidst the turmoil of change and growth.

The 1963-64 Pilgrim Fellowship Project — Remake-A-Lake, Moonelon

Asheboro, N. C. (PF)	\$ 45.00	Nelson, Va. Hebron (PF)	5.00
Asheboro, N. C. Pleasant Cross (PF)	13.25	Norfolk, Va. Christian Temple (Jr. High PF)	16.00
Asheboro, N. C. Union Grove (PF)	30.00	Norfolk, Va. Christian Temple (Junior)	18.00
Belews Creek, N. C. (PF)	5.00	Pittsboro, N. C. Hank's Chapel (PF)	30.00
Brown Summit, N. C. Monticello (PF)	15.00	Ramseur, N. C. (PF)	5.00
Burlington, N. C. Berea (PF)	5.00	Ramseur, N. C. Pleasant Ridge (PF)	24.00
Burlington, N. C. Beverly Hills (PF)	40.00	Reidsville, N. C. (PF)	23.00
Burlington, N. C. Beverly Hills (Junior PF)	15.00	Reidsville, N. C. New Lebanon (PF)	5.00
Burlington, N. C. Edgewood (PF)	23.95	Sanford, N. C. (PF)	15.00
Burlington, N. C. First (PF)	100.00	Sanford, N. C. Lee's Chapel (PF)	10.00
Burlington, N. C. First (Jr. High PF)	20.00	Semora, N. C. Lebanon (PF)	10.00
Burlington, N. C. (Women's Fellowship)	200.00	South Boston, Va. (PF)	12.28
Burlington, N. C. Lakeview (PF)	10.00	South Norfolk, Va. (Jr. High PF)	52.58
Burlington, N. C. Union Ridge (PF)	20.00	Southern Pines, N. C.	200.00
Burlington, N. C. Zion (PF)	10.00	Suffolk, Va. Christian (PF)	75.00
Cana, Va. Rocky Ford (PF)	5.00	Suffolk, Va. Bethlehem (PF)	50.00
Chesapeake, Va. Great Bridge (PF)	10.00	Virgilina, Va. Union (PF)	50.00
Chuckatuck, Va. Oakland (PF)	30.00	Virginia Beach, Va. Bayside (PF)	50.00
Clayton, N. C. Amelia (PF)	10.00	Virginia Beach, Va. First (PF)	10.00
Driver, Va. Berea (PF)	10.00	Walters, Va. Mt. Carmel (PF)	10.00
Durham, N. C. (PF)	15.00	Waverly, Va. (PF)	18.62
Eclipse, Va. Mt Zion (PF)	10.00	Waverly, Va. Spring Hill (PF)	5.00
Elon College, N. C. Community (Jr. High PF)	12.33	West Chesapeake, Va. Rosemont (PF)	30.00
Elon College, N. C. Shallowford (PF)	40.00	Winchester, Va. (PF)	25.00
Eure, N. C. (PF)	25.00	Windsor, Va. (PF)	12.00
Franklin, Va. (PF)	20.00	Windsor, Va. (Women's Fellowship)	10.00
Garner, N. C. Plymouth (PF)	10.00	Winston-Salem, N. C. (PF)	13.00
Gasburg, Va. Antioch (PF)	10.00	Youngsville, N. C. Good Hope (PF)	10.00
Gibsonville, N. C. Apple's Chapel (PF)	10.00	Eastern Virginia (PF)	505.00
Graham, N. C. Providence (PF)	23.00	Western North Carolina (PF)	131.00
Greensboro, N. C. Congregational UCC (PF)	100.37	North Carolina and Virginia P. F.	300.00
Greensboro, N. C. Congregational UCC (Jr. High PF)	25.00	P. F. Officers' Retreat	9.20
Greensboro, N. C. Congregational UCC (Adult Class)	50.00	Gifts from individuals	15.00
Greensboro, N. C. Palm Street (PF)	20.00		
Henderson, N. C. (PF)	31.91	Conference Summary	
Henderson, N. C. Liberty Vance (PF)	30.00	North Carolina & Virginia	\$1,207.93
High Point N. C. (PF)	6.60	Eastern Virginia	1,058.87
Holland, Va. (PF)	46.67	Eastern North Carolina	326.91
Holland, Va. Holy Neck (PF)	30.00	Western North Carolina	317.99
Liberty, N. C. (PF)	20.00	Virginia Valley	25.00
Liberty (Bible School)	13.14	Other	9.20
Mebane, N. C. Mt. Zion (PF)	25.00		
		Total	\$2,945.90

New Youth Editor

Send news of your youth fellowship to the new editor for this Youth
Page: Noel Allen, Elon College, N. C. 27244. Submitted items should
be typewritten or clearly printed.

The photograph on the cover this week shows Holt Memorial Chapel located at the Elon Home for Children, Elon College, N. C.

X Groups And No Shoes

When I arrived in Washington on Saturday afternoon, the 27th of June, I was really quite hesitant and not exactly sure what I was in for. The only things I had heard about Youth Forums were from Betsy Jones, who attended the one in Atlanta last year. My home for the week was to be the Hotel Harrington in the center of downtown Washington. When I got to my room, I met two of my roommates; Linda, who is from Pennsylvania, and Karen, from California (I don't bother with last names). Later I met my other roommate, another Linda, from Kansas.

All of the classes and Bible study groups met at the First Congregational Church which is a couple of blocks from the hotel. We also had our meals here and our X groups. What are X groups? They were groups of 12 or 13 to which we divided into, 2 or 3 times a day, to discuss our ideas and really let our hair down and tell each other exactly how we felt on the many, many different matters we discussed, from Civil Rights to flags. The only people you really had time to get to know were the people in your X group and your roommates. And boy, did we get to know each other! The earliest we got to bed was 2:00, and twice we stayed up until 3:00 exchanging cheers and dances, and listening to each others accents. I never knew I had a Southern drawl until two weeks ago, at least that's what they told me.

The theme of the Forum was, **The Christian Person in Political Action**, so naturally the ideal place for it was Washington. Many politicians and government officials spoke to us on numerous subjects. We saw quite a bit of Mr. Byron Johnson, the former senator from Colorado, and Dr. Ernest Griffith related Christian faith to the political system. At the State Department, Pedro Sanjuan, the director of offices of special services spoke on foreign policies and foreign aid, and Mr. Paul Phillips spoke on nationalism.

Each delegate had a choice of 2 out of 5 embassies he would like to go to. I chose the Islamic Center and the British Embassy. To these, we didn't have to walk; the buses were provided. The first stop was at the Islamic center. The only way I know how to describe this building is, beautiful. The sign on the front door says, "Please take off shoes before entering building." My bare feet were greeted by lush Persian carpets which were hand woven. All of the tiles on the walls were imported from Turkey. The building had no symbolism, but was built for the sake of art only, and it was really a beauty. They tried to get us to stay and take a course in Islamic, but we had to hurry on our way to the British Embassy. The entire time there was spent seeing a film on England, but mostly about Shakespeare.

Kathy Copeland

A YEAR AT ROSEMONT

In September our youth group began its year with elections of officers and a Hootenanny-by-the-Sea. Thirty-six attended.

October came and we presented the play "The Seven Phases of Living" at the Eastern Virginia Fall Rally to Bethlehem church. Forty-one attended.

During November our youth group visited Bayside and viewed a film on Moonelon. We held our annual Work Day for Christ. A quick game of touch football was played at the Oscar Smith High stadium. Also in November we started a monthly basketball game which was played on the second Sunday during the afternoon. These basketball games, played in a gym, ran through March.

In December we visited the Christian Temple and saw the film, **THE GIFT**. A Christmas party was held at the Scout Hut. On Christmas Eve our group went caroling to the Guardian Care Home and to other shut-ins. Projects held in December consisted of a Bake Sale, repairing and collecting toys for needy families, and a contribution to the Moonelon Lake Fund.

January came and so did the Caravans. They visited our group and a discussion on "Anti-Communism" was held. Great Bridge was our guest for the night. We took part in Youth Week by participating in all three worship services. The youth presented all of the service except for the sermon. Special music was presented by our P. F. choir.

On February the youth climaxed Youth Week by going bowling and eating hamburgers. The Rev. M. Dollar was our guest.

March was our work project month. A Barbecue dinner was held by the youth group. An approximate profit of \$150.00 was

made and this money was used to help send our youth group to Moonelon. Coupons were collected to send to the Elon Home for Children.

In April our youth group attended the Spring Rally at the Christian Temple. Twenty-five attended. We presented a program and sang hymns at the Guardian Care Home. Don Miller, our president, attended the Vocations Retreat. A hike and weiner roast followed by devotions was held beside the canal bank.

In May we invited Bayside for a game of softball followed by a program. Our election of officers for the '64-'65 term was held with the new officers as follows:

Pres.—Sheila Lindsey
V. Pres.—Donnie Evams
Sec.—Carol Sharp
Treas.—Danny Dunnagan
Faith—Sue Philips, Doris Blake
Action—Nancy Lewis, Sarmite Bergins
Fellowship—Larry Dunnagan, Sylvia Sawyer
Sunshine Chairman—Debbie Atchley,
Reporter—Cindy Philips

An installation of officers will be held in November.

During June a beach party was held for youth and parents at Sand Bridge. Forty-two were present. We travelled to Holy Neck for the Summer Rally. Seven of our members will attend Camp Moonelon during the summer.

Cindy Philips, reporter

NOTES FROM THE DESK

Toward Automated Worship

A lot has been written and said about cybernation, automation and our growing dependence on numbers. The church cannot expect to escape modern technological developments.

Soon churches will grow in their use of already established attitudes toward worship; the difference in the future will be the frank recognition that machines can accomplish much of what we are now doing (or not doing) as participants in the life of the church. Years ago, in Tibet, it was discovered that dedicated men spent hours and hours every day lifting their voices in repetitious prayer and chant. If repetition were required, it was reasoned, why not devise a way to do it faster and with less work. Thus the prayer wheel was built. It could be turned at fast speeds and as it turned it directed prayers in writing toward the heavens.

Churches will be providing hundreds of sermons each Sunday morning for the congregation. When someone enters the narthex of a church building, an efficient machine will snap up his punched sermon card for the day. On it will be noted the various sermon topics available. When he has been taken to his pew by the moving aisle, and after he has adjusted the ultra-violet lamp system for the degree of tan he wishes to acquire that morning (designed to compete against trips to the beach), the worshipper checks off which sermon he wants to hear and deposits his card in the proper slot in front of him. The hidden earphones supply the whole service for him as he sits there watching the TV reader before him which gives him summaries of news and funny-paper developments as he worships (designed to compete with Sunday morning newspapers).

The coffee is automatically poured into a tasteless disposable cup (designed for easy changeover to wine or grapejuice on communion Sundays) halfway through the service. Offering money is deposited in appropriate slots in the pew: FOR LUBRICATION OF AUTOMATED EQUIPMENT, FOR PURCHASE OF NEW VIBRATOR PEWS, FOR HIRING OF ADDITIONAL SERMON WRITERS, FOR OUR MISSION TO THE UNAUTOMATED.

Following the sermon selected, time is allowed to punch the APPROVAL or DISAPPROVAL button. If the former is chosen, whatever general idea formed the basis for the particular sermon heard that morning becomes one of the beliefs-of-the-week automatically sent out as the Position of the Church to all absent members and the community in general.

When the service has ended, should the worshipper so desire, special prayer recordings made by outstanding readers may be heard for a slight additional offering. If this does not appeal to the worshipper, he steps back onto the moving aisle which takes him to the escalators to street level and from there he flies home.

For purposes of pastoral calling, members will have numbers. Thus member 291-17-2-12-40-175 would be instantly recognized by the pastoral call TV phone (when the member's card is inserted) as someone living in the 17th house on 291st Avenue; she is a woman (2), who is living with her twelfth (12) husband. She attended Sunday morning services forty times the preceding year and contributed \$1.75 for the year. Armed with this vital data, the pastoral caller can make his two minute TV phone call quite effectively.

Sounds thrilling, does it not! Many of us are well-prepared for this kind of church-relationship. We're already quite selective in which Sunday we go to church to hear a sermon. We approve or disapprove what we heard by phone that afternoon. Our formulated prayers are automatically rattled off. We're on the way!

THE CHRISTIAN SUN

Vol. No. 116 No. 33

August 25, 1964



With A Grain of Salt...

Thou art confident that thou thyself art guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes . . . Thou therefore which teachest another, teachest thou not thyself? (King James)

You are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children . . . you then who teach others, will you not teach yourself? (RSV)

You can confidently look upon yourself as a guide to those who do not know the way, and as a light to those who are groping in the dark. You can instruct those who have no spiritual wisdom: you can teach those who, spiritually speaking, are only just out of the cradle. . . But prepared as you are to instruct others, do you ever teach yourself anything? (Phillips)

Ministers of the gospel, each of us, need constant encouragement to continue providing opportunities for study and growth for ourselves. This is a part of our vocation — continued growth and, always, the search for greater understanding of ourselves, others and our relationship with God.

Worship, as we lead it, becomes a form into which the emotions of worshipers are poured, Sunday after Sunday, until it becomes this particular form, and all others seem wrong. Unless there is intellectual integrity in worship we are blaspheming the God who created a different creature—man, with the gifts of thought, reason and understanding basic to his very nature. Unless we teach ourselves, and allow ourselves to be taught, by a regular discipline of study when we are finished with our "formal" education, worship is in danger of suffering.

Preaching, without a steady income of stimulating ideas, new facts and opinions contrary to our own with which we have honestly worked, can be repetitious rephrasings of narrowly-conceived and shallowly-shared dogma. Prayer, similarly, needs freshness and vitality which can come most effectively through study and a willingness to grow in the theology and meaning of this God-man communion.

Paul, if it was Paul who composed Romans, might have been speaking to any minister seeking to serve in our day of meetings, administrative tasks, family responsibilities and the personal needs from which the ordained are not excepted. He would be the last one, without a doubt, to excuse any layman or woman from this same exhortation.

RNR

Our Spanish-American Friends

Whether he be Puerto Rican, Cuban or Mexican, the Spanish American is the product of a Hispanic culture which frequently differs culturally from our own. Warm-blooded, imbued with a love of life, he is fond of expressing himself in song, in dance, and in the public festivities which are so much a part of his tradition.

Because he is Spanish, he possesses a great personal sense of dignity, and he loves to express his opinion on almost any subject. Gregarious in small groups, he nevertheless lacks the ability to organize these groups into formal political pressure groups by which he might publicize his needs. Yet despite this inability to organize, he is exceptionally loyal to his intimate friends. And his loyalty to his family is just as important.

Speaking a different language, regarded as uneducated because he does not know English, he feels more and more discriminated against just because he is a member of a minority culture in our midst. His customs? Why, he wonders, is his son considered a delinquent when he gathers with his young friends on the street corners?

His religion? Even in this matter the Spanish American frequently feels discriminated against. For, he discovers, there is an Anglo-American myth to the effect that all Spanish Americans are Roman Catholics. Understandably he is baffled by

the fact that so many U.S. Protestants have apparently forgotten the fact that they have for years been sending Protestant missionaries to Puerto Rico and to Mexico and Cuba—and that these missionaries have been successful in their ministries.

How are the needs of Spanish Americans being met by OUR CHRISTIAN WORDLD MISSION? No better example exists than the building known as "Casa Central" in the city of Chicago.

In Chicago there live today 25,416 people who were born in Puerto Rico. There are also 9,945 persons of Puerto Rican parentage; and there is an incalculable number of residents who have arrived in the city from such Spanish-speaking countries as Mexico, Cuba, Colombia, Venezuela, and the Dominican Republic. All these peoples face serious — and sometimes heart-breaking — problems. They need housing, they need schooling, they need medical care.

To meet these needs Casa Central provides aid in securing houses and jobs (and in some cases even legal advice), a medical clinic through whose doors a thousand patients pass every month, a host of youth clubs in order that Spanish-American young people may not be forced onto the streets, and both English-and Spanish-speaking classes in arts, crafts, music, and language. Casa Central, with our help, is endeavoring to meet the special needs of Spanish Americans.

Word From Your Mission

Dear Friends:

Our return to Ghana in November was a return to a part of the country very different from Odumase, where we had spent our first two years. We had a brief period of re-adjustment in the South, where Al was called to teach at the seminary at Peki for two months, and then when the new year began we came to the North and settled in at Chereponi, in the eastern part of the country, within sight of the Togo border. This is the place to which the church decided to send us, 56 miles northeast of Yendi, where the first mission work in the north was begun seven years ago. Cherponi has thus become the second pastoral district in the north.

Here Christian missions have come only recently. Subject to strong Muslim influence since the Middle Ages, the north of Ghana can in some ways be called a Muslim area and British colonial policy forbade the entrance of missionaries into Muslim areas. Therefore no extensive mission work was carried on in the north till after independence in 1957.

What does our work involve? The traditional understanding of missionary work is that it involves preaching of the gospel. This is certainly as true today as it ever was, and yet if many of you came and visited our work here, you would possibly come to the conclusion that preaching is only a very small part of the work. You would see many things being done: distribution of U. S. Surplus foods and Church World Service clothing, arranging for our mission tractor to plow the fields of villagers, helping teachers in their struggling new schools, trying to disseminate new seeds, building latrines and dams by selfhelp projects, running a small library and book service to encourage reading. You might ask: "What have all these things to do with preaching the gospel?"

If we are to bring good news to the many women who walk two to six miles in each direction once or twice a day in order to fetch water, then it must somehow relate to helping them in their distress.

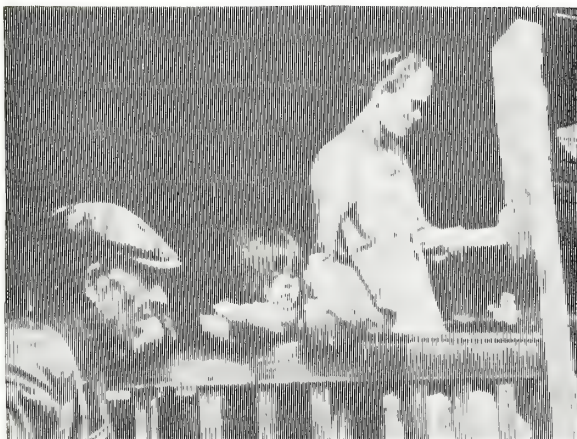
Rev. and Mrs. Alfred Krass
Chereponi, Ghana

CHRISTIAN ENLISTMENT MATERIALS NOW AVAILABLE

Special materials designed to aid local churches in their 1964 Christian Enlistment are now available, upon written request, from the Stewardship Council, 1505 Race St., Philadelphia, Penna. 19102. The materials, which set forth the theme "Lord, When Did We See You?", include a poster series, a coordinated series of

special bulletin inserts, and many useful visitation aids. Early in September all local pastors will receive samples of these materials in the Stewardship Council Packet for Fall 1964. This year's suggested date for Christian Enlistment visitation is Sunday, November 8th.

Receives 1964 Award As Documentary Film



The Captive, a half hour documentary motion picture, recommended by our United Church Bureau of Audio-Visuals as a resource for study and inspiration in home missions work, has been chosen to represent the United States in the Edinburgh Film Festival during August. This choice and the Golden Eagle Award for 1964 has been made by the Council for International Non-theatrical Events. The Captive was judged worthy to represent the United States in one or more international film events.

Commissioned by the National Council of Churches' Department of The Church in Town and Country, this film tells the story of one family hopelessly trapped by poverty in Appalachia. This is "an invaluable tool for shocking the complacent church member into a recognition of his own responsibility for bringing new hope and freedom to the captive poor." Audiences who have seen the film "have gone out deeply moved, determined to bring their personal resources to bear on the stark reality they have seen on the screen."

This film may be borrowed from the audio visual library of the Southern Convention at no charge except return postage. The address is Box 336, Elon College, N. C. Give at least three weeks prior notice when it is requested for a booking.

Seven Hardworking Directors In 1964

Shelton Memorial (Portsmouth), United Church (Raleigh), Bayview (Norfolk), Hines Chapel (McLeansville), Liberty Vance (Henderson), Congregational United (Greensboro) and Hanks Chapel (Pittsboro) Lend their Leaders to Moonelon Center

Three junior age camps, two junior high camps, one middle high conference and the Pilgrim Fellowship Officers' Retreat were served in 1964 by able and exemplary leaders. The seven directors administered and provided sound planning for a successful summer at Moonelon Center. The junior age directors are William Joyner (Shelton Memorial), Thomas Madren (Hines Chapel), and Miss Dorothy Ballinger (Greensboro Congregational United).

The two junior high camps were directed by John Lackey (Bayview) and B. J. Willett (Hanks Chapel). For the middle high conference the young people had the leadership of Willis E. Joiner (Liberty Vance). The P. F. Officers Retreat had Collins Kilburn sharing with the P. F. officers in administration

and planning. Two other camps for senior high age young people were originally scheduled and cancelled: the Work Camp early in the season and the Senior High Conference which was to have been held at the end of July. Both had fine leadership ready to go ahead: Duke and Irene Smith from Bayside and Oscar Y. McClannan from The Christian Temple. These two camps were cancelled because of insufficient interest.

In addition to the regular camps noted, the Youth Travel Seminar was held under the leadership of Richard N. Rinker. A Vocations Retreat in the spring and a Convention/Conference P. F. Officers Retreat in the fall will complete the youth program sponsored by the Southern Convention at Moonelon Center.

The 1964 Efficiency Staff

One of the aspects of our Southern Convention camp and conference program which does not receive as much notice as it deserves is the Efficiency Staff ministry. This invites high school juniors and seniors to give two weeks of their time at Moonelon Center for the "dirty work" that has to be done.

In 1964 we were fortunate in having the services of twelve young people as efficiency staffers: Barbara Corbett (Norfolk First), Carol Davis (Asheboro), Perry Davis (Southern Pines), Lydia Farrell (Hanks Chapel), Joan Fowler (Holy Neck), Bill Gardner (Suffolk Bethlehem), Dianna Gates (Rosemont), Pat Holland (Christian Temple), Don Miller (Rosemont), Fredia Plyler (Albemarle), Polly Shope (Bethlehem, Tenth Legion), and Russ Turner (Holy Neck).

These young people shared in the maintenance ministry at the Center, seeing to it that supplies were kept up, dishes washed, grass mown, floors scrubbed, refreshments available, stamps sold, plus a multitude of other details needing care in camp. Without their willingness to serve, without remuneration, camp life would be far less comfortable and smoothly functioning than it proved to be.

Student Summer Service

Three college students served as SSS workers at Moonelon Center in 1964. This work included counselling, resource leadership in music, crafts, worship and recreation. Jewell Bass (South Boston), Joyce Heath (Franklin, Va.) and Herb Carlton (Graham) worked throughout the seven weeks of camp and conference program. Their services were very helpful and summer proved to be fruitful for them personally.

The movements of lay renewal are, very simply, discovering the "new methods" appropriate for equipping and expressing our general ministry—"new methods" which must be just as radical, and to some as scandalous, as confirmation training, field preaching, camp meetings, and lay Bible study were in the days of our fathers in the faith. The ministry of the laity is, very simply, the servanthip of the whole believing people to the whole work for which our Lord died.

/Franklin H. Littell

The Sabbath is the golden clasp that binds together the volume of the week.

/Longfellow

Vol. 116

No. 33

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

On the Edge...

On Sunday, August 16th, guest preacher at **Plymouth United Church of Christ near Raleigh** was John Biggerstaff, Assistant Superintendent of the Elon Home for Children.

Dr. Clyde L. Fields, Southern Convention Superintendent, served as guest preacher at the Mt. Olive Congregational Church at Tallassee, Alabama on the same Sunday. Pastor of the church is Rev. John Wilder.

Also on the 16th, Rev. John Graves, Elon College Chaplain, was the speaker at the **First Congregational Christian Church in Burlington**. The pastor, Dr. Robert Kimball is vacationing with his family.

Revival services during the week of August 16-23 were conducted at the **First Congregational Christian Church of Henderson, N. C.**, by the Rev. Carl Dunker, pastor of Wake Chapel Christian Church at Fuquay-Varina.

Minister Emeritus of the **Christian Temple, Norfolk, Va.**, Dr. Leon E. Smith, with his wife, has departed for New Smyrna Beach, Florida, where they shall remain until mid-summer of 1965.

Rev. O. D. Poythress was guest preacher at **Great Bridge Congregational Christian Church, Chesapeake, Va.**, on August 16th while the pastor of the church, Rev. Garland B. Bennett vacationed with his family in New York City.

Rev. Richard N. Rinker, N. C. Field Secretary for the Southern Convention, will be guest preacher at the **South Norfolk Congregational Christian Church in Chesapeake** on September 20th.

REGULAR MONTHLY APPORTIONMENTS IMPORTANT!!

The wide concerns of our fellowship, the Southern Convention agencies, national instrumentalities, world needs, all depend on a steady supply of financial support to meet their costs of service and operation. Local churches should pay close attention to the request for monthly remissions of apportionment funds. Treasurers are urged to regularly send in whatever funds are designated for the wider fellowship's use. Checks need to be made to: **THE SOUTHERN CONVENTION** and should be accompanied by remittance slips, supplied for each treasurer, on which the purpose of the gift should be clearly marked.

STEWARDSHIP & BUDGET CONSULTATION TO BE HELD

DR. H. W. BREDEWEG TO SPEAK

September 11-12, Moonelon Center, Elon College, N. C., the Southern Convention, Southern Synod and Convention of the South will share in a Consultation on Stewardship and Budget. The opening address will be presented by Dr. H. W. Bredeweg, of Indianapolis, Indiana, a member of the Budget Committee of the United Church of Christ.

Others leading the sessions will include Rev. L. Bill Simmons, the Virginia Field Secretary for the Southern Convention; Rev. Kenneth Register, Chairman of the Mission Board, Southern Convention; Rev. J. Taylor Stanley, Superintendent, Convention of the South; Rev. Banks J. Peeler, President, Southern Synod; Rev. Lawrence A. Leonard, Chairman of the Budget Committee, Southern Synod; Rev. Carl E. Wallace, Stewardship Committee Chairman, Southern Convention. In addition, the chairmen of budget and finance committees, as well as Treasurers and Assistant Treasurers of judicatories will take part.

BUDGET STUDY

This meeting will be held to enable participating judicatories to prepare for the budget support of the proposed Southern Conference. A realistic look will be given to the needs for this United Church of Christ conference when it has been declared in operation. Sources for income will be considered. Because of the urgency of this concern, it behooves every invited individual to make every effort to participate in this meeting. Notices have been sent out to those who should be involved in this gathering. They have been requested to send back cards indicating that they shall be present. Meals and lodging will be provided by the Southern Convention. Linens, pillow, and blankets, towels and toilet articles should be brought by the participants.

INVITATIONS SENT OUT

The following individuals have been invited to share in these sessions: the Reverends Joe A. French, Frank R. Hamilton, Robert B. Marr, Willis E. Joiner, Lafayette T. Wilkins, Carl T. Daye, Carrol W. Lewis, W. W. Snyder, Carl Wallace, Banks J. Peeler, Lawrence Leonard, J. Taylor Stanley, and the Southern Convention staff.

Walter L. Cooper; Rex. G. Powell; Robert L. Dickens; Clarence A. Phillips; John L. Eley, Jr.; D. Marsh McLelland; R. T. Bradford; James F. Darden; Miss Edna M. Fitch; Miss Dorothy Ballinger; Mrs. Robert M. Kimball; Dr. Darden W. Jones; Dr. John R. Kernodle; W. H. Baker; Charles Cherry; plus members of judicatory budget committees, and the Southern Convention Mission Board.

Registration begins at 4:30 p.m. on September 11th. The meetings will close following lunch on Saturday, the 12th.

The Christian Sun

Consultation On

Stewardship & Budget

Moonelon Conference Center
Elon College, North Carolina

September 11-12, 1964
Beginning at 4:30 p.m.

Friday, September 11th

P. M.

- 4:30 Registration—Richard N. Rinker
- 5:30 Dinner
- 7:00 Devotions—Rev. L. Bill Simmons, Chesapeake, Va.
- 7:15 Address—Dr. Harry W. Bredeweg, Indianapolis, Ind.
Budget Committee, United Church of Christ
- 7:45 Work Session—Stewardship & Budget for 1965
Moderator: Rev. Kenneth Register, Burlington, N. C.
Resource Leaders: Rev. J. Taylor Stanley
Rev. Clyde L. Fields
Rev. Banks J. Peeler
Treasurers or Assistant Treasurers,
Southern Synod, Convention of
The South, & Southern Convention
- 9:00 Small Group Discussion
- 9:30 Report Session for Small Groups
- 9:45 Prayer—Rev. J. Taylor Stanley, Greensboro, N. C.
Superintendent, Convention of the South

Saturday, September 12th

A. M.

- 8:00 Breakfast
- 9:00 Devotions—Rev. Lawrence A. Leonard, Burlington, N. C.
Budget Committee, Southern Synod
- 9:15 Work Session—Stewardship & Budget for 1965 (continued)
- 10:15 Coke Break
- 10:30 Address—Rev. Carl E. Wallace, Southern Pines, N. C.
Stewardship Committee, Southern Convention
- 11:00 Small Group Discussion—Budget or Finance Committee
Chairman, discussion leaders
- 11:30 Sharing Session
- 12:00 Lunch & Adjournment

Noon

Participating

SOUTHERN CONVENTION

CONVENTION OF THE SOUTH

SOUTHERN SYNOD

AND THE BUDGET COMMITTEE, UNITED CHURCH OF CHRIST

August 25, 1964



JOE E. FRENCH CALLED BY AMELIA & PLYMOUTH

The Rev. Joe A. French has accepted the call of the Amelia and Plymouth Churches to serve as their pastor and teacher, and will begin his services with them on September 1st. Mr. French has served as the minister for the First Congregational Christian Church at Henderson, N. C., since 1959. He is currently serving the Southern Convention as its president.

In preparation for the coming of the French family, the Amelia parsonage is being painted, appliances are being installed, cabinets and bookcases are being built and other repairs done. The Plymouth Church will provide the cost of moving of the French family and will build a carport and porch for the parsonage after their farm rush is over. These two churches are located in the Raleigh-Clayton area of North Carolina.

Mrs. French (Anna) will be teaching in the Smithfield City School system, beginning early in September.

Greetings to the French family and these two churches as they begin their ministry together.

The Elon Home For Children

Dear Friends:

It hardly seems possible that the summer months are about to come to an end.

Summertime for us here at our Home for Children is very different from other seasons of the year when our boys and girls are in school. Not only is it different for them, but it is different for us as well. We, like the children, have had some vacation time. On occasions we have mixed in some work. For instance, the first week-end in August we visited our parents in Virginia for several days and while there preached at our church in Winchester, Virginia, while the pastor, Reverend Mark W. Andes, was on vacation.

Early in June we spent a week in Florida and while there attended the Southern Regional Child Welfare meeting. This proved to be most interesting and helpful. I must admit that on this particular trip my family had the vacation and I had the sessions of the League to attend.

We have enjoyed very much visiting various churches during these summer months. In some instances pastors were on vacation, and other churches were without pastors.

In June we visited our Concord Church near Burlington and our Edgewood Church in Burlington. In July we visited our Amelia and Plymouth Churches near Raleigh, N. C., and our First Evangelical and Reformed Church in Burlington.

In August, as already mentioned, we visited the Winchester Church on the first Sunday. The second Sunday in August we visited three of our churches, St. John's in Burlington, Union Ridge just out of Burlington, and Hunterdale near Franklin, Virginia, that night. Before the month is over we will have visited Mt. Zion near Mebane and our church in Asheville, N. C.

This has been a most interesting summer for us, visiting some churches where we have been before, and we have gone to others for the first time.

While we have thoroughly enjoyed our opportunity to share in these various churches, we shall be looking forward to the fall of the year when things will return to normal and the fall activities will begin. This means for us, here at the Home for Children, thinking of our boys and girls clothing and the various expenses that are involved with their return to school, such as school supplies, etc.

We are certainly grateful for the continued support we receive in helping to meet our basic needs.

Walstein W. Snyder,
Superintendent

Report for August 10, 1964

Southern Convention of Churches & Church Schools:

Virginia Valley Conference	\$ 8.00
Eastern Virginia Conference	81.00
Eastern North Carolina Conference	104.00
Western North Carolina Conference	45.33
North Carolina & Virginia Conference	74.00
Total	\$ 312.33

Special Offerings:

First Cong. Ch., Old Greenwich, Conn.	\$ 16.73
Mrs. George Brannon, Sanford, N. C.	5.00
Mr. and Mrs. D. M. McLelland, Burlington	10.00
Jr. High P. F., First Cong. Ch., Fairfield, Conn.	70.14

Memorial Gifts:

In Memoriam: Edith McPherson Spencer	
In Memoriam: Mrs. Hassie Edwards	
In Memoriam: Mr. John Boland	
In Memoriam: Jerome Iseley (2 memorials)	
In Memoriam: Mrs. C. R. Hayward	
In Memoriam: L. Y. Ballentine	

Memorial Gifts—Total	57.00
Special Offerings	736.09

Total	\$ 894.96
Total For The Week	\$1,207.29

The Christian Mission and New Nations

In the new nations of Burundi, Ghana, Madagascar, Tanganyika, and the Congo, the United Church Board for World Ministries, through its Service Division, helps to support a large technological development program by supplying modern tool kits to those in need of them throughout the nation.

In the new nation of Ghana, the USBWM, in cooperation with other denominations, helps to support a large experimental farm which has proved of immeasurable aid in the development of the country's agricultural program. The farm has recently been described by a Ghanaian newspaper as "one of the finest contributions missionaries have made to our nation."

To reach the new nations throughout the Near East and Southern Asia and Africa, the USBWM helps to support a new and important Radio Voice of the Gospel in Ethiopia. This new project will bring the Christian message, with all its implications, to the peoples of these new nations in the midst of their daily lives, thus advancing the brotherhood of all Christians.

Readers of THE CHRISTIAN SUN know that Elon Home for Children is also one of the institutions related to the Health and Welfare Division of the Board for Homeland Ministries. Dr. W. W. Snyder, Superintendent of the Elon Home for Children, is a member of the Executive Committee of the Health and Welfare Division.

Kirban Associates, Inc., 25 Southeastern Road, Glenside, Pa., provides an excellent service to churches who prepare mimeographed Sunday bulletins and newsletters to be mailed to the congregation on a regular or periodic basis. Die impressed mimeo feature insets and other helpful mimeographing advice and material are available for \$10.00 per month.

In Our Educational Mission

FCC Loses Patience

Provides For Fair Response

In July, the Federal Communications Commission, in response to many protests and objections from listeners to radio and television broadcasts by extreme fundamentalist right-wingers who refer to themselves as "Christian evangelists", issued a statement of major importance to the listening public. Part of what the statement said is as follows:

When a controversial program involves a personal attack upon an individual or organization, the licensee (radio or TV station) must transmit the text of the broadcast to the person or group attacked, wherever located, either prior to, or at the time of, the broadcast, with a specific offer of his station's facilities for an adequate response.

This is directed primarily against the misuse of air time by those who direct verbal attacks against theologians and organizations not in agreement with the distortions of their own theologies and political points of view. It will now become necessary for these harbingers of the "gospel of fear, hate and ill will" to re-examine their techniques and presentations, lest they become hard-put-to-it to find stations able and willing to take on this new responsibility for fairness toward those attacked.

It is an unfortunate testimony to the gullibility of individuals willing to support such unchristian methods and points of view being spewn forth in the name of religious concern. The large majority of our fundamentalist Christian friends are sincere and devoted followers of Jesus Christ; it is from the misusers of the Christian platform that taints and prejudices against such sincere men and women develop. With the action of the FCC, and initiative from local level which is necessary to begin gaining fair opportunities for adequate response by those attacked, much of this distortion and mis-direction of the gospel can be overcome. The responsibility for action rests entirely with local church leaders; the FCC cannot initiate action against abusers of air-time, nor does it wish to. (For additional details, see the August 1st issue of the UNITED CHURCH HERALD.)

Missionary Letter Service

The Stewardship Council of the United Church of Christ distributes each month between ten and twenty letters to mailing lists provided by the missionaries of the United Church Board for World Ministries.

These letters can be used effectively for creative programming in the church and its educational program, in family and group worship, for Stewardship Education, and as a source of inspiration for the members of a local church. Place orders for any of these services with: The Stewardship Council, 1505 Race St., Philadelphia, Penn. 19102.

Letter Of The Month

From these letters choice paragraphs are selected and sent out as a "Letter-of-the-Month" to subscribers. This service is \$1.00 per year for single subscriptions; bulk rates to a single address: \$2.00 for 2-5 copies; \$3.00 for 6-10 copies; \$4.00 for 11-15 copies.

Children's Letters

Each month a special letter is prepared for children below the sixth grade. It is written by a missionary to help children to learn about the mission of the church. Subscriptions are \$1.00 a year for single subscriptions; bulk rates to a single address: \$2.00 for 2-10 copies; \$3.00 for 11-20 copies; \$4.00 for 21-30.

Area Letters

For persons with a special interest in a single country or area, subscriptions are available for the following: Africa, Angola, Ghana, Southern Rhodesia, South Africa, Near East, India, Ceylon, Japan, Korea, Micronesia, Philippines, Latin America. Subscriptions are 50c per area; no quantity rate. Letters are sent when four or five accumulate.

Best Letters

Four or five of the best letters each month are sent to subscribers who request them. This service is 50c per year; no quantity rate is available.

New Family Resource Book

A new Family Resource Book for families with children between the ages of six and twelve is in the process of printing right now. It is called **GROWING UP IN THE FAMILY** and it was written and edited by Eleanor and Truman Morrison. It will be a bright, attractive 192 page book printed in two colors and with many, many illustrations. Every family will find a wealth

of stories, worship ideas and suggestions for family Christmas festivities.

This would be an excellent investment for every church to make for its young families. It may be ordered from Board for Homeland Ministers, Division of Church School Publications, 1505 Race St., Philadelphia, Penna. 19102. Delivery will be during September.

You and the Youth Ministry

Editor: Sheila Hughes
1604 Sunset Drive
Norfolk, Virginia .. 23503

MEMORANDUM

To: You
From: S. L.
Re: Your Biggest Investment

You're in business right now. In fact, you have been ever since you were born. You're in the biggest business there is—this business of living.

In the everyday world of business investment you find two kinds of people: 1) those who don't invest and 2) those who do. A simple thought? Yes, but just what makes these two types do what they do?

Take the guy who doesn't invest, for instance. Probably he steers clear for one or a combination of the following reasons: a) he simply and honestly doesn't have anything to invest; b) he's got it but investing bores him, he couldn't care less! c) he's got it, but is afraid to run any risk of losing it.

Now the guy who does invest is, no doubt, prompted by different reasons. They might be: a) he looks to investments as a place to put his money where it will be safe and protected; b) he wants to invest in order to earn dividends on the money he already has, c) he may get a kick out of taking chances; or d) he wants to have a part in something big and bold.

This is where we all enter the discussion. Whether you say it this way or not, most of you know that you are already rich and have been giving some thought to where you might invest. You are rich because of the inheritance of life which has come to you, and this is the big push. Where life is concerned, everyone is an investor. The decision to invest or not to invest is simply not open to us. You, as youth, have this tremendous wealth of life stretching before you, and you will be investing it somewhere. Parts, of course, you may bury, like the man in the parable of talents, but life in its wholeness demands investment.

List all that is a part of life—everything from dreams to despair, and don't leave out joy, sorrow, energy, love, hopes, talents, friends, family, home, money, popularity, worthy and unworthy causes, sex, God. All of these are part of your life and they demand decision about what you will do in relation to them.

I am daring, here, to group them all together and suggest to you that this "life investment" is, when you look deeply, the basic question of VOCATION. We use that word so loosely that we tend to think it is only a synonym for occupation, and it has come to mean that also. But **vocation raises the much larger issue of all that you are and do—not simply what kind of job you should get.** The question of occupation is rough, too, but it's whipped cream on a sundae in comparison to the barbed wire of vocation.

Human life pushes two basic questions at us and every time we move, we are showing part of the answers which we make to these questions. Right now, the manner in which you come at your job of being a student is part of your answer. These questions are: 1) **Who am I?** and 2) In what do I participate?

If you can get a firm hold on an answer to the first question then, and only then, can you control and direct your answers to the second. The Christian faith invites us to enter into some understandings that speak clearly to this. It might be put in this way: You are a child of God, brother to your fellow-man, called to know and grow in God's love and to freely give your life as a response to this love. You have responsibilities to yourself, to your neighbor and to your God. As you work at them you will seek to let something of this same love be at the core of what you do and what you are.

Now here is a very strange twist to this life-investment, vocation-business. As soon as a Christian answers "Who am I?", he sees that the life he has to invest doesn't really belong to him. It belongs to God. Each of us is, in a sense, a broker to whom God has entrusted a portion of his wealth. We are granted freedom—but it is still God's wealth and we are responsible for it.

When we go to invest our lives, which are really God's, we still want to have some guidelines in mind. Our society teaches us plenty, and as products of this society these are real pressures: a craving for security; a need to be well-liked; a grasping for power and prestige; a yearning for lots of cash; and unless we are careful these could become our guidelines.

"All right, then," you ask, "if these shouldn't be our guidelines for investment, what can we use?" There are no pat answers to the concern for Christian guidelines, but, fortunately, these are helpful clues: 1) Remember to start with searching out for yourself a beginning answer to the question, "Who am I?" 2) Live with the answers to that question and examine all of your life, from sex to occupation, in terms of its meanings.

Then confront question number two "In what do I participate?" Your answer to the first query may help you conclude that it's a life drama in which you are free to be, to do and to say exactly what you want. But it's also a drama in which you are called to act in accordance with the meaning and purpose of the whole script which has God as its author.

As an investor, you will experience a kind of security which you didn't know existed; you will receive returns you didn't and couldn't earn. You will discover the fullness of life which can only come from participation creatively with God in the miracle of his creation.

—Scott Libbey in *Youth Magazine*

Twenty Week Bible Study Excellent

The senior high resource book for the fall semester of United Church Curriculum, **OUR BIBLICAL HERITAGE**, outlines a twenty week, daily Bible study which would benefit adults as well as young people. Passages are divided into several categories planned to take the reader through a comprehensive study of the scriptures: What Is the Old Testament? Law and History; The Prophets; Wisdom Literature; The Psalms; What Is the New Testament? The Gospels; The Life of Jesus; The Teachings of Jesus; The Book of Acts; Paul; Romans; Revelation, Hebrews and the General Epistles; The Story of the English Bible. Background material for the study is provided in the resource book which may be ordered for \$1.00 from Board for Homeland Ministries, Division of Church School Publications, 1505 Race St., Philadelphia, Pa. 19102.

WHY GO IT ALONE!

Why go it alone when we have him?
Why go it alone . . . we don't need them!
Why they don't even understand at all
Why on our knees we fall
When we see him.

"Ha! Ha! such silly words," they say;
"We don't need him anyway . . .
Why we have the better life now,
So you tell how
Yours is the better!"

Why Jesus is the only one for us?
Why make all that silly fuss?
The things you say are so wrong
Your life will not last long,
For you're headed the wrong way.

"Ha! Ha! you sound so happy and gay!
Why do you even talk that way?
We'll lead the life we want to
And we're not going to let you
Butt in and ruin our lives."

"Stop them! Down with them! Hit them in the ribs!
All they say is a bunch of fibs!"
They don't understand at all
Why down on our knees we fall
When we see him.

Bonnie Crump

High Point, N. C.

Moonelon Center, August 13, 1964

Retreat For Convention And Conference Pilgrim Fellowship Officers

Moonelon Center September 26-27

All officers of conference and district Pilgrim Fellowships are invited to this planning and fellowship weekend. Helpful discussions will be held. Opportunity for becoming familiar with new resources and programming aids will be provided. Last year's retreat was a fine success. Plan on coming. Cost: \$5.00.

A Vesper Hymn

The deep night above us with gems flashing brightly,
Proclaiming the wonder of God's mighty deeds . . .
From firefly to starlight, by raindrop and streamlet,
The strength and the order of God's power proceeds.
In quiet and singing, o'er forests and waters
With voices rejoicing in God's gracious care;
We sing on with joy for we know His creation
Reflects in our lives a magnificent prayer.

In peace, Lord, we wait for thy nearness to reach us . . .
The deep night in stillness rests prayerfully calm.
Together in searching we pause now before thee
To find once again what unfolds as a psalm.
Thou makest the darkness and the beasts of the forest
Creep forth with their music from out of their nests;
Man goes forth to labor, returns then at evening
When deep night brings peace and comfort of rest.

NEW YOUTH MINISTRY RESOURCE

A VIEW TOWARD YOUTH IN THE CHURCH'S MINISTRY

is the second in a series of service bulletins published by the National Council of Churches Committee on Youth Work. The first piece was entitled **THE OBJECTIVE OF CHRISTIAN EDUCATION FOR SENIOR HIGH YOUNG PEOPLE** and came out in 1958. The new resource is the result of a study group set up to consider the changing needs of local church youth programs and young people themselves. According to the booklet itself: "There was a suspicion on all sides that 'youth work', including the curriculum of Christian education, was designed for a day that was rapidly receding into the past." Three basic statements undergird this study. (1) Youth are full members of the church, not members in training. (2) The mission of the church . . . the place where the church fulfills its objective . . . is in the world. (3) The cult of "bigness" and "success" subverts the church's understanding of its life and work.

The cost of the booklet is \$1.00 from Literature Sales, United Church of Christ, 1505 Race St., Philadelphia, Penna. 19102.

NOTES FROM THE DESK

Local Anomaly

One of the important principles within the free church movement is that of local anomaly. Surely the uniqueness of the free churches has come in large measure from this faith-producing quality. There can be little doubt that God has had a hand in the endeavors of free-church Christendom. Anyone surveying the accomplishments which have been carried out over the generations under the influence of local anomaly would soon realize how great God's share had to be.

One effect of this principal at work can be illustrated in a modern parable. There was a man who had a seed from which he hoped a fruit tree would grow. He planted the seed out in the middle of a great plain. Carefully he nurtured it and watched it grow until it became a beautiful tree. But no fruit grew on it. He could only urge passers-by to admire its lovely trunk and colorful leaves.

The seed is religion. The plain is life. The nature is worship. The tree is piousness. Local anomaly sometimes discourages us from looking beyond our own selfish interests and needs. Worship becomes an end in itself. It bears no fruit in life; we content ourselves with pointing at our piety, at how "religious" we are.

We are led to believe that our Lord serves as the inspiration for something more than self-centered societies of religion. We are led by him to bear fruit in service. It is to this that we are called, wherever and whoever we are. More effective service, and efficiently administered stewardship, are developed in organized fellowship with others seeking to serve God. Such fruitbearing fellowship is one sound way of maturing from self-centered piousness to meaningfully witnessing personal faith regularly being nurtured by worship.

There is a second effect produced by local anomaly. It has to do with freedom to stagnate, which incidentally is another of the principles within free churchmanship. It is a fact, from humanity's point of view, that in any matter we have been created with the possibility to refuse to grow and improve ourselves. Religion and personal faith are not exceptions to this fact. We may confine our religious thoughts to salvation of the self and the exclusion of anyone or anything alien to our basic make-up. This is a freedom inherent in local anomaly.

It is our fundamental right, from our perspective, to refuse to consider ideas or individuals beyond our immediate concerns. No one can compel us to open our minds and think about the realistic needs of the world about us. No one can demand successfully that we broaden our vision to encompass a total fellowship of people united in striving to know and perform to the best of their abilities the will of God for them in our time. We may shut this kind of thing out. We are locally anomalous.

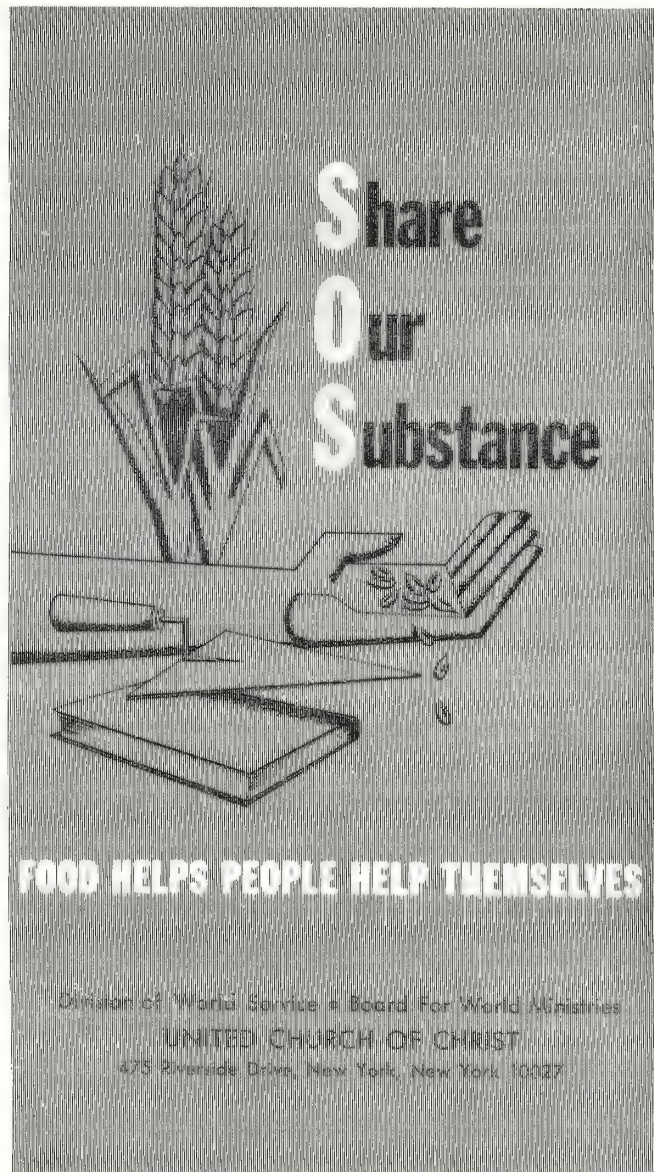
We are led to believe, if we read scripture with any degree of willingness to hear what it is saying, that Jesus of Nazareth was concerned in a transcendent way with all of the world as well as with his own immediate people. By him we are led to share in a similar concern. We cannot justify shutting ourselves up within a barricade of piety and take judgmental excursions into life. Not even when we cut a little hole in the barricade and let token prayers, gifts and words filter out from our cozy cubicle of sanctity.

Let us clearly understand the difference between local autonomy and local anomaly.

THE CHRISTIAN SUN

Vol. No. 116 No. 34

September 1, 1964



FOOD HELPS PEOPLE HELP THEMSELVES

Division of World Service • Board For World Ministries

UNITED CHURCH OF CHRIST

475 Riverside Drive, New York, New York 10027

With A Grain of Salt...

Then came there a voice from heaven . . . The People therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. (KJ)

Then a voice came from heaven . . . The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." (RSV)

At this there came a Voice from Heaven . . . When the crowd of bystanders heard this, they said it thundered, but some of them said, "An angel spoke to him." (Phillips)

The suspicion sometimes occurs that many of us, called Christians, are standing around waiting for a voice from heaven like thunder before we do anything worthy of our calling. Or perhaps we look for an angel.

Some have heard the thunder. Some have found angels. Not all of us shall.

This in no way relieves us of our responsibilities as redeemed men and women. We cannot mutter to ourselves, "Well, I'll take this gift of life and wait until I hear from God." When we have recognized the gift, we have heard from Him.

RNR



Share Our Substance

Lives are saved, bodies are strengthened, and millions of desperately needy are given new hope for the future through the SHARE OUR SUBSTANCE program of our churches with its overseas distribution of food from America's agricultural abundance.

Hunger—ancient enemy—still stalks mankind in the wake of disasters both natural and man-made. A hurricane in Haiti, floods in India and Ghana, an earthquake in Skopje, Yugoslavia, war in Algeria, a riot in Calcutta. Our churches counter the blows of this enemy by rushing food to regions of disaster.

Hunger casts its shadow on developing countries and resettlement areas, threatening with malnutrition the courageous efforts of the deprived and dispossessed to help themselves. Our churches aid them in their long and painful struggle toward self-sufficiency through food-for-work projects—land reclamation in Korea, reforestation in Algeria, irrigation in Greece, and other self-help efforts.

Hunger's threat of thwarting youth of its proper growth and development, through malnutrition, is answered by our churches with school lunch and milk distribution programs—in Chile, Jamaica, Hong Kong, Okinawa, Greece, Algeria, the Congo and many other areas. Others highly vulnerable—the ill and the aged—are protected from Hunger's ravages by institutional food distribution.

During 1964 about 400 million pounds of free food will be distributed through the SOS program. Of ever-increasing importance is the use of food in partial payment of wages to persons in need who are working on community betterment projects. A new dimension of human dignity is realized through use of these SOS foods in self-help programs. When you hear the call for SOS, share in its witness.

USE OF MOONELON CENTER INCREASES

IMPROVEMENTS CONTINUE

During the spring, summer and fall months of 1964 there has been an increase in the use of our facilities at Moonelon Center by local church groups. Among those using the Center have been Congregational UCC of Greensboro; First UCC of Burlington; Mt. Zion UCC of Mebane; Hines Chapel UCC of McLeansville; Haw River UCC; Providence UCC of Graham; the Beverly Hills UCC of Burlington; St. John's UCC of Elon College.

There have been non-UCC groups making use of the grounds, too. Such groups as local Baptist churches, YWCA fellowships, women's clubs, and assorted meetings and picnics have been held. The regular instrumentalities of our Southern Convention have found the facilities helpful for their needs: Social Action, Missions Board, Board of Christian Education, Executive Board.

Moonelon Center continues to provide for the inspirational and practical needs of our fellowship. Its ability to effectively meet these needs is being steadily increased as improvements are made. During the past two years, for example, there have been new beds installed in all cabins, a new institutional dishwasher and stainless steel sinks and milk dispenser for the dining hall kitchen, and necessary work done to improve the appearance of the property, including redevelopment of the lake which will be done this fall. Thanks to the efforts of the Women's Fellowship and Pilgrim Fellowship, these things have been possible. Local Churches have supported the growth and improvement by remembering Moonelon from time to time with gifts; these gifts are always quite important to the work of the Center and concerned individuals and church groups are urged to continue this kind of extra support. Gifts should be clearly designated Moonelon Center Development and Maintenance and may be sent to Box 336, Elon College, N. C.

Witness Now By Sharing

What Makes Ministers Grow?

A friend of mine has just returned from New York where he had a chance to see the play "What Makes Sammy Run?" I have just returned from Tallassee, Alabama, and pose the question — What makes ministers grow?

I had the delightful privilege of being with the Mount Olive Congregational Christian Church and the pastor, Rev. John Wilder, for a week of revival. We were glad to have fellowship with Rev. and Mrs. Bill Traylor, Rev. and Mrs. Charles Bell, Rev. and Mrs. Walter Hall, all of whom have served in the Southern Convention during recent years. Dr. Jesse Dollar has retired and is living at Roanoke, Alabama, a short distance from Tallassee.

Aside from the opportunity for fellowship and preaching, the writer was reminded of the many ministers produced by the churches in this Alabama area. It was here that the question came to me, "What makes ministers grow?"

This section of Alabama has produced outstanding ministers, many of whom have served in the Southern Convention. Some are serving now. This area brings to mind the names of Rev. Joe A. French, Dr. Jesse Dollar, Rev. Melvin Dollar, Rev. E. M. Carter, Rev. Guy Veazey, Rev. Jimmy Norred, Rev. Lynwood Hubbard, Rev. Carl Dollar, and a host of others who entered the ministry in an adjacent area, or who have served churches in the area and are presently serving in the Southern Convention or elsewhere. What is the secret of this area providing so many sons for the ministry?

A week in Alabama was not of sufficient length to find the answer. My quest for the answer was only whetted by the brief time spent there. What are conditions in an area when a local church provides the kind of environment out of which ministers come? What are the positive forces that make for an acceptance of a call to the ministry possible?

Our week in Alabama provided us with at least two positive reasons why this area has produced so many ministers:

1. The ministry is held in the highest regard and respect.

Mr. Freddie Powell, a member of the House of Representatives from Elmore County, and a member of Mount Olive Church, puts it this way: "As a boy, young man, and an adult, I have held the minister and the ministry in the highest regard and respect". When the community and the church hold the ministry in respect and highest regard, a young man will be attracted to the ministry and answer God's call for service.

If the community and local church downgrade the ministry and prepare a Sunday lunch of "Stewed Preacher", "Fried Deacons and Church Officers", how can we expect our young people to take seriously the Christian ministry?

2. A strong evangelical witness.

The churches of the Alabama area take seriously the great commission, "Go ye into all the world and preach the gospel". There is a great note undergirding the evangelistic thrust of the churches of the area. Most of the churches of the area continue to hold revivals in an effort to win the lost to Jesus Christ.

Admittedly, revival is not the answer to every community's evangelistic thrust. However, the evangelistic note must be sounded, whether using the revivalistic pattern, the preaching mission for a week, M.O.R.E., or some other method of winning people to Jesus Christ. The point is — the method is not so important as the evangelistic concern and thrust. When the motivation to win people to Christ is present, the method and a tool will be found to enable the church to move ahead.

The church content to restrict itself to reducing activity and evangelistic thrust can little hope to excite the membership and the young men of the congregation to hear the call of Christ for full time Christian Service.

Gibsonville Homecoming

The Gibsonville Congregational Christian Church held its annual homecoming services on August 16, 1964. Rev. Garnett Walker, pastor, was in charge of the services. Rev. Elmer Thomas was guest minister for the morning services at 11:00.

Members of the Church and visitors gathered in the Gibsonville School for the picnic lunch. A service of music and praise was held at 2:00 P.M. in the sanctuary of the Church.

Superintendent and Mrs. Clyde Fields were among the guests present to enjoy the hospitality and friendliness of the Gibsonville Church.

The bulletin for August 16th indicated that the purpose of the Gibsonville Church is to provide a warm and friendly church home for every member of the family and community, to train the membership through directed Christian Education programs in the local church, and to fulfill our missionary responsibility throughout the world.

Laymen's Sunday — Oct. 11

"Able To Stand"

The purpose of Laymen's Sunday is not to minimize the importance of the ordained ministry, or to take from the minister his regular place of leadership in public worship. Rather it is to enlist and encourage all laymen to participate fully in the church's life and witness.

Laymen's Sunday is the day when the laymen of the local church conduct the regular worship service of the church. Laymen in thousands of churches throughout the United States and Canada, and servicemen in chapels around the world, plan and prepare the worship service of the church. Laymen, through Laymen's Sunday, have this rich opportunity to give public witness to their faith as individuals and as a group of laymen.

Audio-Visual Resources

Recent Additions To Our Library

- THE CAPTIVE** 16mm black and white sound motion picture (28½ minutes) photographed in Appalachia dramatically depicting real people amidst the devastating effects of poverty and offering possibilities for them in the light of Christian responsibility shared by everyone. For junior highs through adults.
- AMIGOS LATINOS** 70 frame color filmstrip (Friendship Press) showing the cultural background out of which Spanish Americans have come and their present situation in the United States. For youth and adults.
- EFFECTIVE CHRISTIAN COMMUNICATION** A set of four color filmstrips with records (Cathedral) for leadership training purposes. The titles of the four are: What Is Communication?; The Communicators; The Religious Communication; Tools for Communication. For use with adult leaders in church schools, fellowship groups and discussions.
- GREATNESS** A 56 frame color filmstrip with guide dealing with the greatness of uncelebrated people through a story of a centennial parade in a typical American community. Suggested for use with lower juniors in the United Church Curriculum. Suitable for primary through adults.
- MY SISTER HILWA** Church World Service filmstrip, 96 frames in color with record lasting 20 minutes. Shows work with deaf children in the Near East. For primaries through adults.
- NEW NEIGHBORS FROM CUBA** a 55 frame color filmstrip with guide relating the story of a Cuban refugee family, of the church that provides them with a home and helps them become members of a community. (Friendship Press). For use with children.
- WAIT A MINUTE!** a 73 frame color filmstrip with record (15 minutes) showing boys and girls how they share with others around the world through their Church World Service offerings. Uses cartoons and the Wait-A-Minute Man to tell the story. For primaries and juniors.

PLEASE NOTE — The motion picture, **THE GIFT**, formerly obtainable from the Southern Convention Audio-Visual Library is now available only through the Bureau of Audio-Visuals, 1505 Race St., Philadelphia, Pa. 19102, at a rental cost of \$12.00.

Now — The United Church Curriculum Filmstrips

- ABRAHAM** 28 frame color filmstrip for use with primary and lower junior boys and girls according to UC Curriculum suggestions. Also usable apart from the curriculum. Script and guide included.
- AMOS** 27 frame color filmstrip for use with juniors as recommended in the new curriculum. Also usable apart from the United Church Curriculum. Script and guide attached.
- COUNCIL OF NICAEA** 111 frame color filmstrip with record for use with adults and young people as suggested in the curriculum and also apart from the UC Curriculum. Script and guide included. 26 minutes showing time.
- JACOB** 24 frame color filmstrip for use with lower juniors as suggested in the course and also apart from the curriculum. Included are guide and script.
- JOSIAH** 30 frame color filmstrip for use with primaries according to suggestions in the United Church Curriculum and also apart from the course. Complete with guide and script.
- MOSES** 37 frame color filmstrip for use with Junior Highs as noted in the coursebook. Also suitable for use apart from the teaching materials. With script and guide.
- NEHEMIAH** 26 frame color filmstrip for use with juniors as a part of the United Church Curriculum and also apart from the course materials. With script and guide for use.

PLEASE NOTE — These audio-visuals may be requested from the Audio-Visual Library, Box 336, Elon College, N. C. 27244. There is no charge for using the filmstrips or motion pictures except when excessive damage has been done through improper use or inexperienced operators, in which case the replacement value of the film will be requested. Return postage is to be paid by the user. At least three weeks notice should be given for showing dates and return should be made immediately after showing so that others may use these tools.

The Stewardship Project

Christian Responsibility In A Time Of Urbanization

The Annual Stewardship Project of the United Church of Christ is part of the church's program of stewardship education. It is sponsored by the Stewardship Council and supplements and supports the teachings on Christian Stewardship in the United Church Curriculum.

The Stewardship Project is:

- a. a study program. It involves the study of some phase of Christian stewardship. Resource booklets, suggested readings and study materials are provided.
- b. a venture in the art of communication. Persons who participate seek to communicate their understanding of stewardship by writing a composition, composing a poem, writing a hymn, making a poster, or writing a play.
- c. an annual program. The Stewardship Project is sponsored every year. An area of study is selected each year that is timely and relevant.

- d. a graded program. Study material is provided for four age groups.

They are: Group A 5th and 6th grades
Group B 7th and 8th grades
Group C 9th thru 12 grades
Group D Adults

- e. a church-wide program. Every congregation in the United Church of Christ may participate in this project.

The primary purpose of the Stewardship Project is educational. The church seeks to recognize the effort and achievement of those who participate by awarding certificates of recognition to every person who completes a project. Beyond that, the best entries are selected for special recognition in the denomination. This project may be conducted anytime between September 1st and February 15th. Additional information will be sent to pastors in packet form from the Stewardship Council.

Our Ministry To Migrants

A Bus For Trading Stamps

One of the most significant programs maintained by the North Carolina Council of Churches is our ministry to migrant agricultural workers and their families. Each year around 15,000 negroes, most of them from the deep south, come into the state at the time of harvesting the farm crops. The Council provides a much needed spiritual ministry for them and co-operates in child-care, health, recreational, educational, and home-making services.

The work centers in three areas: Elizabeth City, Morehead City, and Hendersonville. Now that the 1964 migrant season is over reports from these areas indicate the continuance of highly successful pro-

grams.

One small part of the work being done by our churches in the migrant ministry may be seen in the new Harvester bus given recently to the Henderson County Migrant Council by the United Church Women of North Carolina. The women gathered 1,063,200 trading stamps in just four months to get this bus for use in transporting children to child-care centers, providing health services, bringing church services to areas not ministered to by a regular church (it has a portable organ, altar and other equipment purchased with trading stamps). Plans have already been set up for securing another bus with stamps!

Conference & Convention Officers

The Southern Convention

Pilgrim Fellowship Retreat

Moonelon Center

September 26-27

Word From Your Mission

Rural Life Work In India

Dear Friends:

The RETURN TO REAL WORK during January through April was a period of re-orientation for me, with real joy and challenge. I have been released from the work of schools and hostels which occupied much of my time last term, and have been given a full-time assignment in village work in the Oriya-speaking side of our Church Council. This covers a vast area, with Christians living in many scattered and remote villages. The Rural Life Program of the Chhattisgarh and Orissa Church Council has developed a great deal of work in Chhattisgarh, and has now spread its program to our Church areas in Orissa. The Church in these areas is backward because the majority of its people are still illiterate. The Rural Life Program attempts to meet the needs of the whole man—economical, physical, spiritual, mental and social. The program includes leadership training on many levels, and also raising the economic standard of the

villagers. All this is an attempt to strengthen the village church, develop better citizens and raise the standard of the people. My work is mainly among the women and young girls through home visitations, women's meetings, girls' camps, training institutes, etc. The challenge set before my staff is to help make our Church a completely literate one, and to develop leadership among the women so that they will have a strong women's organization which will reach into the heart of the village church. We also feel the need to strengthen our Christian homes through a well-rounded program of Religious Education because the children are getting less and less Religious instruction in the schools. This is a tremendous challenge when we have hundreds of Christian families, scattered over as many miles, who are illiterate and do not even have a Bible or portion of it in their homes.

Miss Lela Wasser

BOARDMAN GETSINGER TO RETIRE

As of September 30th, Boardman Getsinger will be retired as Associate Director of the Office of Communication for the United Church of Christ. Mr. Getsinger served with the Office of Communication from the very first weeks of its operation. Prior to joining the staff of the UCC instrumentality, he had a distinguished career in journalism as head of the McClure Syndicate and as a reporter and executive on such papers as the Waterbury, Connecticut **Republican** and the New Haven, Connecticut **Register**. Mr. Getsinger is typical of the high caliber leadership serving us through our national instrumentalities.

RACIAL JUSTICE NOW PROGRESS

1,039 churches out of 7,668 churches in the United Church of Christ have responded with offerings for the work of the Committee for Racial Justice Now during 1965. The income has not met even the minimum budgets for the work of the program. Churches are reminded that the next offering for Racial Justice Now will be on Race Relations Sunday, February 14, 1965.

CONGO FACT SHEET AVAILABLE

For the past four years since its independence, events in the Republic of Congo have been headline news. Background to the current situation in this new nation, and the underlying causes of its complex problems, have now been collated in a Fact Sheet released jointly by Church World Service and the Division of Foreign Missions of the National Council of Churches. It is the first of a projected series on the nations of Africa.

With the help of the most recent map, the main areas of refugee concentrations in Congo and the reasons for their existence are made clear. In addition to the country's history and geography, a valuable section of the Fact Sheet describes its tribal factions and the fluctuating fortunes of political leaders such as Tshombe, Lumumba, Mobutu, Kalonji, Sendwe and others in the news.

With the withdrawal of UN troops in June this year, a continued state of upheaval and crisis is predicted. Also evident is the need for continued long-term aid from the churches to the Congolese and to the increasing number of refugees in the country. Up to 100 copies of this Fact Sheet may be ordered free of charge by groups involved in study of new nations and their problems. Order from: Church World Service, 475 Riverside Drive, New York, N. Y. 10027.

Self-Help Thru CWS

Increase Vitally Needed!

There is a growing emphasis on self-help supplies for people who want and need the dignity of growing some of the food and making some of the clothing they need. The department of Material Resources and Services of the Church World Service cites a need for gifts of yard goods and new sewing machines for the growing number of sewing centers which Church World Service conducts overseas.

Once again Algeria and Taiwan headed the list of countries getting all types of material aid for the first six months of 1964. The vast quantities are remarkable reflections of the concern we must continue having in an increasing way for these people. 51,608,266 and 31,522,935 pounds of material aid went to Algeria and Taiwan in six months. In Europe, Greece was given almost 34 million pounds, and in Latin America Brazil received more than 20 million pounds.

Church World Service representatives distributed some \$16,408,424 worth of self-help aids in 35 countries during January-June of this year. This is part of OUR CHRISTIAN WORLD MISSION as we engage in witnessing to our faith by meeting needs of the body as we seek to reveal God's love for individuals around the world. **YOUR** continuing and increasing support is of vital importance if this work is to continue.

Guest preacher at the **Reidsville Congregational Christian Church** will be Dr. John Truitt (August 30th) and Rev. J. L. Neese (September 6th). Mr. Neese is from Bradenton, Florida.

Family Dedication Week will be observed at **Bayview United Church of Christ, Norfolk, Va.**, September 12-19. An important part of this week will be opportunities for church families to share in repairing and cleaning the church building and grounds.

The **Apple's Chapel UCC, Gibsonville, N. C.**, has a fine, attractive new church bulletin which will be used "half-time" for Sunday morning worship services. In addition to a photograph of the church there is a brief historical essay on the fourth page.

Dr. Frank Hamilton, pastor of the **Christian Temple in Norfolk, Va.**, was guest preacher for the Union Congregational Church of Palm Beach, Fla., on August 2 and 9.

The new officers of the Women's Fellowship of the **First Congregational Christian Church of Asheboro, N. C.**, were installed on August 4th at the church by Mrs. Jimmy Norred of Ramseur who is district chairman. The importance of the whole laity was stressed by Mrs. Norred in the service. This year the women of the church have replanned the membership into different circles, installed a Women's Fellowship blackboard in the church building, raised their Conference apportionment and sent

records to the History Room at Elon College. Mrs. Roy Moore is president for the group.

Confirmation of the reappointment of **Louis and Beth Wilkins** as missionaries to Tarsus in the Near East Mission has been received at the Southern Convention office. They are now en route to Tarsus to take up again their educational work there as part of our mission. The Wilkins shared in a Commitment Service at Elon College last May as they readied themselves for their return to the Near East. They spent a week at Moonelon Center to tell of their experiences and let young people become acquainted with their ideas and reasons for being so deeply involved in our work abroad.

Church Loyalty Month will be observed during October at **Calvary United Church of Christ, Thomasville, N. C.**, by having Gospel Preaching Missions each Sunday night with guest preachers and choirs.

Revival services begin August 30th at **Holy Neck United Church of Christ, Holland, Va.**; preacher for the week will be the Rev. Carroll Lewis, pastor of Rosemont (W. Chesapeake) Christian Church.

All members, friends, and former members are being urged to attend the annual Homecoming Service at the **Haw River United Church of Christ**, September 13th. The Rev. Dr. Thor Hall, Associate Professor of Preaching at Duke Divinity School, will be the preacher at the 11:00 service.

On the Edge...

Bill Kirkpatrick, noted TV and radio personality, will be guest soloist. Dinner on the lawn of the parsonage will follow the morning worship hour.

Rev. Phillip F. Kahal, former pastor of **Mt. Zion UCC, Mebane, N. C.**, began his new duties in the Naval Chaplaincy on September 1st. He will be located with his family at Great Lake, Illinois.

Guest preacher for **First Congregational Christian Church, Reidsville, N. C.**, on August 23rd, was Superintendent Clyde L. Fields. His topic was entitled **Saints Without Halos**, based on Mark 16. Walter Scott, choir director for the church, was the soloist for the service.

REV. FRANK E. RATZELL

On August 17th, the Reverend Frank E. Ratzell died in Asheville. He was pastor for the First Congregational Church to which he came in 1951. Prior to service there, Mr. Ratzell had been minister for several churches in Maine, as well as one in Massachusetts. He was a graduate of the University of Maine and Bangor Seminary. The following paragraph was used in the Sunday bulletin of the First Congregational Church at Asheville following their pastor's death:

'We are living in Eternity now. Death is merely a stepping o'er the threshold from one room of the Father's house to another. Heaven or hell are within. We take either one with us when we cross the great divide. The consciousness of God within is heaven. The writer of the 23rd Psalm in the long ago knew how to draw courage from the vast storehouses of the Infinite. Our resources are the same as his. The Lord is our Shepherd — now. He leads us beside the still waters — at this very moment. He restores our souls — constantly. Yes, though we walk through the valley of the shadow of death, the Lord is with us — always. For keeping faith and fortitude, let us believe these truths and live these truths.'

Religious Book Gifts For Children

A delightful series of religious books for children has been made available under the name of Arch Books. These are products of Concordia Publishing House and may be ordered through most religious book stores. The books are good quality bound, colorfully illustrated and simply written for home use. So far six have been published. All are based on a particular biblical portion. With the possible exception of the last one listed below, all are good for primaries and up through childhood, particularly if the parents become involved in their use. Each sells for 35c.

EIGHT BAGS OF GOLD (Matthew 25:14-30)

THE GOOD SAMARITAN (Luke 10:25-37)

THE BOY WHO RAN AWAY (Luke 15:1-2)

THE GREAT SURPRISE (Luke 19:2-10)

LITTLE BENJAMIN AND THE FIRST CHRISTMAS (Luke 2:1-18)

THE RICH FOOL (Luke 12:16-21)

The Elon Home For Children

Dear Friends:

One of the joys we have in the work that we are in is the opportunity it gives us to meet new people and to share the program that we are endeavoring to put forth those in our care.

There is also another joy, that of renewing old acquaintances through correspondence. We are certainly pleased as we from time to time hear from those we have known through the years.

Just recently we heard from one of the families we have known for a long time. Now and then we receive, as you have noticed by our weekly report, contributions from Mr. and Mrs. R. E. Newton of Pomona Park, Florida. The Reverend Mr. Newton was for many years pastor of several of our churches in the Valley Conference. It was my privilege on a number of occasions to assist him in revival services while he was there. Since those days he has retired and now lives in Florida. I received a letter from him a short time ago and he said he was reminded of a poem he had learned as a boy, which goes like this:

"TRUE FRIENDS ARE LIKE DIAMONDS PRECIOUS
AND RARE,
BUT FALSE FRIENDS, LIKE AUTUMN LEAVES,
ARE FOUND EVERYWHERE."

How true the statement is, and how meaningful. It is certainly rewarding to know that our Home for Children has such true friends as Reverend and Mrs. Newton, and many more like them spread across this land of ours.

We are certainly most grateful and thankful for the new friends we continue to make at our Home for Children, and we are also grateful and deeply indebted to those who have been our friends through the years.

Certainly true friends are like diamonds precious and rare.
Thank God for them!

Walstein W. Snyder,
Superintendent

Report for August 17, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 61.00
Eastern Virginia Conference	76.00
Eastern North Carolina Conference	27.00
Western North Carolina Conference	41.00
North Carolina and Virginia Conference	153.36
Total	\$358.36

Special Offerings:

Mrs. Martha C. Garrison, Burlington, North Carolina	\$ 25.00
Mr. Luby Robbins, Clayton, North Carolina	5.00
Mrs. William S. Halbert, Burlington, North Carolina	5.00
Women's Fellowship, First Congregational Church Dubuque, Iowa	60.00
Mrs. Coy Ellis, Clayton, North Carolina	5.00

In Memory of Mr. Charles V. Sharpe (2 Memorials)
In Memory of Janet Sparrow
In Memory of Mrs. W. H. Rhinehart
In Memory of Mr. Robert Bruce
In Memory of Mr. H. B. Wampler
In Memory of Paul Webster Bowers
In Memory of Mrs. Phoebe Jones Withers
In Memory of Mr. Benjamin T. Pitts

Total Memorial Gifts	60.00
Special Offerings	292.73
Total	\$452.73
Total for the Week	\$811.09

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THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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Please send form 3579 to the office at
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OUTSTANDING RESOURCE FOR TEACHERS

The September, 1964 issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION deals with the theme: **INVITATION TO TEACH**. Every issue of this publication is good stuff for church school teachers and workers, but this particular issue is excellent for new teachers in particular as they become engaged in the educational mission of the church.

Such articles and features as Teaching Is Two-way; When Does Learning Take Place? What Is Curriculum?; Can Faith Be Taught?; and Everyone A Teacher are provocative and offer sound guidance in the teaching ministry. Experienced leaders will also find this issue refreshing.

The church is full of willing people: some are willing to work and the others are willing to let them.

One-half of the world could live on what the other half wastes.

In Memoriam

Lonnie P. Williams Asheboro Congregational Christian Church. Service held August 24th conducted by Rev. William Everhart, pastor, assisted by Dr. Clyde L. Fields, Southern Convention Superintendent.

John D. Atkins Funeral service held at Wesley Memorial Methodist Church, High Point, August 4th. Mr. Atkins was father of Mrs. W. J. Andes, Elon College, secretary for Superintendent Clyde Fields.

Mrs. Robert C. Hook (nee Sarah Elizabeth McDonald) Among the first members of the Congregational United Church of Christ, Winchester, Va., Mrs. Hook died recently at the age of 95.

THE DAM

It stands so tall, where trees once
stood
A thing of great design they say
Defying all that is of wood.
It is a fine, new dam to them—
Its greater might will light the dim.

But I am not the one to care.
I have no ear for what they say,
For I prefer what once was there.
I long for that, and not false light,
For I would first see it than night.

I found that ease does curse the
fine.
I saw the fairest hills removed
To make man's road a straighter
line.

So is the dam a curse to me.
It ruined what I did want to see.

For once I camped those woods,
now gone.

I felt its calm unlighted night
And thrilled upon its joyous dawn.
Now stone does poorly fill its space;
UnHoly thing in Holy's place.

The Dam still stands, and stand it
will.

If I could tear it down from high
And then renew what it did kill,
I think that they would build, again,
And larger, just to see my pain.

—Noel Allen

FAITH

During the summer, I attended a debating school in Tennessee. At a School of this type, everyone is ready and willing to start or add to a discussion. A great variety of topics and comments are thus provided.

As the course was nearing completion, one of these spontaneous conversations began. Three of us found ourselves lost in the little free time we had, so the most natural thing to do was talk.

At first the conversation was of little consequence, but it seemed to slide into more serious talk. Trying to avoid boredom, I attempted to throw in a little more interesting topic such as: what is faith?

We quickly covered the usual answers such as "a trust, relying on something". Then came an amendment to the definition that seemed so unusual because it had previously just been understood as being true. "A trust without tangible evidence." As I thought of this, I recalled how we are always trying to search for the facts and proof. I have heard one person say that he wanted to believe in God but he needed more "proof".

And yet what is faith for, if we need evidence so much? In our discussion, we began pointing out examples of common faith. The best was one I had heard before about the sunrise. We never worry about the sun bringing its warm, life-giving light in the morning. Thus a type of faith is employed by us all unconsciously. But is it the sun that we trust?

In concluding this discussion concern, we all agreed (a rare thing for debaters!) that faith in a spirit—God—is the only answer to our existence. I found two quotations that best express the ideas of this discussion.

The faith that stands on authority is not faith.
/Ralph Waldo Emerson

**Man thus, has not invented God;
He has developed Faith,
To meet a God already there.**
/Edna St. Vincent Millay

Officer's Profile

President-Elizabeth Fairbank

Hi! I guess that's what I should start off with since I am theoretically introducing myself. I'm sure you won't know much about me when you have finished reading this, but I might as well tell you something!

I'm 17 years old and will be a senior at Durham High School this fall. The most exciting thing in my life right now is my new French sister. She is Annie Boiteux from Paris, France, and will be living with

my family this year. The real reason that I mentioned her is that she is sponsored by the International Christian Youth Exchange program (ICYE), with the Congregational Christian Church of Durham (N.C.) as her host. I hope she will become acquainted with many PF'ers of the Southern Convention this year and will add much to the year's program.

But I still haven't told you much about myself. Well . . . I'm not a native of North Carolina; I moved from Connecticut

in 1962. I only became active in PF work last year, but it seems I've jumped in head first! For my likes and dislikes: I like pizza and Ray Charles and don't like Brussel sprouts. However, I believe that you'll really have to meet me in person, which I hope will be soon. I'm looking forward to meeting everyone I don't know and seeing again those I already know. The year promises to be a good one with such a good group of officers—and I can't wait!

News From Elon College



ANDY MORGAN

Andrew Morgan, 64, one of the oldest and best-loved employees of Elon College, with thirty-eight years of service in the campus maintenance program, met tragic death about 4 o'clock Tuesday afternoon when he was electrocuted while attempting to repair a leaky drain pipe in his home near the college campus.

He had carried an extension cord light with him when he went beneath his home to work on the leaky pipe, and the current was shorted through when he stepped into a pool of water. His watch stopped shortly after 4 o'clock, but he was not discovered until nearly an hour later. Rushed to the hospital by ambulance, he was dead on arrival.

Known by many generations of Elon College students and faculty as Andy Morgan, he joined the college staff in 1926 and had since performed many duties in campus maintenance, including at various times care of college dormitories, operation of the power plant, mowing the campus lawns and operation of one of the college trucks.

After almost four decades of service at Elon, Andy was an authority on the antics and habits of Elon College students, and he delighted to tell of tricks which students had played on him at times. He was one of the most devoted fans and followers of Elon sports teams throughout the years. An oil portrait of him was hung two years ago in the lounge of Elon's religious education building.

Born and bred in Alamance County five miles north of Mebane, Andy lived on a farm until he was 21 years of age, and he then worked for three years in a Glencoe Textile mill before joining the Elon staff in 1926. He and his wife, the former Hattie Burton, had no children of their own, but they reared nine of their nieces and nephews as foster children.

Funeral services were held at 2 o'clock August 30th at Archers Grove Christian Church, of which he was a loyal member and trustee, with services conducted by the Rev. J. W. Albright.

Mrs. Roy R. Charles

Mrs. Roy R. Charles passed away at her summer home in Virginia Beach, Virginia, on Friday, August 21. Her husband is a member of the Board of Trustees of Elon College. Mrs. Charles was the daughter of the late Oscar F. and Mrs. Ruth McCloud Smith of Norfolk, Virginia. It will be remembered that Mr. Smith was a member of the Board of Trustees of Elon College and benefactor of the College. Mrs. Charles is survived by her husband, one daughter, and three grandchildren.

Diamond Anniversary Fund Progress

Acknowledge is made of Letters of Intent in support of the Diamond Anniversary Fund received from the following Churches:

Eastern Virginia Conference—Dendron; Eclipse, "Mt. Zion"; **Eastern North Carolina Conference**—Varina, "Wake Chapel"; Morrisville; Youngsville, "Oak Level"; making a grand total received in cash and pledges from the Churches to August 17, \$146,640, or 65.17 percent of our \$225,000 Church Goal. The Eastern Virginia Conference has now contributed \$58,800, or 69.45 percent, of their total Minimum Goal of \$84,655. The Eastern North Carolina Conference, 37.72 percent, or \$14,080 of their Goal of \$37,323. The Western North Carolina Conference has contributed \$7,602 of their Minimum Goal of \$23,071, or 32.95 percent. The North Carolina and Virginia Conference leads the way with 77.87 percent of their Goal, or \$63,822 of the Minimum Goal of \$81,944 for that Conference.

We are most grateful to all the Churches which have contributed to this Campaign, but special mention should go to the Dendron Church in the Eastern Virginia Conference, which Church has suffered a decrease in membership through population loss, and to the Morrisville Church of the Eastern North Carolina Conference.

The Church at Morrisville has played a particularly important role in the life of the Christian Church. Founded in 1872 this Church was a near neighbor to O'Kelly Chapel Christian Church and the family home of Reverend James O'Kelly. The Morings were early members of the Morrisville Church and leaders in the founding of Elon College. This family was related to the O'Kelly's. Reverend W. G. Clements, pioneer minister of the Christian Church, was a leader in the organization of the Morrisville Church, as he was in the organization of the Christian Churches in Raleigh, Durham, and other places.

Though not strong in membership, the Morrisville Church continues its steadfast loyalty to our Congregational Christian fellowship. The members of the church have assumed a liberal and sacrificial share in the financial program of our denomination. History will reveal that it was at the Southern Convention session held at the Morrisville Church in 1882 that plans were made for the founding of a college, and the authorization for Elon resulted at the Convention in 1888.

Letters of Intent received in support of the Diamond Anniversary Fund for Elon College from some of our Churches bring to mind loyalties which have been generous to our College throughout the past seventy-five years. Two stories came to us recently:

In the depth of the depression of 1932, the College was making an appeal for help to one of our loyal Churches. One man arose at the Quarterly Conference and said in answer to the appeal, "Don't you think we'd better take care of things at home first?" To this, another deacon in the Church replied, "Can you think of anything nearer at home than our College, where our boys and girls study, and where our leaders are prepared?"

The other story comes from a dear widow who added to her modest, but sacrificial, gift these words, "I don't think of Elon College as an institution. So far as I am concerned it is a part of my Church, and what little I have, I am going to share it with our College gladly."

It is hoped that our Churches will include Elon in their budgets now being prepared for 1965. The Churches should and must contribute the full \$225,000 to the support of our College, if we want to do anything like our part in providing educational opportunities for increasing numbers of young people who want to go to a Christian College.

News From Elon College (Cont.)

Faculty And Staff Changes

Admission Counselor Appointed

Mr. Larry E. Barnes, former president of the student body at Elon College, and a graduate in the Class of 1957, has been named Admissions Counselor and will assume duties on September 1st. He is a native of Portsmouth, Virginia, and while a student at Elon served in many capacities. Since graduation from Elon, he has been with an insurance firm in Virginia. Mr. Barnes is married to the former Miss Evelyn Fritts, a graduate of Elon in the Class of 1957. They have two daughters—Laurie, age 5, and Tracy Lynne, age 2.

New Administration Officers

Mr. W. Jennings Berry, who has been serving as Registrar at Elon College since 1961, will assume duties as Dean of Men with the beginning of the fall term. He replaces Dr. James H. Overton, who plans to teach fulltime in the Department of Religion and Philosophy. Mr. Berry is a graduate of Elon College and received the degree of Master of Arts from the University of North Carolina at Chapel Hill. In addition to his new position as Dean of Men, he will serve as assistant professor of English.

Mr. Andrew V. Beale, a native of Norfolk, Virginia, has been named Registrar and instructor in sociology, succeeding Mr. Berry. He received his B. A. degree from the University of North Carolina at Chapel Hill and is scheduled to complete requirements for a Master of Science degree this summer.

The new Dean of Women will be Miss Theo Strum, a native of Roxboro, North Carolina. She replaces Mrs. Virginia Epperson, who will be on leave of absence for the year 1964-65. Miss Strum, who has a Bachelor of Arts degree from Elon College, is a candidate for the Doctor of Philosophy degree at the University of North Carolina at Chapel Hill. In addition to her duties as Dean of Women, she will teach in the mathematics department.

New Faculty Members

With the opening of the 1964-65 fall semester nine new faculty members will begin their duties at Elon College. They include:

Betty Jane Brandon, a native of South Carolina, who will be an assistant professor of history. She has a Bachelor of Arts degree from the University of South Carolina and a Master of Arts degree from the University of North Carolina. She has been an instructor in history at Greensboro College in Greensboro, North Carolina.

Jeanne S. Bridgewater, who has a Bachelor of Arts degree from Wake Forest, will assume duties as an instructor of German of the department of modern languages. She has been serving as an instructor of German at Elon this summer.

Donald B. Cates, assistant professor of geography. He is a native of Goldsboro, North Carolina and received a Bachelor of Arts degree from the University of North Carolina. He will complete the requirements for the Master of Arts degree at East Carolina College this summer.

Lewis R. Drumm joins the faculty as an assistant professor of natural sciences. Mr. Drumm has a Bachelor of Arts degree from Susquehanna University. Mr. Drumm taught biology and Chemistry at Irvington High School in New Jersey and for

ten years has served as head of the science department. He has also served as a part time instructor in the science department at Panzer College.

John P. Gerlach, assistant professor of mathematics, received a Bachelor of Arts degree from Centre College of Kentucky and is a candidate for the Master of Arts degree at Wake Forest College in August. He has served as laboratory instructor for two years at Wake Forest College.

Vincent Lamphier will become a member of the mathematics department as an assistant professor. Mr. Lamphier has a Bachelor of Arts degree from Manhattan College and a Master of Arts degree from Wake Forest College. He has done additional graduate work at the University of Michigan, and for two years was a computer-programmer for the International Business Machines Corporation.

Blair H. Plunkett, assistant professor of Spanish and French, has a Bachelor of Arts degree from the University of Richmond and a Master of Arts degree from the University of North Carolina. He is a native of Richmond, Virginia and has served as a part-time instructor at the University of North Carolina.

Martha S. Smith, assistant professor of English, has a Bachelor of Arts degree from Winthrop College, a Master of Arts degree from Presbyterian School of Christian Education, and a Master of Arts degree from the University of North Carolina. Mrs. Smith, a native of South Carolina, has served as Director of Christian Education at the First Presbyterian Church in Greenville, North Carolina and has taught at High School in Lancaster, South Carolina.

Alan J. White, a native North Carolinian, has been named as assistant professor of physical education and assistant football coach. Mr. White has a Bachelor of Science degree from Wake Forest College and a Master of Education degree from the University of North Carolina. He has taught and coached at West Montgomery High School and in the Chapel Hill school system.

Dr. Konstantinas Avizonis of the history department and Professor Roy Epperson of the chemistry department have leaves of absence for the 1964-65 academic year. Dr. Avizonis will be a visiting professor of Russian and East European History at the University of Kansas. Mr. Epperson has a National Science Foundation grant and will be completing requirements for his doctorate at the University of the Pacific.

Elon College fall semester will begin with orientation of freshmen on September 12. Transfer students will be arriving on the campus on September 16. Upperclassmen will be arriving on the same date. Classes will begin on Friday, September 18.

Mrs. W. C. Wicker, one of Elon College's senior citizens, will observe her 93rd birthday on September 4, 1964. Mrs. Wicker, the former Miss Pattie Newman, native of Nansemond County, Virginia, in the Oakland Church community, is the widow of Dr. W. C. Wicker, who graduated in the Class of 1893 and for thirty-one years was a professor to Elon College. Mrs. Wicker attended Graham College, and came to Elon when the school was moved from Graham to Elon College in 1890. During the first year of the College's operation, she served in the library. Mrs. Wicker is a sister of the late Dr. J. U. Newman, who was for fifty years a member of the College faculty, and of Dr. N. G. Newman, former professor at Elon and also College pastor. All of Dr. and Mrs. Wicker's children are graduates of Elon.

Though Mrs. Wicker's eyesight and hearing are impaired, her mind is alert, and she is greatly interested in the history and the future of Elon, which has been a part of her life for seventy-five years.

NOTES FROM THE DESK

O, For An Unchanging World!

Frequent are the church's journeys into the valley of confusion. No doubt the worst of all has been, and is, the loss of purpose and perception which has allowed churchfolk to confuse personal faith and religion.

There is another kind of confusion. It has fed society's doubts and disillusionment about the significance of the church in today's world. As with most confusion worthy of the name, it begins with a basically sound principle.

The fact is, or rather the facts are (for there are two of them), (1) the church is highly stable and slow to change, and (2) this stability is due primarily to the essential concern for ultimately eternal truths which, by their very nature, are unchanging. And this is good.

Confusion shows up because we fail to separate the essential concern for eternal truths from the language, methods and forms used to transmit these truths from individual to individual, generation to generation, and culture to culture. The forms and methods remain unchanged. Or they change at an agonizingly slow rate which keeps their effectiveness far behind competitive elements of our modern culture.

When the church attempts to speak, society listens---sometimes. Respect, fear, tolerance ... whatever the reason for the fleetingly brief moments society chooses to listen, such moments are becoming more and more infrequent. One major reason: the church is still called to speak, but it persists in speaking today using yesterday's attitudes, forms and methods. It is, from the perspective of a knowledgeable generation, speaking weakly and without power enough to carry man's relation to God beyond mere religiousness.

The weakness of the witness, ironically, becomes associated with any concern for eternal truth. In refusing to respond to the ineffective testimony of the church in action, the gospel is also refused. Society disregards the church, more often today than ever before, because the church has confused eternal truth's unchanging nature with the forms and methods through which this truth is communicated.

It may well point to an uncertainty in our understanding of God and eternal truth. Do we believe that the communication of truth must be confined to those ways by way of which we had it revealed to us? Truth cannot be thus confined and continue to be relevant for those who need it here and now. Is the biblical revelation of God in Jesus Christ to be shared through seventeenth century language and nineteenth century methods of study? The Word of God cannot be limited by our lack of faith in its power to speak to individuals today in ways they can begin to understand and find meaningful.

The church is an instrument of Almighty God, not some petty diety who is contained within set patterns and shallow idealisms. We are a part of a flexible tool of God testifying to His unchanging truth; we confuse this relationship to the point where it seems to be an unchanging tool of God testifying to his flexible truth.

THE

Elon College Library

CHRISTIAN SUN

Elon College Library

Vol. No. 116 No. 35

September 8, 1964



*Lord, thou hast
been our dwelling
place in all genera-
tions. Before the
mountains were
brought forth, or
ever thou hadst
formed the earth
and the world,
from everlasting
to everlasting,
thou art God.*

PSALM 90:1-2
RSV

Pastor's and Treasurer's Apportionment Report on page 6

With A Grain of Salt...

For men shall be lovers of their own selves, coveters, boasters, proud, blasphemers. . . Having a form of goodness, but denying the power thereof. . .

(KJ)

For men will be lovers of self, lovers of money, proud, arrogant, abusive . . . holding the form of religion but denying the power of it.

(RSV)

Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous. . . They will maintain a facade of "religion" but their conduct will deny its validity.

(Phillips)

Drawing the distinction between religion and active faith is painful, for not one of us escapes the judgement that we prefer to be comfortably religious rather than actively full of faith. If we press this distinction further, we discover that the forms of religion gradually replace the actions of a faithful follower . . . we convince ourselves of the "magic" of going through certain forms in religion. These forms, we have become easily persuaded, make us followers. And so it turns out to be for those of us who are more concerned with self-interest and immediate goals than with the purposes of God. How quickly are we convinced of our holiness!

It is disturbing that Paul in his second letter to Timothy

relates those having the form of religion (but not the power of faith) with those who are self-loving, proud, arrogant, blasphemous, and greedy. This is perhaps an indirect testimony to the qualities of one with faith . . . concern for others, humility, confidence in God, and generous. Religion alone, without the power of faith, is directed inwardly: personal salvation, concern for nearby self-charities, boastful pride in the religious accomplishments of one's life. Personal faith flows outwardly as the Christian reflects God's love. Intelligent understanding of the great needs beyond immediately apparent church walls; regular and important relationships to God in prayer and service; witnessing action.

Groundbreaking Service

First Church, Newport News

Ground Breaking Service for the church at Newport News, Virginia, was held at the new location, Todd's Lane, Hampton, Virginia, on Sunday, August 30th. Dr. H. H. Hardcastle, interim pastor, led the service and presented the meditation, "Spires." Others who participated in the service were: Rev. Bill Simmons, Field Secretary, Southern Convention; Rev. Victor C. Hayes, Pastor of Warwick Church; and Rev. Carroll W. Lewis, Vice President of the Eastern Virginia Conference.

Those taking part in the breaking of the ground for the church were: C. D. West, oldest member; Colleen Rodman, youngest member; H. H. Henderson, Chairman Building Committee and Deacons; Rufus F. Powell, Chairman of Trustees; G. G. Givens, Chairman Official Board; Mrs. L. L. Taylor, Church School Superintendent; Mrs. C. L. Pope, Women's Fellowship President; W. H. Baker, Laymen's Fellowship President; Joe Dickson, Senior High Y. F.; Elizabeth Daniel, Junior Y. F.; W. H. Rankins, Jr., Bond Drive Director; C. W. Huff, Jr., Architect; and W. M. Jordan, Contractor. The Building Committee members were: H. H. Henderson, Ray Hook, Ronnie Henk, L. L. Taylor, Eugene Harrell, and Rufus F. Powell.

WORD FROM CARL J. LANDES

(Letter Received 8/28)

Just returned from vacation and trying to catch up on my "back reading." Two things in the August 11th issue of the Sun caught my eye:

(1) I was happy to read about the plans for special meeting of The Southern Convention, planning for the special meeting in November, creating The Southern Conference of The United Church of Christ. As I so often say, "I believe the United Church of Christ has come to The Kingdom for a time like this. If we, whose constituent members are of every race and nation, can form 'One fold with One Shepherd', we can help our 'apartment-

THE FIVE SHARECROPPERS

Today, when five farmers buy \$100,000 worth of farm machinery, it isn't news. But when the five farmers are former sharecroppers who have received no more than a grammar-school education, then one begins to ask "Why?" and "How?"

The answer to both of these questions can be found in our denomination's Franklinton Center, Bricks, North Carolina, a vital part of OUR CHRISTIAN WORLD MISSION. Through short-term courses on farming methods and long-term residency on the Center's farmland, the five former share-croppers began their long climb upward. And, through the help of the American Missionary Association, now a part of the United Church Board for Homeland Ministries, they were finally enabled to buy marginal land for themselves.

Thus, though lacking much formal education, these men and their families have by industry, willingness to learn, and dogged persistence—and initial help from OUR CHRISTIAN WORLD MISSION—built for themselves and for their children a new life and a brighter future.

sized world' to achieve oneness in The Living Christ." May God bless and lead.

(2) I was surprised by "Flag Etiquette," putting the United States flag above the Church flag. Even our armed forces let the Christian flag fly over Old Glory, during worship. Personally, I prefer no flags in the worship sanctuary. The Cross is the universal symbol of the Christian Faith. If flags are desired, **no** national flag should stand above the Christian flag. Perhaps this is why our world is so tragically poised on the edge of oblivion—we have put national interests above the Kingdom of God. This is not "patriotism", this is "nationalism" which ultimately destroys its worshipers. (Note Ps. 127:1 and Matt. 23:37ff) These (biblical words) are not the words of a "nationalist", nor of a "traitor"; these are the words of a genuine Patriot, who knows that above **every** loyalty stands loyalty to God.

WHAT MAKES A CHURCH GREAT?

How does a church assess its greatness or lack of it? Let's count some of the ways:

1. **The adequacy of the church building.** The church is not a building, but people. However, people meet for worship and creative study in a building. That building should be adequate for the need, according to the size of the congregation. A clean, well equipped, and beautiful building can more properly be called a "House of God." Little children deserve such a church and adults should provide it. Take a look at your church building.

2. **The horizon of vision.** A church whose horizon ends at her property lines is not a church, but a religious club. The church whose horizon extends as far as the faith can see will be enriched by sharing the gospel to all people. A church opposed to the mission enterprise is a church without a mission at all. Is your church creatively and actively involved in mission?

3. **The percentage of the budget for benevolences.** The church should use the best of modern methods in finance and budget matters. A good Every Member Canvass is not spiritual death, but spiritual life to a modern congregation. In the preparation of the budget, how large or how small a percentage is designated "Benevolence" or "Our Christian World Mission?" The percentage of benevolent giving in our churches in the Southern Convention was carried in a recent issue of THE CHRISTIAN SUN. The truly great church moves toward "as much for others as for ourselves."

4. **The evangelistic index.** Is the church growing in proportion to her size and opportunity? Is the membership larger now than last year or five years ago? Does the church take a dim view of evangelism or seek to find new and better ways to proclaim the gospel? Is the church afraid to venture in evangelism in the fear of being called "Revivalistic"? Is the church resigned wearily to keeping up with the membership, while letting the Methodists or the Baptists win people around our doors to Christ and the church? Has the church ever established a mission church or joined with another church in the effort? Check your records for the past few years.

5. **The History of the church's ministers.** How many young people have gone from your local church into the ministry or some other church related vocation? How many ministers has the local church used up since her organization? What is the attitude of the congregation toward the minister and the Christian ministry? What is the average tenure of the ministers who have served your church? Is your church known for how short a time or how long a time the minister remains with you? A truly great church helps to make ministers better ministers and lays the claim for the Christian ministry on the lives of her young people.

Of course, there are other marks of greatness, but how well do we measure up to these?

Lay Life and Work

The program year for adult work in our churches begins with September. Many churches have already purchased "Program Opportunities for Adults" and a number of groups are ready to begin work.

In some cases where one copy of "Program Opportunities for Adults" has been purchased, it will be discovered that you need additional copies of certain pieces of material—such as "The Spanish American Speaks Out" which may be used as a "playlet" with three persons taking part, or adapted for mock TV program with "interviewer" and three "Spanish American Clergymen."

It may also be discovered that the pastor of the church needs a copy of P. O. A., the presidents of adult groups each need one, as do program chairman for such groups.

The complete notebook for \$5.00, or the "refill" for last year's notebook (3.50) may be purchased from Southern Regional Office, 906 Chestnut Drive, High Point, N. C. 27260. Eastern Virginians may secure these from Mrs. R. E. Brittle, 107 Northbrooke Avenue, Suffolk.

Certain other material from the notebook is available from the same addresses as follows:

This Is Our Ministry	.25
Salty Christians	.75
The Spanish American Speaks Out	.15
Mosquito on the Flag	.15
The Laity in Today's World	.05
Folder on Spanish Americans	Free
Dr. Herbst's Report to the General Synod	.05
Resources for Adults	Free
POA order blanks	

There is no charge for postage if money accompanies order.

Mrs. F. C. Lester
Southern Regional Secretary
Council for Lay Life and Work
United Church of Christ

The mission of your church continues from minute to minute — send your apportionment gifts at least monthly. . .

On the Edge...

Guest speaker at **Mt. Zion United Church of Christ, Mebane, N. C.**, on August 23rd was Mr. John Biggerstaff, Assistant Superintendent of the **Elon Home for Children**.

Dr. John G. Truitt, Sr., was guest preacher for **St. Peter's United Church of Christ, Greensboro**, on the same date. Rev. Carl T. Daye and his family spent time vacationing during that week.

Rev. Rosser Lee Clapp will be formally installed as pastor and teacher of the **Eure Christian Church** at 7:30 on September 13th.

The installation service for Rev. Thomas Britton, new pastor at **Lynnhaven Colony Church, Virginia Beach, Virginia**, will be held on September 20th.

Remember the **STEWARDSHIP RETREAT** at Moonelon Center on September 11 and 12, beginning at 4:30, for those who have received letters stating the purpose of the retreat.

There will be a **M. O. R. E. Retreat** for pastors in Eastern Virginia on Wednesday, September 23, at the RRR Ranch near Great Bridge. The time will be 1:30. Rev. James Bright of the United Church of Christ Department of Evangelism will direct this retreat.

Nine out of nine high school graduates will be entering college from the **Eure Christian Church** this fall. On August 23rd, students led the morning worship service in connection with an observance of College Student Sunday. A fascinating sermon title, "Living Straight In A Crooked World," was noted in the bulletin as Mr. Clapp's topic.



REV. KARLTON JOHNSON

Christian Missionary Association Sunday FOR EASTERN VIRGINIA SUNDAY, OCTOBER 11, 1964

JOIN AND HELP

BUILD NEW CHURCHES

— AID WEAK CHURCHES

— FINANCE COMMUNITY SURVEYS

PROVIDE SUPPLIES FOR INFANT CHURCHES

Eastern Virginia Churchmen's Fellowship Project Tools For Missions

At the Spring Rally of the Eastern Virginia Conference Churchmen's Fellowship, the need for good used tools was presented to the men. The Virginia Field Secretary, Bill Simmons, challenged the Churchmen's Fellowship to collect good tools and send them overseas to our church missions where they are in great need. The tools will be collected at the Fall Rally, September 27th, and each layman is urged to bring at least one good tool.

Every tool brought should be cleaned and sharpened. Remove rust with steel wool and kerosene. Coat tools with grease to protect them during shipment to Greece, Ghana, Jordan and Latin America. The goal for this project is a truck load of tools.

Fall Rally - Sept. 27 - Holy Neck Church, Holland, Va.

SCHOOL OF STEWARDSHIP OCTOBER 18—EASTERN VIRGINIA

The Eastern Virginia Conference Committee on Stewardship invites eastern Virginians to THE SCHOOL OF STEWARDSHIP, Sunday afternoon, October 18th, at the Bethlehem Church. The Reverend Karlton Johnson, Regional Secretary for the United Church of Christ Stewardship Council will offer instruction. Mr. Johnson is from Atlanta, Georgia.

All conference pastors, finance committees, budget committees, trustees, church financial secretaries, church treasurers, and Every Member Canvass committees are urged to attend. The time will be 4:30-8:00.

News From Elon College

Senior Reception Special Tribute To The Hooks



CUTTING THE 50TH ANNIVERSARY CAKE!
DR. & MRS. A. L. HOOK

Dr. and Mrs. J. Earl Danieleley were hosts on Saturday afternoon at the Elon College presidential home near the campus at a reception which honored members of the college's summer graduating class and which paid special tribute to Dr. and Mrs. A. L. Hook on the occasion of their fiftieth wedding anniversary.

The tribute to Dr. and Mrs. Hook, long-time members of the Elon College faculty community, marked their Golden Wedding Anniversary, but it also served as an expression of appreciation for their more than half a century of association with and service to Elon College and the Elon community.

The guests at the Saturday reception were greeted by President and Mrs. Danieleley and presented to a receiving line that included Dr. and Mrs. Hook, along with three of their four daughters. The daughters and their husbands present were Dr. and Mrs. Cade Covington, of Sanford; Dr. and Mrs. Daniel B. Harrell, of Concord; and Mr. and Mrs. Eugene Neal, of Charlotte.

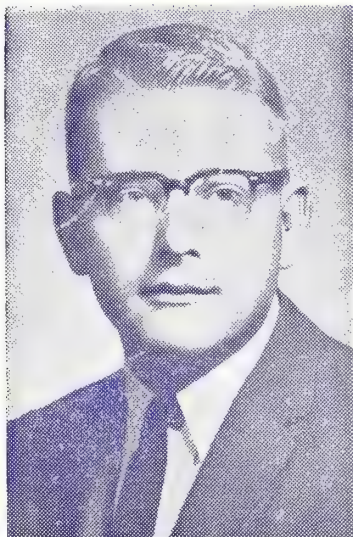
Dr. and Mrs. W. J. Andes directed the guests to the dining room, where delicious refreshments of anniversary cake, dainty sandwiches, nuts and punch were served. Miss Lila Newman and Mrs. George Colclough poured and were assisted in serving by Mrs. Thomas Conally, Mrs. Bobby L. Brigman, Mrs. Grover C. Huffines, Mrs. Kenneth Harper, Miss Lillie Smith and Miss Edith Brannock. The guests were greeted in the family room by Dr. and Mrs. H. H. Cunningham, and good-byes were said to Dr. and Mrs. Clyde L. Fields.

Among the guests, in addition to those honored by the reception, were members of the Elon College faculty, staff and board of trustees, families of the summer graduates, members of the Burlington Rotary Club and members of the Elon College Community Church.



LARRY E. BARNES
ADMISSION COUNSELOR

NEW ADMINISTRATION OFFICERS



ANDREW V. BEALE
REGISTRAR



MISS THEO STRUM
DEAN OF WOMEN



W. JENNINGS BERRY
DEAN OF MEN

SOUTHERN CONVENTION BOX 247 — ELON COLLEGE, N. C. 27244

(ACTING CONFERENCE. UNITED CHURCH OF CHRIST)

REPORT OF RECEIPTS FOR APPORTIONMENT

OUR CHRISTIAN WORLD MISSION

DATE: SEPTEMBER 1, 1964

CONFERENCE: Eastern Virginia

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Bayside	2,349	505.15		1,843.85
Oakland	2,594	1,297.00	176.00	1,297.00
Dendron	197	183.30		57.97
Union (Sur.)	119	119.00		
Beth. (Dist.)	372	225.00		147.00
Centerville	206	154.50	15.00	51.50
Berea (N.)	1,498	750.00	61.20	748.00
Mt. Zion	499	129.00	20.00	370.00
New Lebanon	64			64.00
Franklin	3,127	1,400.00	310.00	1,727.00
Hunterdale	2,150	394.16	38.35	1,755.84
Holland	1,820	910.00		910.00
Holy Neck	1,837	406.25		1,430.75
Hopewell	686	500.00		186.00
Isle of Wight	458	458.00	50.00	
Lynnhaven	1,545		124.16	1,545.00
Newport N	4,073	1,137.19		2,935.81
Warwick	1,780	505.00	34.90	1,275.00
Bayview	1,867	300.00		1,567.00
Central	968	40.00		928.00
Chris. Tem.	6,442	4,294.64	527.70	2,147.36
First, Va. B.	992	25.66	65.21	966.34
Great Brid.	2,315	2,040.00		775.00
Little Creek	535			535.00
Port., First	1,411	600.00	23.00	811.00
Port., S. M.	1,380	630.00		750.00
Ports., Un.	1,270			1,270.00
Prince Geo.	442	210.00		232.00
Rich., 1st	1,726	496.00		1,230.00
S. Norfolk	4,262	2,130.00	237.10	2,132.00
Rosemont	4,634	4,500.00	213.84	134.00
Beth. (N.)	4,079	1,897.07	160.00	2,245.46
Suffolk C.	7,973	2,940.00		5,033.00
Cypress C.	2,008	750.00		1,258.00
Liberty S.	2,334	1,203.00		1,131.00
Wakefield	599	100.00		499.00
Barrett's	93			93.00
Burton's Gr.	214	104.52		110.48
Mt. Carmel	899	595.80		302.20
Waverly	1,553			1,553.00
Spring Hill	244	67.74		176.26
Windsor	1,662	1,374.53		287.47
Antioch	576	350.00		226.00
Eure, N. C.	1,347		5.00	1,347.00
Sunbury, D.	1,002			1,002.00
Oak Grove	229	171.75		57.25
Totals	78,837	33,895.26	2061.46	45,143.54

CONFERENCE: Virginia Valley

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Mayland	544	125.00		419.00
Mt. Oliv. (G)	422	200.00		222.00
Palmyra	398	44.00		354.00
Bethel	1648	600.00	10.00	1,048.00
Mt. Oli. (R)	1407	568.00		839.00
Antioch	874	655.50		218.50
New Hope	363	160.00		208.00
Beulah	196	105.00		91.00
Linville	977	489.00		488.00
Leaksville	1176	800.00		376.00
Valley Cent.	300			300.00
Joppa				
Dry Run	343	110.00		233.00
Mt. Lebanon	768	200.00		568.00
Newport	1268	600.00		668.00
Bethlehem	1581	768.50		812.50
Concord	263	263.00		
Winchester	2000	1,000.00		1,000.00
Timber Rid.	778	186.17	13.75	598.83
Totals	15,311	6,874.17	23.75	8,443.83

CONFERENCE: North Carolina and Va.

Churches	1964 App't.	Receipts On App't.	Receipts On Special	Bal. Due App't.
Bethlehem	1,774	1,000.00		774.00
Asheville	2,029	600.00		1,429.00
Belew Cr.	650	325.00		325.00
Monticello	969	726.75		242.25
Bethel	991	265.00		726.00
Bev. Hills	2,369	1,439.00	100.00	969.00
Carolina	906	604.00		302.00
Edgewood	582			582.00
Burl., 1st	6,166	3,508.04	208.70	2,657.96
Hopedale	582			582.00
Lakeview	582			582.00
Long's C.	1,347	898.00		449.00
Union R.	2,757	2,000.00	52.00	760.00
Zion	319	53.00		266.00
Durham	3,268	1,650.00	115.41	1,618.00
Berea	526			526.00
Elon Col.	3,114	465.30	20.00	2,648.70
Concord	666	333.00		333.00
Shallow F.	1,472	350.00	20.50	1,122.00
Apple's C.	2,712	1,808.00		904.00
Gibsonville	683	100.00		583.00
Graham, P.	1,192	456.00		736.00
Calvary	423	37.00	5.00	386.00
G'boro., C.	6,602	3,388.33	2692.04	3213.67
Palm St.	2,234	1,522.94		761.06
St. Peter's	635	46.85		588.15
Pleas. Ridge	442	442.00		
Haw River	1,472		35.30	1,472.00
Henderson	1,788			1,788.00
Kallam Gr.	377	188.50		188.50
Hines' C.	1,441	840.60		600.40
Mebane	125	125.00	35.00	
Mt. Zion	1,316	453.00		863.00
Pfafftown	799	199.75		599.25
Reidsville	4,229	1,790.34	1500.00	2,438.66
Howard's C.	249			249.00
N. Lebanon	1,077	585.30		491.70
Happy Ho.	1,519			1,519.00
Lebanon	659	100.00		559.00
Mt. Bethel	500	250.00		250.00
Tryon	3,500	2,566.00	1079.65	934.00
Salem Cha.	644	138.00		506.00
W-S, Park	990	495.00		495.00
Rocky Ford	280	25.00		255.00
Danville	3,485	706.64	40.00	2,778.36
Elk Spur				
Pleasant G.	1,047	200.00		847.00
Lynchburg	605			605.00
Liberty, V.	1,047			1,047.00
Hebron	326			326.00
S. Bost., C.	1,169			1,169.00
Ingram	936			936.00
Virgilina	2,278	53.00	50.00	2,225.00
Total	77,900	30,734.34	5953.60	47,207.66

CONFERENCE: Western North Carolina

Churches	1964 App't.	Receipts On App't.	Receipts On Special	Bal. Due App't.
Albemarle	1,987	1,317.68		669.32
Asheboro	1,806	1,354.50		451.50
Bailey's Gr.	132			132.00
Pleasant Cr.	508	381.00		127.00
Pleasant Un.	412	300.00		112.00
Spoon's Cha.	400	363.00		37.00
Union Gr.	640	500.00		140.00
Bennett	49			49.00
Pleasant G.	1,314	200.00		1,114.00
Biscoe	187			187.00
Flint H. (M)	305			305.00
Big Oak	515	50.93		464.07
Ether	419			419.00

Patterson's G.				
High Point	732	200.00		532.00
Liberty	744	264.00		480.00
Pleas. H.	1,782	1,170.00		612.00
Smithwood	794	595.50		198.50
Antioch (C)	481	160.32		320.68
Center Gr.				
Hanks' C.	1,635	923.00	156.92	755.00
Ramseur	1,033	600.00		433.00
Parks' Cr. Rds.				
Pleasant R.	1,538	1,300.00		238.00
Shiloh	247			247.00
Randleman	1,176	700.00		476.00
Brown's C.	508			508.00
Provid. C.	170			170.00
Grace's Cha.	687	71.39		615.61
Northview	407	125.00		282.00
Zion	890	245.00		702.00
Seagrove	551	300.00		254.00
Antioch (R)	474			474.00
Need. G.	577	400.00		177.00
New Center	271			271.00
Sophia	636	529.00		108.50
Flint H. (R)	274			274.00
Shady Grove	274			274.00
Mt. Pleasant	502	376.00		126.00
Total	25,057	12,426.32	156.92	12,735.18

CONFERENCE: Eastern North Carolina

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Pleasant Hill	238			238.00
Ebenezer	709	100.00		633.00
Damascus	490	245.00		245.00
Martha's C.	175			175.00
O'Kelly's Cha.				
C. Hill, U.	1,320	250.00	48.75	1,070.00
Clayton	466	93.00		373.00
Amelia	1,040	750.00		290.00
Fayetteville	1,035	605.50		429.50
Mt. Carmel	290			290.00
Pope's Cha.	424	320.00	25.00	104.00
Bethel	177	20.00		157.00
Christian L.	605			605.00
Garner, Trin.	658			658.00
Hayes Cha.	521	400.00		401.00
Mt. Hermon	378			378.00
Hend, 1st	2,271	125.00		2,146.00
Fuller Cha.	758	753.00	40.00	
Liberty V.	2,049	220.00	28.00	1,829.00
Hope Mills	233	155.36		77.64
Pleasant Un.				
Bethlehem	357	100.00		257.00
Mt. Gilead	448	190.00	20.00	258.00
New Hope	725			725.00
Mt. Auburn	720		35.00	720.00
Chris. Cha.	211			211.00
Morrisville	191	120.00		61.00
New Elam	926	100.00		826.00
Niagara	94			94.00
Auburn	709	364.50		344.50
Catawba S.				
Piney Plain	896	197.00		699.00
Plymouth	513			513.00
Six Forks				
Raleigh, U.	2,134			2,134.00
Wentworth	587	59.29		527.71
Sanford	2,109	1,054.50		1,054.50
Lebanon				
Lee's Chap.	402	125.00		277.00
Moore Union	387			387.00
Shallow W.	1,994	500.00		1,494.00
Turner's C.	583			583.00
South, P.	2,600	1,000.00	70.00	1,600.00
Wake Cha.	2,460	1,732.45		747.70
Beulah	886	400.00	226.00	486.00
Youngsville	239	239.00		
Good Hope	270	100.00		170.00
Oak Level	504	338.25		165.75
Antioch	333	100.00		233.00
Totals	34,928	10,761.85	492.75	24,667.30

Randleman Calls Jimmy Norred Begins In Early October

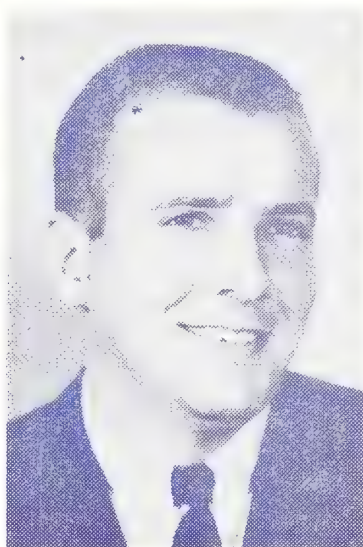
Rev. Jimmy J. Norred, currently pastor of the Ramseur, North Carolina, Congregational Christian Church to which he came in 1963, will be the new pastor and teacher for the Randleman United Church of Christ.

Born and reared in LaGrange, Georgia, Mr. Norred received his B. A. degree from LaGrange College in March, 1962. He will be continuing work at Duke Divinity School in Durham. Mrs. Norred (Nora) also received a B. A. from the same school in the same year. She is a native of Roanoke, Alabama, and has been employed as a teacher in the Asheboro high school system.

Mr. Norred succeeds Rev. Grant J. Burns, who will be serving as new pastor for the Garner Trinity Church.



NORVAL DEAN SMITH



JIMMY J. NORRED

New Minister To Garner Trinity Grant J. Burns Accepts Call

The Rev. Grant J. Burns has accepted the call of Trinity United Church of Christ in Garner, North Carolina, to serve as pastor and teacher. He plans to begin there in early September; he will be leaving the Randleman United Church of Christ after having served there since 1961.

Mr. Burns is a native of Lee County, North Carolina. He is married to the former Patricia Lee Coghill. The Burns' have two children, Wayne and Stephen Mark.

A graduate of Elon College and Duke Divinity School, Mr. Burns succeeds Rev. Rosser Lee Clapp at Trinity. Mr. Clapp was the organizing pastor for this new church which now has a lovely new building located on five acres of choice land on Vandora Springs Road in a growing section of Garner, N. C.

Mr. Burns is presently serving as Secretary for the Western North Carolina Conference and is a member of the Executive Committee of that Conference.

New Pastor Serving Leaksville Charge

Norval D. Smith Began July 15

Rev. Norval Dean Smith assumed his duties as pastor of Leaksville, Newport and Lebanon Churches in the Virginia Valley Conference on July 15, 1964. Mr. Smith was born in Cape Girardeau, Missouri, and was educated at Southeast Missouri State College and Southeastern Baptist Seminary. He has received the B. S., B. D. and Th. M. degrees from these institutions. Mr. Smith is single. We welcome him into the fellowship of the Southern Convention.

All For \$31.65 !!

The Vacation Church School at Congregational UCC in Greensboro received an offering of \$31.65 this summer. The money was sent to the American Bible Society with instructions that Miss Ruby Alagumani of South India would order books with the money for use in her land. Miss Alagumani was a guest at the church last year while studying in Greensboro. Word was received recently that Miss Alagumani had ordered the following books: 5 Bibles in English; 26 Bibles in Tamil (the language of her area); 1 New Testament in Tamil; 1 Gospel of John in Tamil.

Vol. 116

No. 35

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

Subscriptions

One year	\$3.00
Two years	5.00
Church rate, ½ families	2.00

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Elon College, N. C.

Entered as second class matter at the Post Office, Asheboro, N. C., June 25, 1956.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

The Elon Home For Children

Dear Friends:

This week in our column we are using an article by Kinnon McLamb of the Times-News staff, Burlington. This was recently printed in the Burlington paper as a feature story along with several pictures concerning our summer program. I thought it would be of interest to you.

It is as follows:

Work and play—highlighted by a special vacation plan—are the key to balanced summer program offered to the 75 boys and girls at the Elon College Congregational Christian Home for Children.

Centered around the Home's diversified farming operations, the work program provides a useful outlet for youthful energies as well as a valuable source of food products.

Supervised recreational activities, both at the Home and in surrounding communities, are available for all age groups of the Home's children.

And the special vacation system permits each youth to spend three or more weeks in a private home, as a temporarily "adopted" child.

Underlying the carefully balanced summer program of the home is the two-fold philosophy of Rev. W. W. Snyder, superintendent. Basis for the summer activities is the belief that in his words, "work and play are two ingredients needed in the life of a child," and the home's purpose of trying "to make life as normal as possible and come closer to being a family unit."

The extensive farming operations are an important fulfillment to what Mr. Snyder calls "the need for children to know the experience of working and of physical education."

Twenty-seven acres are under cultivation and provide for most of the Home's consumption of vegetables. The entire operation, supervised in the field by farm manager, Charles Perkins, is carried out by children in the upper levels of the Home's 6 to 18 age range.

Vegetables grown range from corn to cabbage to cucumbers, and include all the common varieties and a few others. Two of the more recent additions to the list are the most popular with the young farmers: popcorn and molasses cane.

At the close of the farming season, the children will participate in an operation that was one of last year's highlights. They will spend a day making their own molasses from the cane.

Field cultivation, including the use of a tractor, is handled by the older boys, but the girls do their share of the work. They process the vegetables, to be served at the Home, including many canned for later use.

Livestock raising also is a major part of the farming program. The home keeps a herd of from 20 to 25 cattle. A total of 49 hogs and piglets are presently being raised.

Aside from farming activities, chores such as mowing the grass on the spacious grounds are taken for granted. Girls often babysit in the community and during the school term some of the boys obtain outside work through the distributive education program at Western Alamance High School.

Sports, both at the Home and outside, play a major role in the recreational activities for the children. Mr. Snyder said that all the boys at the Home are in summer baseball or softball

programs, either in Elon College or in Burlington. A swimming pool maintained by the Home is one of the most popular attractions in the summer recreation program directed by James Biggerstaff.

Alumni and other interested persons each summer take children into their homes for a three week vacation period concentrated in June to allow staff vacations as well.

Younger children, not required to participate in the work program, may take longer vacations if homes are available. Mr. Snyder considers the vacation plan a significant part of the emphasis on "family living."

Sincerely yours,
Walstein W. Snyder

Report for August 24, 1964

Southern Convention of Churches and Sunday Schools
Amount Brought Forward

\$23,700.12

NO REPORT THIS WEEK

Special Offerings

Amount Brought Forward	62,912.63
Miss Dorothy Branch, Garner, N. C.	125.00
Mrs. Myrtice H. McDowell, Burlington, N. C.	2.00
Philathea Class, Suffolk Christian Church, Suffolk, Va.	15.00
1st Congregational Church, Ladies' Bible Class	
Henderson, N. C.	25.00
Mrs. Sam T. Johnston, Graham, N. C.	25.00

Memorial Gifts

In Memory of Mrs. John Leath (2 memorials)	
In Memory of Mr. Lawrence A. Thompson	
In Memory of Miss Janet Sparrow	
In Memory of Mr. Jack Carter, Sr.	
In Memory of Mrs. E. M. Long	
In Memory of Mr. Hunt Fisher	
In Memory of Mr. Frank C. Wilson	
In Memory of Mr. A. Dean Sharpe	
In Memory of Mrs. Annie Tate	
In Memory of Mr. John Boland	
Total Memorial Gifts	55.00

Special Offerings	145.10
	\$ 392.10
Grand Total	\$63,304.73
Total for the Week	\$ 392.10
Total for the year	\$87,004.85

Dean Moore At MEA Meeting

Professor Fletcher Moore, Dean of Elon College, attended the annual piano division of the South Carolina Music Educator's Association. The meeting was held in Columbia, South Carolina. In addition to addressing the South Carolina Music group, Dean Moore also gave demonstrations of fifty solos of piano concertos to be used in South Carolina's state contest next spring. Dean Moore will serve as judge in South Carolina's annual contest, to be held at the University of South Carolina, at Winthrop College in Rock Hill, and at Barnwell, South Carolina.

Word From Your Mission

Work In Southern Rhodesia

Dear Friends:

How do we feel about our experiences in the field after almost two years? We do have mixed feelings. We are perplexed at times and encouraged at other times. There are the experiences of feeling for once that you get through to the students and the next day you realize that perhaps you didn't get through to them at all.

Arthur's experiences as chaplain and as a teacher in the School can have a directly opposite reaction. The students are cooperative and eager in their studies but uninterested in the religious life of the school—not all of them, but most of them. To try to counteract some of this attitude, he has had each class elect two representatives to a Worship Committee. This group meets to discuss how to make the school chapel services more meaningful to the students. Two things came out in one meeting that we all feel are very significant. One—the local vernacular

language does not have words to express abstract ideas or different types of feelings. For instance, one word *kuda*, means to like, to love, to want, etc. Two—because of this and because our students are learning English it is easier for them to understand some of the deeper Christian concepts than it is for their parents, most of whom know very little English. Because their language has such limitations the students and we, as missionaries, are beginning to realize that the deepest religious experiences just cannot be translated fully. For instance, one of our missionaries used in a sermon the proverb "the road to hell is paved with good intentions." It was translated by a person who has good facility in both languages, "the road to hell is paved with good stones." This seems to be a real reason for the split between our younger and older Christians. How now to counteract this very obvious barrier is the thing the committee wishes to discuss and experiment with.

Mr. Arthur L. Harper, Jr.

Consecration Service

Pleasant Union Church, Asheboro, N. C.

The Consecration Service for the Pleasant Union Congregational Christian Church was held Sunday, August 30. Those participating in the service were: Dr. Clyde Fields, Superintendent of the Southern Convention; Rev. Avery Brown, President of the Western North Carolina Conference; Rev. Lacy M. Presnell, Pastor-at-Large of the Western North Carolina Conference and Rev. Kenneth Ferree, Pastor.

It was interesting that the Program for the Service included the following from the First Original Minutes: "Pleasant Union Christian Church was organized by E. H. Jarrell, August 23, 1890 with the following members: N. L. Yates, K. R. Bell, Deacons; Secretary, N. L. Yates; Sexton, R. W. Lee; Collectors, Levi O. McDowell, and Mary McDowell; J. R. McDowell, Louvena

McDowell Yates, Margaret Bell, Tobtha Yates and Mary Hammond."

Ministers who have served this church are: E. H. Jarrell, J. A. Webster, J. W. Parker, M. A. Baldwin, G. R. Underwood, W. N. Hayes, B. H. Lowdermilk, Wm. T. Joyner, M. L. Fogleman and Kenneth Ferree.

This building is the fourth since the organization in 1890. Two acres of land were deeded to the church in 1878 by Alson Hoover and his wife, Mary. Two acres have been added and on this last acre added stands the new church. We join with Pleasant Union in their joy and appreciation for this fine new church building.



DAVID GRIMES

YOUTH WINS AWARD

David Grimes—YOUTH Magazine

David Grimes, member of Congregational United Church of Christ in Greensboro, has won an award in the fiction category of the 1964 Creative Arts Award Competition sponsored nationally by YOUTH magazine, a publication of the United Church of Christ.

David served as treasurer of the Southern Convention Pilgrim Fellowship last year and was active in the work of local and Convention youth work. He is serving as president of his high school class at the present time.

His story, entitled "The Price of a Pencil" appears in the August issue on CREATIVE ARTS AWARDS. The Creative Arts program carried on by YOUTH magazine is

for young people under 20 years of age. The six categories of creative expression are photography, art work, sculpture, poetry, fiction and non-fiction. Each person who has an entry published in the August special issue of YOUTH receives twenty-five dollars.

You may obtain copies of this issue entirely filled with the results of the 1964 CREATIVE ARTS competition by sending 25c per copy to Division of Publication, United Church Board for Homeland Ministries, 1505 Race Street, Philadelphia, Penna. 19102. Yearly subscriptions to this fine magazine for young people and adults working with them is \$3.00. The publication comes out bi-weekly.

You and the Youth Ministry

Editor: Noel Allen,
Elon College, N. C. 27244

Elon College P. F.

Plans For Active Year

Recently a committee composed of leaders of the Elon College Community Church Pilgrim Fellowship worked out a set of plans for the coming year. The committee was formed by Rev. W. J. Andes, pastor of the church, and Mr. John Biggerstaff of the Elon Home for Children, in order to have a more productive and well-organized year of P. F. work. Young people shared in this planning.

Included in the plans was a list of possible program themes to be used. One suggested theme was a series of programs on Christianity in politics (a topic of study at this year's Youth Forum held in Washington, D. C.). This series would be climaxed by a visit to the state capital.

Also discussed were several service projects such as visiting rest homes and doing things for the elderly in the community. Town beautification was another idea. These projects would be used to display the ideals of Christianity in action and thus encourage Christian service on an individual basis.

Another proposal was to have a regular bulletin to be pub-

lished by the fellowship. It would report on the activities and programs of the Elon College P. F. The purpose of the bulletin would be to inform the adults of the church as to what the youth are doing and thus inspire more interest in the young people of this church.

In order to encourage more participation from the membership, this committee planned possible discussion groups which would be similar to the X-groups of the Youth Forum, as well as symposiums made up of different P. F.'ers. These would enable each member to express his opinions more freely and to reach a greater understanding for the topic of discussion.

To complete the organization of the fellowship, the committee has been working with a proposed Constitution which clearly defines the purposes of this Pilgrim Fellowship and establishes a standard for the future members to follow.

With the plans made by this committee in mind, it is evident that the Elon College Pilgrim Fellowship has a fine year ahead of it.

OFFICER PROFILES

Vice-President—Noel Allen

With a little concentrated effort I have been able to "muster up" some information on me and my activities.

I am 16 years old and will be a senior at Walter M. Williams High School in Burlington, N. C. I participate in various extra-curricular activities such as speech, debating and chess. I serve as president of the Junior Exchange, vice president of the Bible Club, and secretary of the National Forensic League.

I attend the Elon College Congregational Christian Church where I have had the privilege of serving as acolyte, choir member and usher. I enjoy discussions (sprinkled with a little argument), all sports, oratory, food, and most forms of music. But people are what I like most. . .

Next year looks big. So see you at the meetings!

TO TRAIN OUR FUTURE MINISTERS

The small group of college students had finished a special Christmas dinner, and now, drinking their coffee, they talked about the one thing which had brought them together—their desire to study for the Christian ministry.

"Sure, I've asked my pastor about it," admitted one of them. "But I still don't understand what they mean by a 'call' to the ministry." The others, too, expressed varying degrees of uncertainty. Their host, a member of a United Church of Christ Conference's committee for church and ministry, let them express their felings.

Finally, the committee member said: "You know, there are really many ways in which God 'calls' us to the ministry of the church." He went on to explain that in the United Church of Christ today most men and women who feel "called"

to the ministry have been a part of the church all their lives and have moved naturally, rather than dramatically, toward the ministry.

Late in the evening, when the group broke up, the students returned to their various campuses with a renewed faith in—and understanding of—their common calling.

Sometimes, too, through OUR CHRISTIAN WORLD MISSION, our denomination helps to provide scholarship money for deserving students—before, during and after the formal theological training they undergo. And always, through its conferences and national instrumentalities, the United Church of Christ stands ready to aid any worthy man or woman who comes to the decision that he—or she—is called to the Christian ministry.

New Youth Editor

Send news of your youth fellowship to the new editor for this Youth Page: Noel Allen, Elon College, N. C. 27244. Submitted items should be typewritten or clearly printed.

In Our Educational Mission

Albemarle Educational Building Groundbreaking, August 31

The congregation of the First Congregational Christian Church of Albemarle, voted Sunday evening, August 16th, to let the contract for the new additional building, and the renovation of the sanctuary and basement of their present building.

The contract was awarded to D. A. Holbrook and Sons of Albemarle at a price not to exceed \$100,000, it was announced by the pastor of the church, Rev. J. Everette Neese.

The new educational building will be one story, containing 10 classrooms, a minister's study, fellowship hall with stage, modern kitchen, mechanical room, and rest rooms. It will front 65 feet on Carolina Avenue, beside the present building to which it will be connected by covered walkway. The building, shaped like the letter L, will extend back from the street for a distance of 125 feet. It will be of concrete block and brick veneer construction.

Plans for the building were drawn by Austin and Faulk, A.I.A., Southern Pines. The renovated sanctuary will provide a larger seating area, narthex and chancel. The divided chancel will feature a worship center, lectern and pulpit. The basement renovation will provide four large classrooms, choir rooms, mechanical room, storage area and rest rooms.

Martin Deese is serving as chairman of the Building Committee and serving with him are Mrs. Aubrey Chandler, Mrs. Fred Plyler, Carl Doby, Kenneth Russell, Alfred Plyler, Marshall Troutman, Austin Lee, Broadus Eudy, and Brice Phifer.

Construction time is estimated at eight to ten months, Mr. Deese said.

A ground-breaking ceremony was held Sunday, August 31st, 12:00 noon. Construction began immediately thereafter.



ARCHITECT'S DRAWING OF CHURCH AND NEW ADDITION

Dr. William T. Scott, Director of Church Relations for Elon College, was guest preacher at Long's Chapel United Church of Christ, Burlington, N. C., on August 16th and at Franklin, Va. Hunterdale, August 23rd. He also preached at Louisburg New Hope on August 30th.

September 8, 1964

Remake-A-Lake Gifts Still Coming!

Since the August 18th issue of the Sun, a gift for \$45.32 has been received for the Moonlon Lake Project. The total is now \$2,991.22. Anybody else taking part? Send gifts to Lake Project, Box 336, Elon College, N. C. WHO'S GONNA GET IT UP TO THE GOAL OF \$3,000?

NOTES FROM THE DESK

No Bridges Called Faith

Not long ago a national magazine reflected on "A Bridge of Green". It was referring to money as an encourager of mutual tolerance between Caucasians and Negroes. Financial motives build bridges.

tolerance is clearly distinguished from brotherhood.

The bridges are beginning to form and money is one of the reasons. There are other kinds of bridges. Athletics is one. A seven feet tall, 40 points per game, basketball player is welcome in many areas by schools regardless of his flesh tones. This will increase as sports competition overcomes barriers such as pre-judgement, scape-goatism and feelings of inherent superiority.

There are professionally motivated bridges being erected, too. Individuals of varying racial stocks meet as equals in medicine, law, the ministry and education more and more frequently across the country. This is undoubtedly due to the fact that equal educational advantages point out the basic similarities in intellectual potential for all human beings.

Gradually, though not without grief and pain, there shall be legal bridges, as recently enacted laws are tested, enforced and slowly adopted and observed. Distrust, fear and irresponsible relationships will be replaced by a begrudging acceptance of changes. These changes, in turn, will be replaced by a mature perspective on human situations and relationships as, with legal standards, the world picture indicates how important it is to learn to live with others having superficial differences from our point of view.

There is even a bridge created by organized religion. Several communions, notably Roman Catholicism, Methodists, Presbyterians and United Church Christians, have taken stands based firmly on biblical truths. They have affirmed their intention to encourage growth in the inter-racial understanding so vitally needed in our society. The voice of religion, the organized institution, shall increase in effective witness to the claim of God on the souls of all men, light, dark and medium complexioned.

But where are the bridges of faith! The Christian principle of the brotherhood of man which is inseparably bound to the Fatherhood of God is too-easily ignored and distorted. We establish our own definitions of humanity, as though we are the ones of whom Genesis speaks when it depicts the creation of man by the creative force of the universe. As though we had done the creating!

There is tolerance based on economics, athletics, professional competence, religious standards . . . there is very little brotherhood based on personal faith in the Fatherhood of our creating and sustaining God. The bridge is neither wide enough nor firmly set in the hearts of men and women to allow individuals to cross over from the unchristian attitude of tolerance to the God-created relationship of brotherhood. Economics, athletics, professional standing, religious principle will not provide the stability necessary for growth from the one to the other, tolerance to brotherhood. The final bridge has to be built in the minds and lives of practicing Christians truly aware of the Fatherhood of God.

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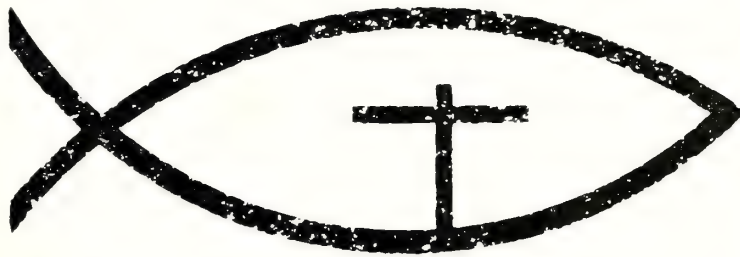
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THE CHRISTIAN SUN

Vol. No. 116 No. 36

September 15, 1964

LORD



when did we
see you ?

With A Grain of Salt...

*And straightway (Simon and Andrew) And immediately they left their nets At once they dropped their nets, and
forsook their nets, and followed him. and followed him /RSV followed him. /Phillips*
/KJ

There is a general presumption made by average churchmen and women, aware or unaware that they are making it. They suppose that God can be bribed with tokens of their allegiance or, at the very best, pacified.

Life in its entirety would be an existence of worshipful service if we believed about our God what we affirm we do rather glibly. Somehow, though, we have idealized our image of Him while frankly admitting to ourselves that the paradoxical qualities of our idealization make Him unreal as we have imagined Him. And so, whatever God there may be, we assuage with our tokens.

It is as though we are giving God an ultimatum, saying "So we've imagined too wildly and you're not what we try convincing others you are—little need, then, to give ourselves wholly to you." And at the same time, "If, by chance, you're really all that we've said you are, work miracles with our tokens of dedication."

God is more than we imagine Him to be. If it were not so, we could not stand. God has worked miracles with our petty tokens of esteem for Him. Were this not so where would we now be?

RNR

THE UNITED CHURCH OF CHRIST A POSITIVE WITNESS

In the September 1 issue of the *United Church Herald*, Dr. Ben Herbster, president of our denomination, points out more than twenty areas in which the United Church of Christ has excelled during the past few years of its early growth. These are worth noting:

- (1) An Asian Christian, about to address the directors of the Board for World Ministries, told its chief executive: "You are the most advanced board of any in the world in planning for joint action for mission."
- (2) Forty percent of our congregations have declared that their membership is open to all, without regard to race, color or ethnic background.
- (3) As a result of the work of our pastors and lay people under the direction of the Council and Ministry, our church has experienced over the last nine years the greatest percentage increase of seminary students of any major Protestant denomination.
- (4) YOUTH magazine was recently given an unprecedented third consecutive citation for editorial excellence by Associated Church Press.
- (5) The theme and art work for the 1963 Our Christian Enlistment will be used this year by a dozen or more other denominations.
- (6) In a book, *The Religious Press in America*, Martin Marty wrote about the *United Church Herald*: "I would without diffidence give it to anyone—Protestant, Catholic, Jew, agnostic—for a portrait of the kind of Protestant witness I would like to see prevail."
- (7) One of America's leading reporters of religious news for the secular press wrote about the Office of Communi-

cation: "The United Church of Christ Office of Communication is one of the best, if not the very best professionally run, truly effective denominational information agencies in the world."

- (8) Most of our leaders are so convinced of the rightness of the courses they are following that they dare be critical of themselves and welcome criticism from others. (It is only unsure people who have to be defensive.)
- (9) In spite of all the changes and disruptions in working out our union, gifts to OUR CHRISTIAN WORLD MISSION continue to grow.
- (10) During the last year, 46 more Congregational Christian churches decided to cast their lots with the United Church of Christ.
- (11) Each day sees the name "United Church of Christ" being used by more congregations, either standing alone or in company with the name which refers to earlier denominational affiliation.
- (12) An informed estimate is that we now have 1,800 students "in care of associations" who are preparing for the gospel ministry.

These are twelve of the points Dr. Herbster makes as he indicates what the effectiveness of our fellowship has been in relating the gospel through improving and tools to our society and the world. This is growth in a vital way . . . not just statistics but in witness to people here and now. This growth will continue and increase as we become more mature in our fellowship. And we shall be able to share in a more effective witness to our Lord because we have sought each other in faith and together worked for the proclamation of His word.

SENIOR CITIZENS AND THE SOUTHERN CONFERENCE

In 1964 there are at least 18 million people in our country over 65 years of age. This represents about one-tenth of our population. In 1900 only one-twenty-fifth of the population was over age 65. People are living longer.

The church is and should be interested in our senior citizens. Social Security and retirement are well known words in our day. Retirement comes to those who are in varying circumstances of economic and activity strata. Some have health and retirement living plans well developed on a personal basis. Many of our senior citizens for good reasons need and seek group retirement facilities. This is in increasing need and demand.

In many areas the church has provided retirement homes

and various types of physical and spiritual facilities for people in retirement years. This is increasingly done in many areas including the area embraced by the proposed Southern Conference. We should provide such a retirement facility for our senior citizens.

The Southern Convention took this matter to the point of appointing a committee of good people who did much study and work. The need was felt but funds did not seem forthcoming at that time. The committee has been discontinued. Southern Synod has done some work in this direction under Chairman Lawrence A. Leonard. Southern Conference should and must provide for senior citizens.

Executive Staff Consultation Southern Region

Each fall the conference executives of the several regions within our United Church of Christ meet with the president of our denomination for conversation and sharing. This month Dr. Herbst meets with these leaders on the 14-15 in Atlanta, for the southern area of the nation.

The purposes of these conversations is to afford reporting time by the president and response time for the conference leaders as the program of the United Church of Christ grows and increases in effectiveness. From the Southern Convention, Superintendent Clyde Fields will attend.

NO NEWS IS NO NEWS!

Ever wonder why some churches seem to have their names in the Sun more than Others? The answer is simple: they send their newsletters and Sunday bulletins to the editor regularly. You, too, are invited to put us on your mailing list so the Southern Convention will be made more aware of what is happening where you are serving. Pictures are welcome, too, preferably no larger than 3¼ x 4½ glossy.

On the Edge...

Mrs. William E. Wiseman of Greensboro was guest speaker for the Women's Fellowship Officers Retreat for the **First Christian Church, Burlington** on September 9 from 10:00-2:00.

Rev. Richard N. Rinker, North Carolina Field Secretary, will be guest preacher at the **Long's Chapel, Burlington**, church on September 27, and at the **Reidsville Congregational Christian Church** on September 13 and October 4. He will be speaker for the **Beverly Hills Laymen's Fellowship meeting in Burlington** on September 17.

The Alamance County Federated Ministerial Association is sponsoring the **Greater Alamance County Crusade for Christ** in which many of our United Churches of Christ are participating. This Crusade begins September 10 and continues through September 20. It is being held in Williams High School Auditorium. Dan W. Jones, Jr., pastor of **Haw River UCC** is vice chairman of the Music Committee for the Crusade. All members and friends of our churches are urged to share to the fullest extent in this Crusade.

Calvary United Church of Christ in Thomasville will be having their Annual Fall Preaching Mission during October. Guest preachers and choirs will include Rex Doby and the Hebron Choir; Carl Martin and the Bethany Choir; Van Grimes and the Shiloh Choir; Bobby Bonds and the St. John's Choir.

Edgewood United Church of Christ, Burlington, held a training session for church school workers on September 8th. It was led by CEA's from the area.

Mr. John Weldon, formerly Adult Class teacher of the **Congregational Christian Church (UCC) in Warwick, Va.**, has become the new superintendent for that church's church school. Mr. and Mrs. Paul Jarvis will be serving as youth counsellors along with Mr. Jim Spielberger and the pastor Rev. Victor C. Hayes.

Communion Cup Silencers have been installed in the sanctuary pews of **Holland Christian Church (UCC), Holland, Va.**, as a memorial to the late Martin T. Garren. This memorial was given by members of Mr. Garren's family and dedicated at the Sunday morning worship service on September 6th.

A SUMMER

By David Andes

This summer 19 seminary and college students representing 21 denominations served 32 national parks and monuments as members of "A Christian Ministry in the National Parks". This program, headed by the Rev. Warren Ost and sponsored by the National Council of Churches, was begun several years ago in effort to bring the Church into the lives of people who worked in or visited the national parks. Since then, the program has expanded tremendously, both in scope and in outreach.

38 of the 190 students worked in Yellowstone Park this summer. I was one of them. My assignment was that of "student worker" in the small community of West Thumb. It was a "beautimous" spot, located on the shore of Lake Yellowstone and blessed with numerous thermal features (geysers, hot springs, etc.) and an abundance of Cut-throat Trout. To this Yellowstone crossroads came five wondering souls—two other student workers, the student minister and his wife, and me—all charged with the responsibility of witnessing to the Gospel of Jesus Christ among "savages" (employees) and "dudes" (tourists).

Each of us was given a secular job in the park. Mine was that of a gas station attendant. The student minister was set to cleaning rest rooms ("To assure his humility," I told him). In addition to our 48-hour-week jobs, we were to conduct a program of ministry to these people. The most obvious part of this program were the two services of worship which we conducted on Sunday. But this was only a fraction of our teamwork. In preparation for Sunday services, we would go "camp-ground calling" on Saturday evening. This meant that for a couple of hours after supper we would visit the nearby public campgrounds and invite people to church services (Protestant and otherwise . . .). This weekly visitation became one of the highlights in our week—meeting many types of people (and bears); experiencing the warmth of a "Thank you", the indifference of an "Okay", or the hostility of a "Not interested"; seeing some of those same people at church the next morning.

Other "church activities" which we included were the establishment of West Thumb's first church school, and a weekly choir rehearsal in preparation for participation in the park-wide

presentation of Handel's **Messiah**. This oratorio is presented each summer in the park just before August 25—Christmas in Yellowstone Park. We also held communion services and a sunrise service for those more enthusiastic.

Part of our ministry extended into recreation and drama—my fields. To organize employees recreation, we helped form an employee's council with representatives from all the companies in West Thumb. Through this council, and by the graciousness of several of the employers, we were able to schedule movies, dances, weiner roasts, watermelon busts, talent shows, athletic tournaments, and the Miss West Thumb beauty pageant. We even began work on a three-act play to be presented for our August Christmas, but unfortunately schedule conflicts between the actors proved an impassible barrier to production. All of this and much more we needed to answer the needs of the West Thumb savages, for their biggest problem was "What shall we do now?" If a right answer to this question was not provided, a wrong one certainly would be. We tried to answer.

Another phase of our program was our weekly discussion group. Each session would be devoted to the Christian approach to problems which attack young people: life after death, the concept of God, the meaning of sex, the race issue, etc. The discussions were open to all and significant to many.

Perhaps the most important aspect of our ministry, and the least open to evaluation, was personal day-to-day witness as Christians in a highly secular, commercial atmosphere. We will probably never know the instance in which our lives have influenced the lives of others, either adversely or beneficially. It was in living Christianity that we succeeded or failed, partially or completely.

Outside of the Ministry program itself, this summer has become a personal devotional to me. The beauty of creation which has filled my heart and head this summer seems to well up into a freshness of life and purpose. The friendships and experiences which have come my way are a part of me that I will never expel, nor wish to. I thank God for the opportunities to live in His service.

North Carolina Women's Fellowship Meeting

On Tuesday, October 6th, the North Carolina Women's Fellowship will hold their annual meeting at the Apple's Chapel United Church of Christ, Gibsonville. The meeting begins in mid-morning and continues through the mid-afternoon.

The church is located 7 miles north of Gibsonville on route 61. From Greensboro take route 29 north for 12 miles to 150. Follow route 150 east for 5 miles to route 61. 61 south 3 miles to the church.

From Reidsville take route 87 south to route 150. Route 150 west three miles to route 61. 61 south 2 miles to the church. From Burlington follow route 100 to Gibsonville. Take route 61 north to the church. From Raleigh-Durham take Interstate 85 to turnoff for route 61. Follow 61 north about 10 miles to the church.

Proposed Constitution and By-Laws Available

Copies in booklet form of the proposed Southern Conference Constitution and By-Laws, and the Steering Committee Reports, as they appeared in the August 11 edition of The Christian Sun, are now available for The Southern Convention, Box 247, Elon College, N. C. 27244. The cost is 10c each.

In Memoriam ARCHIE RUMLEY

July 29, 1964; Pleasant Ridge Christian Church. Trustee, deacon, assistant superintendent and faithful member.

Long's Chapel Women's Fellowship

New officers for the Long's Chapel Women's Fellowship were installed on August 11th by Mrs. Donald Faulkner, retiring president. Circle chairmen, Mrs. Polly Lewis and Mrs. Evelyn Robertson drew the names for their circle members for the next two years. Mrs. James Wyatt is the new President.

At the August 31st worship service, Mrs. Harvey A. Jeffreys, Sr., was presented with a life membership certificate in the Women's Fellowship of the Southern Convention. The outgoing president made the presentation.

An Election Ahead

The elections in 1964 may well determine not only the direction our nation will move in its domestic and foreign policies in the coming decades but, possibly, whether we will survive to go in any direction at all. The issue of war and peace, and of freedom and welfare, will be in the forefront of the political campaigns to be waged at local, state and national levels.

The Christian citizen must not remain aloof. He must exert his influence toward seeing that the elections result in the emergence of those leaders whose policies he believes best represent the ideals of the Judeo-Christian faith. Failure to accept this responsibility in the 1964 elections can result in those with values incompatible with our Judeo-Christian principles determining the policies which this nation shall pursue in the crucial years ahead.

The Christian citizen cannot be indifferent to the denial of minority rights, to the impairment of the freedoms of expression and religion, to foreign policies which could lead to nuclear warfare, or to policies which ignore our responsibilities to eliminate famine, disease, and ignorance at home and throughout the world.

Christian Responsibility in the 1964 Elections
National Council of the Churches of Christ in the USA
February 27, 1964

An Invitation Town & Country Convocation

Anyone interested in spending three days at a seminar, studying and sharing, concerning THE CHURCH MEETING HUMAN NEEDS? Such an event will occur on October 13-15, 1964, at the National Convocation on the Church in Town and Country. We have vacancies for four or five to attend. Ministers or laymen of the rural church or towns with less than a population of 10,000 are eligible. For further details, if you are interested in attending, contact the Town and Country Committee Chairman of the Southern Convention, Rev. Tom Madren, Rt. 1, McLeansville, N. C.

September 15, 1964

YOURS - For The Reading

In these busy days, how do church people keep up with the best in good reading?

The Council for Lay Life and Work is suggesting one method through its publication of "Yours For The Reading." This is a list of current books chosen by people in the United Church of Christ. Each was asked to choose three books in his or her special field of interest—books published in the last two years which "no lay person can afford to miss." This list is found in "Program Opportunities for Adults." Single copies may be ordered from Central Distribution Service, 1505 Race Street, Philadelphia, Pennsylvania 19102 for 15c.

These books may be purchased by the church for its library, or by some organization as the nucleus for a library. A Church reading group or book club might be organized, composed of interested men and women, each of whom would buy and contribute one book for circulation. Or individuals may wish to purchase some of the list for their own library.

Some of these books are available from the Southern Regional Office, CLLW, 906 Chestnut Drive, High Point, N. C. 27260:

Agents of Reconciliation	3.95
Christian Faith & The Contemporary Arts	5.00
Church's Witness In The World	.70
Dear Preceptor: Life & Times of Thomas	
Wentworth Higginson.....	6.00
Forward Through The Ages	2.95
Guide To Christian Unity	1.25
Hong Kong	5.95
Kill and Overkill	4.95
The Living Reed	6.95
New Creation as Metropolis	3.95
New Frontiers of Christianity	4.50
New Life In The Church	3.00
One Day In The Life of Ivan Denisovich	3.95
Overcoming Christian Divisions	.50
Politics of Disarmament	1.95
Primer on Government Spending	1.45
Rebirth of the Laity	3.50
Religious Drama: Ends and Means	6.00
Significance of the Church	1.00
Silent Spring	5.00
Suburban Captivity of the Churches	1.45
That the World May Believe	3.00
These Cities Glorious	1.75
The Unity We Seek	1.75
When Faith Meets Faith	1.95
Winds of Freedom	2.45

If money accompanies order, then there will be no charge for postage.

Mrs. F. C. Lester
Southern Regional Secretary
Council for Lay Life and Work
United Church of Christ

News From Elon College

42 Graduates Summer Convocation

Elon Summer Commencement

The three-fold mission of the church in modern society furnished the topic as Dr. Olin T. Binkley, president of the Southeastern Baptist Theological Seminary at Wake Forest, addressed members of Elon College summer graduating class here this week.

The formal convocation was held in the Elon College Community Church at 11 a.m., August 23rd, and the summer commencement concluded with the presentation of diplomas and degrees to 42 seniors in the college's Whitley Memorial Auditorium at 2:30 p.m.

Dr. Binkley, in greeting the summer graduates, declared that the primary test of excellence for a college is the fulfillment of its purpose in the lives of its graduates and further declared that men and women who have gone out from Elon College possess disciplined minds, a coherent interpretation of life, a capacity for thorough work and a readiness to participate in the mission of the church.

After this reference to the mission of the church in the rapidly changing modern society, Dr. Binkley then listed three essential elements which are represented in the service of the church to humanity and the world.

He first stated that the church today is concerned with the orientation of human life to the living God, who is the source of all being and the center of durable value. He further listed as church objectives the teaching of men and women commitment to a Christian way of life, and finally, the maintenance of a vital relationship between worship and work.

Members of the senior class were honored by Dr. and Mrs. J. E. Danieley at a reception held at the college's presidential home near the campus on Saturday afternoon.

Four members of the Elon summer graduating class were graduated with honors. Those who received their degrees cum

laude were: Harrell Andrews, Liberty; Barbaros Chelikkol, Ankara, Turkey; Rachel Garrard, Burlington; and Edgar Powell, Burlington.

Those who received diplomas and degrees included: Donald Lambert Amos, Murphy; Harrell Glenn Andrews, Liberty; Maxine Mary Bean, Granite Falls; Ronald Earl Bell, Leaksville; **Mac Donald Bowman**, Burlington; John Joseph Cavanagh, Bay-side, N. Y.; Barbaros Chelikkol, Ankara, Turkey; Mary Frances Clark, Bonlee;

Penelope Fuqua Conatser, Burlington; Donald Keith Dennis, Gibsonville; Peter James Fisk, Montague, Mass.; **John Arould Frost**, Norfolk, Va.; Rachel Youngblood Garrard, Burlington; Michael Charles Graffee, Alexandria, Va.; John Anderson Griffin, Ruffin;

Nancy Estelle Grissom, Burlington; Milton Carl Grose, Ram-seur; Robert Alan Gwaltney, Durham; Jimmy Shelton Jones, Siler City; Joe Larry Jones, Bennett; John Paul Jones, Brown Summit; **Frank Dudley Lawrence**, Portsmouth; **John Zebulon Lynch**, Elon College; Roland Lee Miller, Lakeville, Ind.;

Thomas William Morningstar, Elon College; Hugh Bernard O'Hara, Falls Church, Va.; Bruce David Olson, Northlake, Ill.; Jerry Randall Osborne, Stanfield; Charles Godfrey Paska, Arlington, Va.; Edgar Powell, Burlington; Manly Andrews Ray, Burlington;

Patricia Ann Rittle, Lebanon, Pa.; Tommy Shelley Russ, Shallotte; **Lillian Mae Sharpe**, Cedar Grove; Lamar Killingsworth Smith, Rocky Mount; Lydia Freeze Spitler, Sanford; Frank Frederick Spoerr, Hempstead, N. Y.; Guy Austin Tilley, Burlington; James Larry Turnage, Greensboro; Lee Martin Vaughn, Burlington; Edgar Davis Williams; and George Wilton Wooten, Virginia Beach, Va.

WALTER C. RAWLS

Mr. Walter C. Rawls, investment banker and philanthropist, of Smithfield, Virginia, passed away at his home on August 29 after a long illness. He was a member of the Oakland Christian Church, and was benefactor of his local church, Elon College, and other denominational agencies. He established an educational foundation to assist worthy young people by college scholarship grants. He founded and endowed the Walter Cecil Rawls Library and Museum at Courtland, Virginia, now a regional library serving several counties.

Crippled by polio in early childhood, he struggled to overcome his handicap, and was thus a great encouragement to other sufferers with physical disabilities.

Funeral services were conducted on Tuesday, September 1, at Oakland Christian Church by his pastor, Reverend Dwight W. Moore and former pastors, Dr. H. S. Hardcastle and Dr. Wm. T. Scott. He was buried at St. Luke's Church Cemetery, near Smithfield.

Mr. Rawls is survived by his widow and two sons, two brothers, and a sister.

Orientation 1964

Somebody Going To College?

An excellent gift for your freshman college student is a copy of the new Methodist Student Movement publication entitled *Orientation 1964*. This magazine comes out annually and seeks to give Christian perspective to the new experience for freshmen, of being at college in a secularly-centered environment.

Orientation 1964 makes good use of the written word and art to transmit the Christian point of view into the freedom, loneliness and pressures of freshmen college days. Local churches, parents and friends ought to give consideration to supplying this Christian publication to their new collegians. It may be ordered for thirty cents from *Orientation*, P. O. Box 871, Nashville 2, Tenn.

The Elon Home For Children

Dear Friends:

Just recently we received a communique from Everett & Everett, Attorneys at Law, Durham, N. C., telling us of a bequest that had been left for our Home for Children. This bequest was left by Mr. Isham Robert Dickerson and Ida Breedlove Dickerson, his wife.

Mrs. Dickerson passed away on February 10, 1963 and Mr. Dickerson passed away one year later on February 10, 1964.

The letter explained to us that the bequest would not be a large one because of Mr. and Mrs. Dickerson's long and expensive sicknesses before their deaths. However, they point out to us that the legacy represented much effort on the part of Mr. and Mrs. Dickerson to leave a substantial legacy. They pointed out that they had lived very simple lives and had worked very hard to acquire their estate.

They lost their only child when he was a small child; hence this special interest in our Children's Home.

We are certainly grateful for their legacy, regardless of how little or large because it shows an interest and concern for those who cannot care for themselves. A proper memorial will be set up whereby this legacy will continue as a living testimony to two fine people. We do not believe that there is a finer way for one to make use of possessions he has acquired in this life than to have them live on after him in the form of an endowment helping to meet the needs of those who cannot care for themselves.

This legacy will be of help to us in meeting the needs of those entrusted to our care.

For this remembrance, we are certainly most grateful.

Sincerely yours,
Walstein W. Snyder

Report for August 31, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference.....	\$ 89.25
Eastern Valley Conference.....	432.14
Eastern North Carolina Conference.....	227.00
Western North Carolina Conference.....	52.00
North Carolina and Virginia Conference.....	70.00
Total	\$ 870.39

Special Offerings:

Mr. and Mrs. Jay R. Crutchfield, Burlington, N. C.....	5.00
Mr. A. K. Roney, Haw River, N. C.....	5.00
Mr. and Mrs. Robert Warren, Burlington, N. C.....	25.00
Mr. and Mrs. Alfred S. Hassell.....	10.00
New Hope Christian Church, Roanoke, Alabama.....	10.00

Memorial Gifts:

In Memoriam: Mrs. Bera Brooks.....	
In Memoriam: Mr. Charles T. Plybon, Jr.....	
In Memoriam: Mrs. Bera Brooks Long.....	
In Memoriam: Dr. and Mrs. R. C. Young.....	
Total Memorial Gifts.....	30.00
Special Offerings.....	293.25
Total	378.25
Total for the Week.....	\$1,248.64

U N I C E F Trick Or Treat

On Halloween you can have more fun when you trick or treat for UNICEF to help the world's needy children.....

1c can mean 5 glasses of milk

5c can mean vaccine to protect 5 children from TB

25c can mean 125 vitamin tablets

The UNICEF Halloween program was begun in 1950 by a small Sunday School class with "Treats" totaling \$17.00. This was the beginning of a program in which, at the present time, over 3 million American young people participate in all 50 states. Halloween coins, multiplying each year, have helped to provide medicines, food, and care for millions of children in the developing countries. In 1963, the Trick or Treat gift to UNICEF was about \$2,000,000.

Information to help your group share in this adventure may be obtained from:

U. S. Committee for UNICEF
P.O. Box 1618 Church Street Station
New York, New York 10008

A sample kit of planning materials is available from this address for 50c. Begin now to get ready for this opportunity with your children and young people.

Vol. 116

No. 36

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

Subscriptions

One year	\$3.00
Two years	5.00
Church rate, 1/2 families	2.00

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Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

Word From Your Mission

Japanese Churches Send Missionaries

Dear Friends:

We rejoice in reports in the outreach of the United Church in Japan: pioneer programs in center-city and on the rural frontiers are emphasized. In true ecumenism, the Japanese church has sent twenty missionaries to work on other continents, plus numerous student "missionaries" in the United States and Europe. Meanwhile there is a strong move for self-support by the churches of Japan. We hasten to add that this would not fit for institutions such as seminaries, hospitals, universities, social work centers—points at which our support as fellow Christians will be crucial for a long time to come. Church schools in Japan, as in the USA, need more than tuition income for

survival. If they are not aided by churches they will inevitably be subservient to other centers of financial influence. Many schools are forced to try survival in increased enrollment, jeopardizing the purpose for which they were founded.

Many fellow Christians have asked how to help our work financially. There is only one answer: go all out for your full church budget! When your local missionary budget is not met priority programs are sacrificed, and sometimes these are programs that matter most for our work right here in Sendai.

Rev. Philip Williams
Sendai, Japan

EMERGENCY CLOTHING APPEAL

Churches and Women's Fellowship groups are urged to conduct a Clothing Drive and send this used clothing to Church World Service, New Windsor, Maryland.

Many trucking companies will provide free transportation if "charity rate-COD" is requested. Church World Service maintains truck pickups at several points in North Carolina and Virginia. State Councils provide information and assistance also.

29 million pounds of clothing have been requested by our missionaries overseas. Ten million pounds have been accepted as a goal for our country this year. 700 thousand pounds has been accepted as a goal for the Southeast.

Blankets and quilts, summer clothing, socks, mufflers, caps, gloves, layettes, bed linen, denim and cotton cloth are needed desperately.

Superintendent Clyde Fields serves as a member of the Board of Directors for Church World Service in the Southeast. He hopes that churches will accept this emergency call as a challenge.

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing

—Abraham Lincoln

* * * *

The true spirit of conversation consists in building on another man's observation, not overturning it.

—Edward Bulwer-Lytton

North Carolina and Virginia Churchmen's Fellowship Rally Elon College

Friday, September 25 — 7:00 P. M.

Dinner \$1.50

Dr. John Casteel, a general secretary, United Church of Christ, Council for Lay Life and Work, will be the featured speaker. The Council for Lay Life and Work will be guests at this Rally.

UNITED CHURCH HERALD

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CHRISTIAN ENLISTMENT

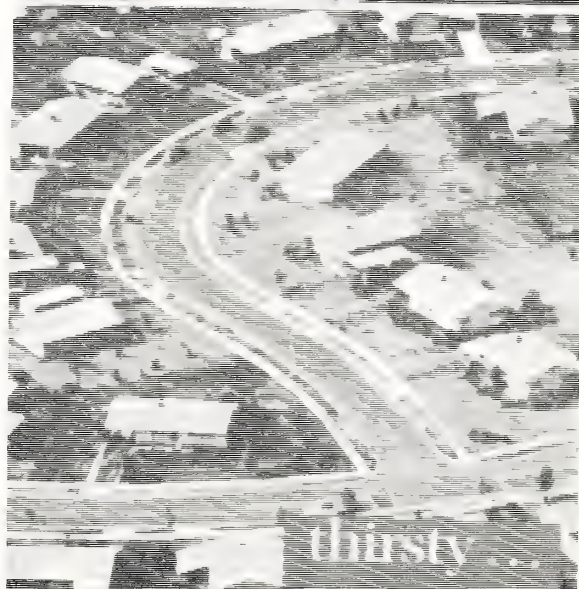
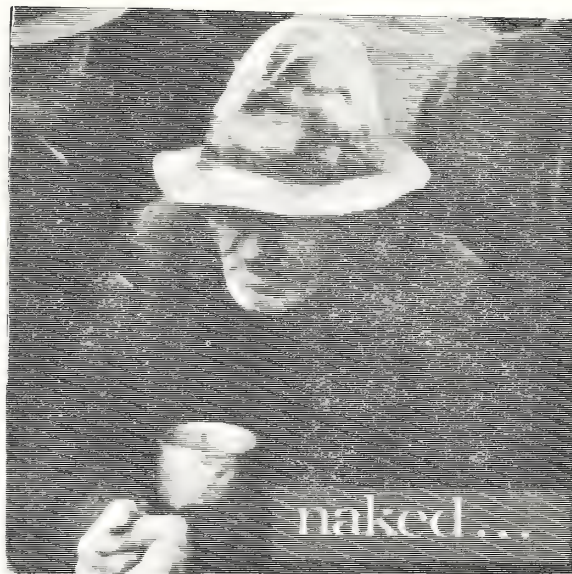
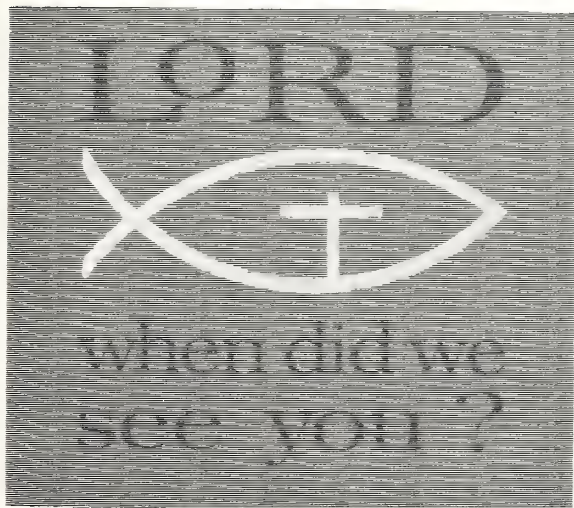
1964

The **1964 Fall Packet** is now in the hands of ministers; two additional free packets can be secured by writing STEWARDSHIP COUNCIL, United Church of Christ, 1505, Race Street, Philadelphia, Penna. 19102.

Within this Fall Packet is a folder, **Christian ENLISTMENT — Lord, When Did We See You?** It offers tools for an effective enlistment program in your church. In the past these tools have been highly successful in reaching congregations through a planned program of stewardship education. Such a program does far more than increase budget! It begins a foundation for more significant commitment to Jesus Christ in every area of the church's ministry.

Included in this CHRISTIAN ENLISTMENT folder are: Workbook for pastor and chairmen as they plan the enlistment; Program and Budget Builder; Packet Cover for Home Visitation; Chairman's Guide; Visitor's Guide; Information Card; Commitment Card; Commitment Calculator; a series of six mid-week mailers or bulletin inserts set around this year's theme: LORD, WHEN DID WE SEE YOU? a Christian Enlistment Sunday bulletin; letterheads with the theme; and a poster for display purposes.

The fact is that these tools **can** make a difference if they are used with understanding and enthusiasm. Now is the time to get started with your planning for CHRISTIAN ENLISTMENT. It means work . . . and in working together one of the powerful benefits of this program can be seen. Successful and educationally effective enlistments are carried on throughout our denomination by churches of all sizes and in virtually every kind of situation. There is no "different" situation which excuses poor stewardship programming. These tools have been planned to help. Use them!



You and the Youth Ministry

Editor: Noel Allen,
Elon College, N. C. 27244

1964 Officers' Retreat

Opportunity For Youth In Unity

The theme for the Convention and Conference Pilgrim Fellowship Officers' Retreat, September 26-27 at Moonelon Center, as chosen by the Southern Convention Pilgrim Fellowship Officers is: OPPORTUNITY FOR YOUTH IN UNITY.

The key word in this theme—Unity—implies a well lubricated and more functional organization from the local P. F. to the Convention level. In order to improve co-ordination between the conference and the local P. F.'s, the Retreat will concentrate on improving the conference meetings.

Previously the conferences have been holding two or three "rallies" a year. This was mostly for the mass effect because any number of representatives could attend. The Convention, however, is urging the conferences to hold three different types of youth meetings. They are the traditional **rally** plus a separate **officers' meeting**, and then a **caravan** to visit the local fellowships and explain the organization and theme of the whole Pilgrim Fellowship. These forms of meetings will be further discussed at the Retreat.

The hope is that there can be better co-ordination between the Convention and the local P. F. so that the purposes of the Pilgrim Fellowship along with the annual theme and the topic of Youth Week, among other things, can be more effectively emphasized. With unity the opportunities of the Youth Ministry can be fully realized and used.

OFFICER PROFILES

SECRETARY—LINDA SUE HOWARD

In October I will be seventeen years old. As a senior in high school this year, I will be studying Spanish II, sociology and economics, English IV, and chemistry.

It is quite an honor for me to be serving as a Convention P. F. officer this year. Other things I am looking forward to will be Senior Study and Service, Spanish Club, and Future Homemakers of America.

I live at the Elon Home for Children. This gives me responsibilities that many girls living with their parents do not have. Although I would like to live with my mother, for a girl growing into womanhood needs a mother to guide her the right way, I feel that the Home for Children could give no more guidance, love and understanding than has been given to me and all of the other boys and girls living with me.

I have been taken into the church through my home to lead a Christian life. For a vocation, I have not decided what I enjoy most. As of now, I plan to attend a college or an industrial school. I have thought of commercial art, or studying and teaching it.

I feel extending my education is a chief concern in making my future a most enjoyable one and in choosing a career which I would like to do most.

Convention and Conference
Officers Pilgrim Fellowship
Retreat

Moonelon Center

September 26-27

Saturday

11:00-12:00	Registration
12:30	Lunch
1:30	Orientation & Looking Ahead
1:45	Small Groups I
2:30	Change
2:45	Small Groups II
3:30	Change-Snacks
4:00	Small Groups III
4:45	New Recreation
5:30	Free Time
6:00	Dinner
7:00	Small Group Reports & Discussion
8:00	Hootenanny Fellowship
9:30	Refreshments
10:00	Devotions
10:30	Cabins and Bed

Sunday

8:00	Breakfast
8:45	Morning Watch
9:00	The Year Gone By
9:45	The Year Ahead
10:30	Conference P. F. Meetings
11:15	Worship
12:00	Cabin Cleanup
12:30	Lunch
1:15	Home

PLANNING FOR YOUR YOUTH MINISTRY

Program Aid

A booklet offering suggestions for programming has been mailed out from the Southern Convention office to ministers, youth advisors (whose names and addresses are on file) and key young people. **Planning For Your Youth Ministry** contains a listing of resources and where to get them; important dates for youth programming; and methods for presenting programs featuring variety and youth-involvement. Additional copies of this booklet are available for 5c from Box 336, Elon College, N. C.

God is more truly imagined than expressed, and He exists more truly than He is imagined.

/St. Augustine

**SONGS FOR A
SMALL PLANET**

SONGS FOR A SMALL PLANET

YOUTH FORUM II

Wednesday was the day we really got to tour the Capitol. Many of the delegates called and made appointments to see their senators to talk to us. When we got there, I started out with Linda (the one from Kansas) to see her senator. I'd never been so lost in my life. We rode the subway back and forth and back and forth before we decided which end to get out of, and then we got out of the elevator, the Senator's elevator, by the way, on the wrong floor. We were only 20 minutes late for her appointment, though, and that's not ~~too~~ bad, considering!! Then we had to ride the subway and walk the subway back to the House of Representatives where I was to meet my Representative, Porter Hardy, Jr. It really impressed me that these men were so friendly and willing to talk to us. They gave us passes to the Senate Chamber and the House of Representatives, but after standing in line for a while, we decided to go explore The Supreme Court Building. We really didn't find much there, so we went back to the Hotel in style, we took a taxi.

September 15, 1964

◆ ◆ ◆ ◆ ◆

Kathy Copeland

NOTES FROM THE DESK

The Bitterness Of Lot's Wife

There are two schools of thought when it comes to adult church school classes and Bible study. One school maintains the importance of discussion on deep issues. Examples are these:: If Adam and Eve Had Three Sons, Whom Did Two of Them Marry? Why Did Saul Really Change His Name? Was Lot's Wife Bitter When She Was Turned Into Salt?

The other school takes an entirely different approach. Their contention is that if they hear the nice, pious phrases given out in biblical lectures long enough, somehow goodness and mercy will follow them. Thus they sit contentedly listening while their leader carries on in his role of herdsman.

Now there is much to be said for both schools. Obviously someone has to dig into the serious problems of scripture . . . happily students of the first school perform this service willingly. And just as certainly someone has to keep coming to listen to the pious phrases, nice ideas, and religious words for which the churches are famous. After all, the world has become much too sophisticated for prayer wheels.

A rather nagging thought remains after we praise these conscientious folks who dig and listen. The Bible as past revelations of God in history never quite speaks with authority to twentieth century American Christians. Its study remains either an academic exercise or a pious pastime.

For generations it has been enough to find God in the beauty of biblical words and phrases, in the pictures created in our minds as we read, and in the morals drawn for us from words and pictures. These are no longer sufficient.

The beauty shall continue and cannot be ignored as an important quality of our biblical record. But it will not significantly impress itself on the starkly crude world of chaos and calamity, extremism and compromise, threats and closed minds. The Bible can and must speak in terms people today will understand and find meaningful.

The pictures in the minds of those reading biblical stories and accounts twenty-five or thirty years ago cannot be the same pictures in the minds of today's readers and studiers. Too much has been said . . . too many things have happened, good and evil. The Bible must be understood in the terms of the situations and contexts within which it was used by God as He inspired men to reproduce its great ideas.

The morals which have been drawn have become the idealistic cliches of a "religious" society without faith. Until men are brought to the point where they identify themselves as human beings with the human beings of the biblical records . . . with their troubles and triumphs . . . the idealistic cliches will prevail and they will be continually lifted up for listening classes of adults in church schools. And they shall nod approvingly without expending an erg more of energy for having approved than was required by their nodding.

Adults need Bible study more than children and young people. Adult responsibilities in relationship with God are tremendous. And the ruts are more deeply engraved into their thinking.

THE CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Church History Room
Box 232

Vol. No. 116 No. 37

September 22, 1964

The Principles of the Christian Church

With Second Thoughts

The Lord Jesus Christ is the only head of the Church

This being so, what do we mean when the head tells us, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . You shall love your neighbor as yourself."

Christian is sufficient name for the Church

What, then, have we done to permit us to call ourselves by this name along with the first disciples who gave wholly of themselves and earned the right to this title.

The Holy Bible is a sufficient rule of faith and practice

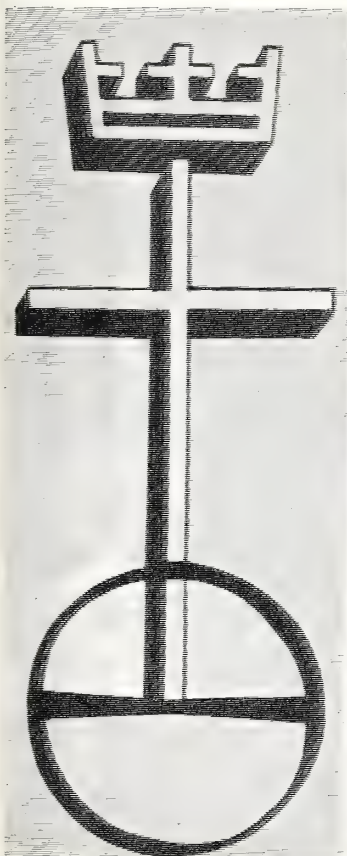
What about the rule given by the head of the Church in response to the inquiry, "Who is my neighbor?" Jesus' reply was a parable and the rule, "Go and do like-wise!"

Christian character is a sufficient test of fellowship and of church membership

How do we respond to two of Jesus' remarks: "Judge not, that you be not judged," and "Why do you call me good? No one is good but God alone!"

The right of private judgement and the liberty of conscience is a right and privilege that should be accorded to, and exercised by, all.

Again, "Judge not, that you be not judged," and "... not as I will, but as thou wilt."



With A Grain of Salt...

"... ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."
/KJ

"... you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."
/RSV

"... you are to be given power when the Holy Spirit has come to you. You will be witnesses to Me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth!"
/Phillips

So far, twenty centuries of his followers have believed that Jesus was directing this affirmation to every individual who professed belief in him and his God. Not just the eleven disciples immediately present at that moment. Every Christian, in every place, in any era! And they have historically reaffirmed his directive in active missionary zeal.

When they could not themselves go forth, they provided training, funds and encouragement for others to go. When they met unfamiliar situations, strange needs and hostile attitudes, they persisted and grew in understanding. In the face of natural and man-made disorders, they hung on.

There were times, undoubtedly, when some saw no justification for a particular aspect of the mission. They registered their

objections loudly and went on encouraging and supporting the remaining aspects of their mission with which they fully agreed. Had this not been so, the whole missionary thrust of the church of Jesus Christ would have faltered and fallen long ago.

No man, in good conscience before the God to whom he witnesses as a Christian, can prevent through willful neglect the healing of the sick, the teaching of the ignorant, the feeding of the hungry, the preaching of the gospel throughout the world, because he finds a point of view expressed in one small part of the program for mission which does not fit his own social, political or economic philosophy of life. This became even more so when we admit that God works in history with men to achieve what, in His wisdom, needs to be achieved.

RNR

On the Edge...

Roll Call Sunday was observed at the **Sanford Congregational Christian Church** on Sunday, September 20th. Its purposes were to encourage re-entry into the church program after the summer slow-down and to bring up-to-date the rolls of the church.

The Fall Preaching Mission at **First United Church of Christ in Winston-Salem** begins on October 11 with the Rev. Roy C. Wisenhurt as evangelist. Pastor of this church is the Rev. Aubrey W. Hedrick. The Mission will continue for five evenings.

The annual Farrell Reunion will be held Sunday, October 4 at **Hanks Chapel, Pittsboro**, with an all day service and picnic lunch. Relatives and friends are cordially invited to attend.

Center United Church of Christ, South Boston, Va., Celebrates its 100th anniversary in its church school on October 4th! This will also be Rally Day for the church.

Fall activities and renewed interest have increased the programs, worship bulletins, and newsletters arriving at the office of the Southern Convention for items in the **Christian Sun**. Take advantage of this form of publicity for what's going on where you live! Put Box 336, Elon College, N. C. on the mailing list for your church's mailings. Do it now!

Christian Education Sunday was observed September 13th at the **Durham Congregational Christian Church**. As part of the eleven o'clock service of worship, Bibles were distributed to the graduating members of the primary department and a service of dedication was held for all officers and teachers of the church school.

Beginning Tuesday, September 15, and continuing for five Tuesday evenings this fall, Rev. Richard N. Rinker will be leading Bible study teacher training sessions at Sedalia, North Carolina, for teachers and leaders of the area churches in the Convention of the South. The resource book to be used is **OUR BIBLICAL HERITAGE**, part of the United Church Curriculum.

Guest evangelist at **Pleasant Hill United Church of Christ, Liberty, N. C.**, September 6-11, was the Reverend Garland Bennett, pastor of the Great Bridge Church at Chesapeake, Va. On August 30th, Rev. Richard N. Rinker was preacher at Pleasant Hill. The minister and his wife, Rev. and Mrs. L. T. Wilkins, proudly announce the birth of their daughter, Su-Dana, August 29th.

November will be a month emphasizing Stewardship of Life and Possessions at **Rosemont Christian (UCC) at Chesapeake, Va.**; special activities will include presentation of the 1965 budget, stewardship education, a church-wide Tithing Sunday, and a Union Thanksgiving Service.

STEWARDSHIP STANDARDS

Politicians tell us that we are living in the midst of unprecedented prosperity and they are responsible for it. No modern church can afford to ignore newer and tried ways which enable modern Christians to share generously and proportionately their resources with Christ and the Church.

A modern stewardship program in our churches should include at least the following:

1. **Definite and regular reminders of our stewardship responsibility** to God by means of sermons, Bible study, leaflets, and the use of the many resources of the Stewardship Council of the United Church of Christ. Every pastor has just received a packet of excellent materials for use this fall.

2. **An annual Every Member Canvass.** In late October or early November every church should enlist and train and send out visitors to the homes of the parish and offer members an invitation to give as the Lord has prospered them. The more alert churches will have been engaged in serious preparation

long before October. It is wrong not to offer a member a challenge to share his time and talent with Jesus Christ and the work of the Church.

3. **Proper and efficient individuals and committees.** The Finance Committee, the Stewardship and Mission Committee, the Treasurer, the Financial Secretary, and the pastor form a team that should provide a stewardship conscience for the congregation.

4. **Stewardship aids for each member.** Every member of the church should be provided with a box of Offering Envelopes, a challenge to sign a pledge card, a monthly or quarterly receipt from the Financial Secretary reporting the amount paid, a complete and thorough Treasurer's Report at meetings or through the mail, a friendly reminder through the bulletin and the sermon of the demands of Christ.

Clyde L. Fields

A PLACE OF RETREAT

BLOWING ROCK ASSEMBLY GROUNDS



Within the proposed Southern Conference there are four conference and camp centers. Moonelon Center is the one with which we are most familiar. John's River is another belonging to the Evangelical Reformed side of our family. Franklinton Center at Bricks is a third and is the Center of the Convention of the South.

There is a fourth such facility called the Blowing Rock Assembly grounds, located at Blowing Rock, North Carolina, right in the beautiful mountains in the western part of the state. This retreat center has several fine buildings, some of which are seen in the accompanying photographs. The picture

on the left shows a portion of the dining hall and main assembly building. The photo on the right includes the dormitory units used by visitors.

Noted for its excellent cuisine and cool comfort, Blowing Rock has served many of our Congregational Christian families, both ministers and layfolk. It is available for just a visit overnight or for a stay of several days by families or church groups. Reservations may be made by writing Mrs. Homer Bond, Blowing Rock Assembly Grounds, United Church of Christ, Blowing Rock, North Carolina. The grounds are in use from spring through mid-fall.

On September 6, Rev. Collie Seymour began his fourth year as pastor of the **Apple's Chapel United Church of Christ in Gibsons ville**. The most significant event during the past year has been the completion of the new \$184,000 church building

In Our Educational Mission

EDGEWOOD UNITED CHURCH OF CHRIST

A VENTURE IN CONFIRMATION EDUCATION

By G. Harold Myers
Minister, Edgewood United Church of Christ

CONFIRMATION is a time-honored name for the formal church rite marking the moment when a young person makes the life-decision toward which his baptism at childhood is pointed. During childhood the parent has been aware of the grace of God in Jesus Christ resting upon the child; that the child is a part of the life of the church and that the Holy Spirit has been operating in his life guiding him, as have the parents. At Confirmation, he takes for his own the vows of discipleship which were taken on his behalf by his parents at the time of his baptism.

It is good to recognize that everything a church is and does is a kind of general preparation for membership in the church, eg., church school, worship, youth fellowship, junior choir, etc. Yet there is a grave need in every congregation for specific membership instruction to bring all its Christian nurture of a focal point for the individual, so that deep thought can be stimulated and a direct challenge can be issued concerning God's grace and claim in Jesus Christ.

The ways local churches go about Confirmation training vary greatly and indeed there is no one right structure for this preparation. So at Edgewood United Church of Christ we have been studying this preparation in a committee composed of the President of the church, Chairman of the instrumentality on Evangelism, and Chairman of the instrumentality on Christian Education with the pastor, to see how we should proceed in our instruction.

After studying the Confirmation materials and **Youth Ministry Manuals**, we decided upon the following experimental program for the next two years.

Age

The growing consensus of opinion among people in leadership positions, and indeed among our parents and leaders in the local church, is that Confirmation training has been taking place too soon. Studying the maturing ability of the junior high and senior high, it is the recommendation of the United Church of Christ **Youth Ministry Manual** that the middle high years (14-15 years of age) of grades nine and ten be the ones toward which the Confirmation education be directed. However, because we believe that young people in our area and school seem to tend to quicker maturity, they would be able to handle this vital decision at the end of the eighth grade. The crux of the matter is whether or not a young person is yet capable of making the life decision to which his baptism points, the responsible commitment of himself to God in Christ as Savior and Lord. For our experiment we shall have a two year course with the seventh and eighth grade students.

Instruction Time

It has always been true that you never seem to have enough time to cover the basic knowledge of the Biblical story, Christian history and Christian teachings applied to life, the sacraments, worship, missions, etc. Though we have had a one hour session weekly from October until Palm Sunday each year, it has not been enough. The length of the course again, to be sure, will vary from church to church, but we feel that owing to the necessary time for assimilation and decision a longer time would be helpful.

We will experiment with a two year course beginning with the fall semester (September) of the seventh grade and continue through to the end of the eighth grade school year (June). This will give greater time to develop the disciplines of Christian discipleship as well as learn the factual Biblical and Christian teachings. (It should be noted that the **Youth Ministry Manual** favors a two-year course in the middle high years. We are going to mention to the middle high students that their courses are a post-graduate study to church membership preparation where they can continue digging more deeply and with even greater thought with regard to the ways this decision is to be lived out in their lives and their world.)

Courses To Be Taught

Knowing that we have used the MY CONFIRMATION text in past years, and believing that it is a good one, we tended to think that we should continue using this text. But when the United Church Curriculum came out, and with the help of the study pamphlet CONFIRMATION AND THE UNITED CHURCH CURRICULUM, it came to our minds that the courses offered in this seventh and eighth grade area would make a fine series of study using the church school hour. The courses cover most of the major areas over a longer period of time for thought and assimilation.

First Year

Claimed By God
A Life of Jesus
Let Us Worship God

Second Year

God's Restless Servants
I Belong
God Is At Work

These courses, we see, are not adequate in themselves as confirmation materials, but as we see them thus far they will provide an excellent foundation. We have decided that the pastor would have additional time from the church school hour on Sunday morning . . . one hour weekly from Easter to Pentecost for those in the eighth grade to catch up loose ends. The students would be able, under such a longer period of time in semester courses, to be involved in projects and experiments in the work of the church as they study.

At the close of the instruction, each student would have an hour of private counselling with the pastor to examine his beliefs in the light of the study, and to see if he is ready to make his commitment to Christ as Lord and Saviour. But at no point is the student led to believe that he must make his decision at the end of the training. There are no pressures. The decision must be his. What we do is "introduce him to the life and mission of this community of faith", to lay open God's claim upon the young person. He must have the freedom to decide for or against. And we must be ready to take the answer of "No" if he is not ready. It is the Holy Spirit, in the last analysis, who brings persons to discipleship. We must respect the freedom of the young person to reject as well as to accept God's offer and call.

The Teacher

While the pastor traditionally has been the teacher in light of his seminary training, symbolic role and of his personal influence, we see that the preparation is also a vital part of the lay ministry of the church. We feel that youth who see committed members of the church give them the witness of their

The Christian Sun

Confirmation Education (cont.)

faith, as they teach certain courses, will feel a greater impact of the preparation. They will see the gospel at work in committed lives. We will have a staff of teachers composed of the President of the church, Evangelism Chairman and Christian Education Chairman, along with the pastor. We will decide which courses should be best taught by which individuals in the light of background and training.

Thus Edgewood, beginning this fall, will begin upon an experiment. We will have a two year course for seventh and eighth graders using the junior high United Church Curriculum courses during the church school hour with lay as well as ministerial teaching. Decision making would come at the end of the eighth grade at Pentecost time.

Again we say that there is no one set pattern for all churches. This one will be the one we shall be trying for the time being. We urge you to study and consider your confirmation preparation with help from the **Youth Ministry Manual**, by Robert Dewey and **Confirmation and the United Church Curriculum**, by Gale Tymeson.

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What Makes Education Christian?

By Dr. William Allen Harper
Fourth President of Elon College
1911-1931

(From an address given by Dr. Harper at the 1926 session of the North Carolina and Virginia Conference)

"It is fair that we should face this question, and we should frankly say that education is not Christian merely because it is given by a Church; nor is it necessarily Christian because professing Christians give the instructions; nor again is it necessarily Christian because included in its curriculum are courses in the Bible and Religious Education.

"Education is Christian when it molds the personalities of those whom it touches in such a way that they reflect in their life and conduct the essential elements of Christian character. 'By their fruits you shall know them,' declared the world's greatest Teacher, and unless education is able to produce out of those touched by its program men and women of Christian character, it cannot rightly claim to be Christian."

A NOTE ON FAMILY THANK OFFERINGS

Churches are reminded that Family Thank Offerings should now be sent to the Southern Convention Office, Box 247, Elon College, N. C., instead of to the Council for Lay Life and Work as was true last year. Although the Women's Fellowship is sponsoring this special endeavor, it is one in which the families of our fellowship may share and indeed they are urged to do so.

Social Action Workshop

Christian Crises In 1964

The Southern Convention, the Southern Synod and the Convention of the South will join the Council for Christian Social Action of the United Church of Christ to sponsor a Social Action Workshop at Moonelon Center from Friday evening, October 16, through Sunday afternoon, October 18 at 3:00.

Cost will be \$10.00 for meals, accommodations and registration. There are scholarships available for those who need them, according to the coordinator, Rev. George A. Fidler, P. O. Box 261, Concord, N. C. This workshop will deal with **CHRISTIAN CRISES IN 1964**. Leaders will include Dr. Ray Gibbons, Director of the Council for Christian Social Action of our denomination, and Dr. Shelton Smith, outstanding former professor at Duke University.



REV. DR. RAY GIBBONS

New Officers Installed

The first general meeting of the year for the Elon College Community Church (UCC) Women's Fellowship was held on Monday, September 14th. As a part of this keynote meeting, worship was held in the sanctuary and led by Mrs. J. E. Daniele. New officers for the 1964-65 year were installed as a part of this service by Mrs. J. R. Crutchfield, chairman for the Women's Fellowship in the Burlington District. Mrs. Crutchfield presented keys to each officer representing leadership, cooperation, integrity, learning, stewardship and prayer.

The following officers were installed: Mrs. Richard N. Rinker (president); Miss Ruth Dunn (vice president); Mrs. W. T. Scott (secretary); Mrs. D. M. McLelland (treasurer); Mrs. H. H. Cunningham (historian); Mrs. A. S. Hassell (pianist).

After the installation, Dr. J. Earl Daniele, president of Elon College, offered an address on "The Significance of the Laity in the World Today". A business meeting followed and a social hour completed the evening in the parish house.

News From Elon College

ELON COLLEGE

A Mission, A Witness, A Service Through Christian Higher Education

Elon college in an intimate and real way belongs to our Churches — by founding, by financial support, by patronage, by management, and by service rendered. The College was founded by the former Christian Churches of the Southern Convention, is supported by them, and is operated under the direction of a Board of Trustees selected by the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ. The College has been from its beginning in 1889 a servant of the Churches.

Elon Founded Through Prayerful Labors and Dedication

Elon — founded by and supported by the prayers and labors of dedicated men and women — has been a force for the advancement of Christ's Kingdom. The story of the Churches of the Southern Convention is the story of Elon College. It is frightening to imagine what we would be like if we had not had the inspiration and guidance of an educational institution like Elon. However, we excuse ourselves too easily from assuming responsibility for the support of this institution founded by a past generation. So often we plead poverty, saying — "We must pay the minister, build a church, repair a parsonage, and we can't take on anything else!" We forget that the men and women who founded Elon College seventy-five years ago were doing all those things we claim to be doing today. They were building churches, paying pastors' salaries, supporting mission work, paying operating expenses of the church, and all the other things. They were doing many things that we are not doing! With resources and members far fewer than ours today, they founded and built a college, and they founded and built an orphanage. At great personal cost they supported these institutions generously. They did something more — they gave themselves to the Lord, and no doubt that accounted for their dedication. Furthermore, they gave their sons to the gospel ministry — something we are woefully short on in these latter days. They put to shame most of us in this day of abundance in comparison with what they had. We are asked to help maintain and extend that which they through great personal sacrifice began here at Elon College. Let us not forget our inheritance, nor our responsibilities. To do so will be to bring great peril upon ourselves, our faith, and upon the youth who are depending upon us.

Elon College Is A Mission, A Witness, A Service

Good churchmen who have been active in all the work of the Church perhaps ought not to need to be reminded of the value of any of our mission work. But perhaps we have not always thought of Elon College as a part of our mission work. I would like for you to consider Elon as a definite part of our Christian mission. Elon is a mission, a witness, and a service for Jesus Christ.

Jesus commissioned His disciples to "Go Teach." Dr. W. W. Staley, of Suffolk, Virginia, second President of Elon College, and whom some of you will recall as one of the great pastors and leaders of the Southern Convention, said: "Christianity is essentially an educational enterprise." Continuing, he said, "There has been a fixed ratio between educational efforts and the growth of the Church in the Southern Convention. The con-

ferences which have sponsored schools are the largest, strongest, and the most liberal in contributions."

Other denominations have their colleges, and during these past three or four years—the Methodist and Presbyterians have founded several colleges in North Carolina. The Methodists have just recently established Wesleyan College in Virginia. The Baptists have supported their colleges generously. Why? These denominations know that they would soon dry up and die without their colleges to train ministers and lay leaders.

If we didn't have a college, we would establish one forthwith or our Church would go backward. Why do you suppose the Methodists, Presbyterians, and the Baptists in North Carolina and Virginia have built their colleges and are building new ones today?

It is our belief that our Christian Church would not have survived in the Southern Convention had it not been for Elon College! Nor would we long survive without the service and inspiration of Elon College today. Failing to support Elon is tampering with the very reason for our existence as a Church! Failing to support our College is tampering with the future of scores of young people who need and deserve a college like Elon for their training.

No doubt there are some who may not feel that Elon has filled such an important role as I have indicated. I would challenge any person who has such a doubt to examine the records to see where the ministers and many lay leaders of our Churches have come from. **Take the matter of the ministry, for example.** I have checked the source of pastors for some of our churches. There is a pretty definite pattern. Here is a Church organized in 1905. Its story is typical of over half of our Churches in the Southern Convention. That Church has had fifteen different pastors in these sixty years of existence. All but two (thirteen) of the fifteen pastors have been products of Elon College. Of the other two — one was one of the founders of Elon College and the first secretary of its Board of Trustees. The other was a product of Suffolk Collegiate Institute, the immediate forerunner of Elon College.

Elon has not only produced ministers for our Churches, but she has produced a host of good lay men and lay women. Many of those who have never attended Elon College acknowledge their debt of gratitude for what Elon has done to lift us from a small, insignificant Church into a vigorous, intelligent Church. Elon has been the center of progress and inspiration for our Churches in North Carolina and Virginia.

In recent years, many dedicated and well-trained pastors have come to serve in Churches of the Southern Convention from other areas. Why were they attracted? Certainly a big part of the answer lies in the fact that ministers trained at Elon have been here all these years at work in building up the Church. Elon has in no small way been the reason for the development of the Churches which could challenge these new ministers from other areas and denominations.

Elon Offers Education In A Christian Atmosphere

The founders of Elon College did more than just found an educational institution. They believed in 1889, as we believe in 1964, that youth should be afforded an opportunity to get an education in a climate and in an atmosphere which are Christian. Our founding fathers believed, as we believe today, that informed and dedicated citizens are needed for our beloved land, if America is to fulfill her destiny in the world. Elon is fully committed to do its part in the fulfillment of this need. Demands of this day, however, make it necessary for our College to have more adequate buildings and equipment; to pay more adequate salaries to its able and dedicated teachers; and funds with which to aid worthy and deserving young people who otherwise may be denied an education.

Elon College (continued)

Elon Is 75 Years Old

Elon is now seventy-five years old. It seemed fitting that this seventy-fifth anniversary was a good time to do something special to help our College to be better prepared to do its share in meeting the increasing demands of millions of American youth for a chance to go to College.

The Diamond Anniversary Campaign Fund

Elon College and the Churches of the Southern Convention have agreed that in observance of the College's seventy-fifth anniversary, a Diamond Anniversary Fund of \$600,000 should be raised. Of this amount, the Churches of the Convention are asked to contribute \$225,000, or about \$7 per member. This is our chance to pay a debt of honor to a past generation of the Church, who, at great personal sacrifice began and maintained Elon over the years. This is our opportunity to do our reasonable share in affording Christian higher education opportunities for the youth of today and tomorrow. Let us make Elon's seventy-five years of unselfish devotion to youth the prelude to renewed Christian witness through Christian higher education.

To Insure Success

To make this Diamond Anniversary Fund Campaign successful, the Churches of the Convention are asked to accept goals to be paid over the next three, four, or five years. As of September 15, 1964, our Churches have accepted goals totaling \$149,822, or 66.58 per cent of the total Church Goal of \$225,000. We believe that you will wish to have a share in this great work. It is hoped that your Church will include in its budget the support of the Seventy-Fifth Anniversary Fund for Elon College. Many of our Churches are now preparing their budget for 1965. Let us help to insure the success of the future of Elon, and to give fitting honor to the dedication of a past generation by including in our budget a share in the support of the Diamond Anniversary Fund.

WILLIAM T. SCOTT
Director of Church Relations
Elon College, N. C.

Undampened By Rain

The Women's Fellowship of the Raleigh District held a workshop at Piney Plain Christian Church, Rt. 4, Raleigh on September 13 at 3:00 p.m. In spite of severe weather conditions, thirty-three women representing nine churches met to discuss "Program Opportunities for Adults". Mrs. Mamie Tussey of Hayes Chapel Church in Garner led the Worship Department study on **Salty Christians**. Mrs. Estelle Penney of Amelia UCC near Clayton discussed the work of the Witness Department and displayed sewing kits, health kits, used clothing, hospital gowns and bandages that could be made by the groups.

Study books, maps and items from Wright Studio were displayed by Mrs. Dorothy Jackson and Mrs. Lucille Smith of Durham as they led the Study Department in their look at **New Nations** and **Spanish Americans**. Others participating were Miss Susie Allen, Mrs. J. C. Ford and Mrs. Babby Marcom. Refreshments were served by the ladies of Piney Plain.

The Raleigh District has begun their new year with enthusiasm, cooperation and a willingness to worship, study and witness for Christ!

Thomas H. Britton Installed Lynnhaven Colony Service Sept. 20

Conference, Convention and national church leaders, as well as local pastors, participated in a special service of prayer and praise held Sunday evening, September 20th, at Lynnhaven Colony United Church of Christ, to install Rev. Thomas H. Britton as pastor and teacher of that church.

Participating in the service were: Rev. Robert B. Marr, pastor of Suffolk Christian Church and President of the Eastern Virginia Conference; Rev. Dr. William T. Scott, Director of Church Relations at Elon College; Rev. J. Edmund Lippy, of Philadelphia, Secretary in the Division of Church Extension of the United Church Board for Homeland Ministries; Rev. L. Bill Simmons, Virginia Field Secretary for the Southern Convention; Dr. Charles F. Pegram, pastor of the Pembroke Manor Church; Rev. William T. Joyner, pastor of the Shelton Memorial Church in Portsmouth.

The service was preceded by a reception for the Rev. and Mrs. Britton and their two children, William and Anne. Mr. Britton began serving the Lynnhaven Colony Church on July 1, having come from the First Congregational Church at Ash-tabula, Ohio, where he had been pastor.

New Slides Ready

The 1964 Travel Seminar Slides, showing some of the adventures of the young people and adults who travelled by car through Washington, Philadelphia, New York and points along the way, are now available for use by local church groups.

These 68 colored pictures may be requested three weeks in advance from the Southern Convention Audio-Visual Library, Box 336, Elon College, N. C. The only cost is for return postage and insurance.

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For Your Concern & Health

"For your concern and health, and again on behalf of the distressed families, we pray that God may bless all Christians with safety and happiness in body and soul."

This statement, from the pen of a Hindu government official of Bali, brought to a close a warm letter of appreciation for the help that Church World Service brought to people of Pengotan—people left starving and destitute by a vicious volcanic eruption.

As we offer our traditional thanksgiving in this harvest season may we express our gratitude that God has given us an abundance that can be shared—an abundance that can unite us in genuine brotherhood with peoples of different cultures and religions.

Through the all-church offering, Share Our Substance, the Division of World Service of the United Church Board for World Ministries, helps distribute available food and clothing to people in need. Let SOS provide a channel for your expression of thanksgiving this year.

The Elon Home For Children

Dear Friends:

It hardly seems possible that the summer has virtually passed and our children are back in school.

This year we have 24 youngsters at Western Alamance High School. The remainder are enrolled at Elon Elementary School with the exception of 1. This is little Eddie Williams who is enrolled at the Elon Community Church Kindergarten.

The 24 students at Western are the largest number we have ever had in high school. This is indicative of what is happening in child caring institutions. There are an increasing number of teenagers receiving care.

Six of these high school students are participating in athletics. This fall four of the boys, Billy Joe Lambert, Herbert Parker, Bobby Byrd, Ronnie Skipper, along with our own son, Wesley, will be playing with the varsity football team. Phil Bolton and Donald Cowan will be playing with the J.V.'s. We are very happy that our program is of such a nature that these boys can participate in extra curricular activities.

Also, our younger boys will be participating in the Biddy League and Little League activities here at Elon College. They will be coached by Mr. Bill Miller, who is the basketball coach for Elon College. Mr. Miller has worked for several years with the boys in our community in this way. He is certainly to be commended for his interest and support of this kind of program. This also is a good example of the participation of our college people in the community. We are grateful that our younger boys will have the opportunity to receive instructions, not only in how to play football, but in sportsmanship as well.

As the school year moves along, our boys and girls will have

the opportunity to participate not only in extra curricular activities and athletics, but in other phases of the school's program as well.

We are most fortunate in having two fine schools such as Elon Elementary and Western Alamance High School for our students to attend.

Sincerely yours,
Walstein W. Snyder

REPORT FOR SEPTEMBER 7, 1964

Southern Convention of Churches and Sunday Schools	
Virginia Valley Conference	\$ 9.00
Eastern Valley Conference	80.66
Eastern North Carolina Conference	8.00
Western North Carolina Conference	37.00
North Carolina and Virginia Conference	152.25
	\$286.91

Special Offerings:

Church Women's Fellowship,	
St. Peters Church, Greensboro	\$ 5.00
United Church Board for Homeland Ministries	45.00
Christian Fellowship Organization, First	
Congregational Church Hendersonville, N. C.	60.00
United Church Board for Homeland Ministries	225.00
Memorial Gifts:	
In Memoriam: Mr. Joe Bynum Gay, Jr. (2 Memorials)	
Total Memorial Gifts	10.00
Special Offerings	1,221.51
Total	\$1,566.51
Total for the Week	\$1,853.42

Fall Rallies In Eastern Virginia

Sunday, September 27

CHURCHMEN'S FELLOWSHIP RALLY — Holy Neck Church, 5:30. \$1.50

Thursday, October 1

WOMEN'S FELLOWSHIP RALLY — Holy Neck Church, 10:00 a. m.

Sunday, October 4

SENIOR PILGRIM FELLOWSHIP RALLY — Chuckatuck, 3:00.

Sunday, November 1

JUNIOR HIGH FELLOWSHIP RALLY — Suffolk Christian Church, 3:00.

Richmond First

Ladies Night Out

The first "Ladies Night Out" observed by the Women's Fellowship of First Congregational Christian Church, Richmond, Virginia, was held on June 2. Twenty-six enthusiastic members gathered in the Fellowship Center at 6:30, bringing their favorite recipes in the form of a covered dish.

Annual reports were given by the officers and area chairmen after a delicious meal. The results of the efforts of the entire membership were very gratifying.

Mrs. Dennis Cofer, of Dendron, Virginia, and a former member of First Church, installed the following officers to serve for 1964-65: president — Mrs. C. W. Sprenkle; vice president — Mrs. Leslie S. Webb; secretary — Miss Nancy Whitlow; treasurer — Mrs. Mildred Jones; historian — Mrs. Dorothy Hines.

Mrs. Emily Truslow, our much traveled member, showed slides and gave an interesting presentation on her recent trip to Haiti and the Fiji Islands.

When Is Hard Work Attractive?

The Answer Is Caravans!

Hear the word caravan and you think of desert sand, camels, bedouins, bales of silks and spices, and merchandise. For the United Church of Christ a very different picture comes to mind. Hence, a caravan becomes a team of four young people who travel for five weeks during the summer months in widely scattered areas of the United States, they stay a week in each of five local churches, joining forces with the young people there to consider youth's place in the life of the church in today's world.

What's more, persons on caravan teams are volunteers. They apply for an assignment which will give them the chance, as one of last summer's caravaners wrote, "to be faithful to the potential God has given me and to try to use, to the best of my ability, all of the ideas, concepts and skills I have learned, to help the church's mission whether it is in a whole community, or only in one heart and mind."

A caravan comes to an area, on the invitation of a local church working through the conference. Following an intensive training session where earnest searching for meanings of the Christian faith, witness, mission, service is augmented by practice and the development of skills.

What Does A Caravan Do?

Spending an entire week in a local church, a caravan team becomes very much a part of the total life of the congregation.

The closest tie-in of a caravan team's time with any church will naturally be with the young people. Together, the caravaners and the local young people will delve into the real meaning of the Youth Ministry. What does it mean for the young people in this particular church to be part of the whole ministry of the church? How can all the areas of church life in which young people are deeply involved be further enriched by youth's contributions? What added skills and techniques could be cultivated? In discussion, listening, working, learning to use role-play, and audio-visuals, and other techniques in conversation and recreation—the week passes quickly.

No relationship with young people in a church excludes adults. More than ever, adults and youth are working together in the church and the visit of a caravan provides opportunity for adults and young people to move closer together in understanding and action.

A caravan serves the entire church during the Sunday morning worship assuming re-

sponsibility for conducting the entire service, or as much of it as is requested.

Physically, a team serves also, by helping some work. Scrubbing, painting, building, and in any number of ways caravaners demonstrate their interest in a church or community by tackling an urgent job.

In some areas a caravan spends one of its five weeks in a summer conference, but also in a junior high camp conference. A team is equipped to provide leadership in recreation, in small group skills and in interest groups for youth.

Who Serves on the Teams?

Three members of each team are at least seventeen or eighteen years of age, who have applied for an assignment. The fourth member of each team has been invited to be a team leader and has completed at least the sophomore year of college.

Primarily these young people have a sincere concern for youth participation in life of the church, have been active themselves in their home churches, and beyond the local scene, in summer camps and conferences.

For Information and Applications
Write To:

Miss Ethel A. Shellenberger
SPECIALIZED MINISTRIES
Division of Christian Education
United Church Board for Homeland
Ministries
1505 Race St., Philadelphia, Pa. 19102

OFFICER'S PROFILE

Treasurer—Rick Kimball

Our Treasurer, Rick Kimball, was born in Ashtabula, Ohio, June 17th, 1949. He moved to Burlington five years ago when his father became minister of the first Christian Church in Burlington.

Rick will be a sophomore this year in Water Williams High School, and will serve as a member of the Public Relations Committee there. He enjoys all sports, especially golf and basketball. Last year he served as vice-president of the Monogram Club at Turrentine Junior High School. He is treasurer of his local P. F. at his church. He takes an active part in all their programs.

He has one brother, David (who served as Treasurer of the Southern Convention P. F. four years ago), a senior at Duke University; one sister, Susie, a sophomore at Elon College.

Rick is extremely grateful to everyone who was responsible for electing him Treasurer and he is looking forward to making this an outstanding year for the Southern Convention Pilgrim Fellowship.

September 22, 1964

A REMINDER TO ALL OFFICERS OF THE CONVENTION, CONFERENCE AND DISTRICT PILGRIM FELLOWSHIPS:

Please attend the RETREAT at Moonelon Center from September 26 through September 27 (from lunch Saturday through lunch Sunday). Registration fee: \$5.00.

Lay Life and Work

Special Tryon Guest

Mrs. Alfred C. Bartholomew Visits

During the week-end of September 19-21, Mrs. Alfred C. Bartholomew was the guest of our Tryon Congregational Church of Christ. Mrs. Bartholomew spoke at the Family Night Supper Sunday evening and at the Women's Fellowship meeting Monday morning.

The wife of a seminary professor at Lancaster Theological Seminary, Mrs. Bartholomew has served the past term as Assistant Moderator of the General Synod of the United Church of Christ, and has been active for several years in the life of the church at both the local and national levels. She is one of the outstanding women leaders in the work of our denomination.

The concern for the Women's Fellowship meeting, led by their guest, will be one of the emphases for 1964-65: The Church's Mission To Spanish-speaking Americans.

Dr. Lightbourne At Greensboro

Dr. James H. Lightbourne, Jr. Superintendent of the Southeast Convention of Congregational Christian Churches, was the speaker at Family Night, Sunday, September 13th at Greensboro Congregational United Church of Christ. His theme dealt with stewardship.

The Family Night program included a brief business meeting and special activities were planned for the children through

Churchmen's Fellowship NCVA

Annual Meeting At Elon

The annual meeting of the North Carolina and Virginia Churchmen's Fellowship will be held at Elon College on Friday evening, September 25. This will be a dinner meeting at McEwen Dining Hall (Social Hall upstairs). The time is 7:00 and the cost is \$1.50.

Dr. John Casteel, a general secretary for the Council for Lay Life and Work, United Church of Christ, will be guest speaker. He is one of the best known lay leaders in the country. Meeting with this Fellowship Dinner will be the members of the Council for Lay Life and Work. In this group of about thirty, of which Dr. J. Earl Danieleley is president, are ministers and lay leaders from all over the United States, national and regional leaders meeting at Elon College at this particular time. This opportunity for fellowship with these men and women is one not to be missed!

Reservations should be phoned at once to W. B. Terrell at JU 4-3111, extension 45 between 8:30 a.m. and 5:00 p.m. This is an Elon College number.

President of the North Carolina and Virginia Churchmen's Fellowship is Clarence Willis of Danville, who has been working hard to plan and implement arrangements for this meeting.

sixth grade. A nursery was opened for smaller children while parents attended the sessions.

Dr. Lightbourne is a graduate of Elon College with an M. A. from Brown University and a B. D. from Hartford Theological Seminary. He was awarded a D. D. by Elon College in 1961. He has served as pastor of our Holland, Va., church, from which church he went in 1957 to the superintendency of the Southeast Convention.



MRS. ALFRED C. BARTHOLOMEW

Vol. 116

No. 37

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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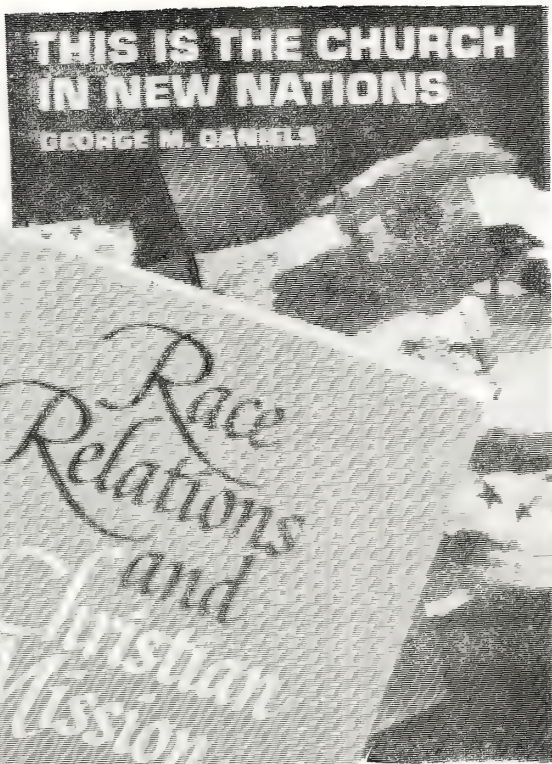
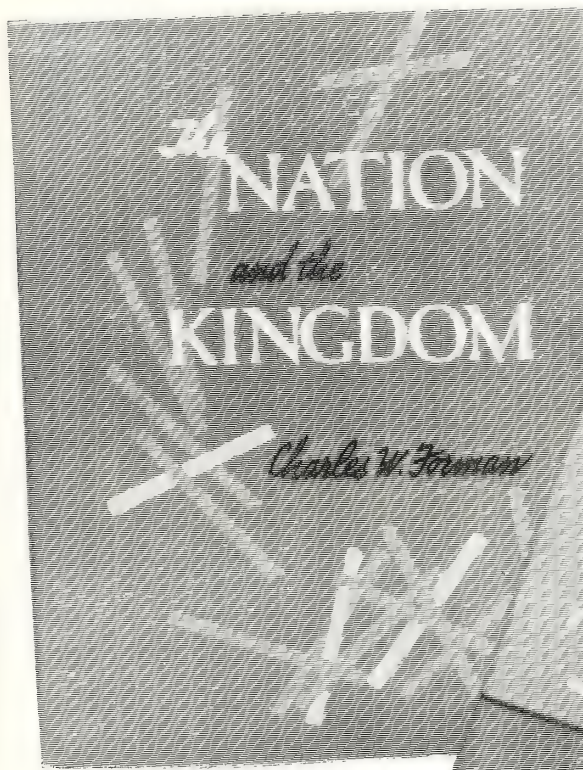
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Elon College, N. C.



REV. DR. JAMES H. LIGHTBOURNE, JR.

The Christian Sun



For Adults & Youth

Friendship Press Study Books

The Nation and the Kingdom **Charles W. Forman**

Informed and comprehensive treatment of the newly independent nations and the critical responsibilities of the church in these nations. Discusses Christian attitudes toward nationhood, national consciousness in the church, Christians in the national struggle, and the problem of national religions. This is a major adult study book.

This Is The Church And New Nations **George M. Daniels**

Pictorial resource with brief analysis of the problems, contributions, and opportunities of the church in new nations. Sections on Africa, Asia and the Middle East.

These books may be ordered from:

United Church Bookstores
1505 Race Street
Philadelphia, Penna. 19102

Race Relations and Christian Mission **Daisuke Kitagawa**

A profoundly sensitive, personal and penetrating look at world-wide racial tensions, the role of the West and of Christianity in them. The sin of racial indifference on the part of normally good people, the problems of maintaining cultural integrity together with a "one-world" outlook, the anachronism of racism in a technologically united world — these and other issues make this book a must!

Workday For Christ — October 17

NOTES FROM THE DESK

Mission Next Door

Have you any idea of what would happen if even half of the membership in a local church took their responsibility as witnessing Christians seriously!

Take a church of 200, for instance. Supposing half of these people made a real effort to reach the unchurched individuals in their community? Supposing, over a five year period, half of the members went out in a movement to encourage others to make that church their church, and Jesus Christ their Lord.

The first would increase the 200 to 300. The second year this church would find itself with 450. The third year, 675. The fourth year more than 1000! Impossible? Sure it is! You just can't find a church in which half, even a quarter, of the members are (1) convinced this is their responsibility, (2) firmly enough sold on their Christianity to actively draw others to it, (3) sure that there are enough folks unchurched in their community to worry about, or (4) willing to minister to the needs of the individuals in their community in a realistic way regardless of economic, social or ethnic conditions.

Refusal to accept the responsibility for personal evangelism---seeking out the unchurched and helping them understand the mission and promise of the church of Jesus Christ---is the result of society's compartmentalization of religion and faith, as well as our willingness to "let the minister do it".

In the fields, at the office, in the mill, at school, in the factory ---these are the places where the Church is heard and seen in operation. It is heard and seen through the intellectually and socially attractive witness of thoughtful and intelligently-communicated testimonies to our faith in God. No one is in any better position to "win souls for Christ" than a prepared and intelligent (not necessarily highly educated) churchman or churchwoman who has studied and thought out, in depth, his or her own convictions and has developed an ability to put them into words.

There are very few communities, if we look hard enough, which are full of church people, 100 per cent. Our unwillingness to reach into the lives of the unattractive or the unwanted has constricted---distorted---the life of the Church where we are. We have become a closed house, a religious club with exclusive membership for a particular class.

We are called to minister to the world. Even as we send our mission monies to Asia and Africa, let us re-examine the mission we need to become engaged with right in our own communities. In lifting our vision toward the high ideals we espouse, we sometimes look over the heads of those for whom these ideals need to come alive in ministering service. To maintain ideals is one thing. To strive toward these ideals here and now, in this time and in this place, is to be witnessing followers of Jesus Christ.

THE CHRISTIAN SUN

Church History Room
Box 232 X

Vol. No. 116 No. 38

September 29, 1964



*And as they were eating, He took bread,
and blessed, and broke it, and gave it
to them . . .*

"Take -- This is my body"

With A Grain of Salt...

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

/KJ

And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body."

/RSV

And while they were still eating Jesus took a loaf, blessed it and broke it and gave it to them, with words, "Take this, it is my body."

/Phillips

Traditionally, the references to the body of Jesus Christ in Christian usage may refer to two things. The one, as in the passages from Mark's gospel noted above, is symbolic reference to the sacrificed body of Jesus and is in the form of bread. The other is the ongoing and ministering body of our Lord and is in the form of the Church. The two are not unrelated.

Many of us will be partaking of the sacrament of the Lord's Supper on Sunday next. We shall symbolically receive into our lives the body of Christ. As the bread affords our bodies nourishment, our renewed awareness of his presence in our lives will nourish our minds.

In a world of fear, chaotic change, tensions and revolutionary ideas, secular clamor and religious shallowness, this might

also become a time of renewal in our relationship to the church of Jesus Christ, his body working now. Perhaps we have forgotten his dependence on us for arms to reach out to others and hands to lift loads. Maybe the real worship of God has been missing in our lives because it has stopped when we left our sanctuaries. The mission of the body of Christ, his church, goes on. He walks where we walk. He teaches where we teach. He heals as we help others more qualified than we are to heal. He reveals God as we witness to Him.

As we accept the sacramental symbol for the body of our Lord, may it mark a renewal by way of which we take up our share in his mission in the world of today through the church, his continuing body in action.

The Last Supper — Domenic Zappia

"The Last Supper," originally created by Leonardo da Vinci, esteemed by Christians the world over, and copied in all forms of art, has been done in life size by Domenic Zappia, said to be the second greatest artist-sculptor of our time. The massive wood carving is cut in ivory-like basswood and measures 17 feet in length.

Zappia, who is 61, was born in the south of Italy and came to this country at the age of six. He has lived in Kansas City, Missouri since 1926 and is a full-time sculptor who has created many figures and friezes for churches, cemeteries and public buildings across the country, but describes this work as an achievement of exceptional personal experience in a career spanning nearly 40 years.

When "The Last Supper" was completed early in 1963 it was felt by fellow artists and admirers that it should be exhibited, at least locally, before being shipped to the chapel in West Virginia for which it was commissioned. Set up in Kansas City in the Little Theatre Municipal Auditorium from Palm Sunday to Easter Sunday, later in the Allied Van Lines warehouse of Federal Van & Storage Co., and in the Music Hall for Christmas, a total of 70,000 people viewed this religious masterpiece, breaking every existing record for art objects at any time.

Comments of the clergy, artists and viewers express the depth of Zappia's talent and love of God.

"Zappia's masterpiece instantly carries one across nineteen hundred years to reality. Only an inspired and excelling artist could so beautifully depict character and action. This work deepens one's sense of the portent of that particular gathering of Christ and His disciples."

"Zappia's wood carving of da Vinci's 'Last Supper' is like all great art—it speaks volumes in silence."

"I urge everyone to see this work of art—It is a rare opportunity."

Moved by the greatness of Zappia's 'The Last Supper', General William E. Potter, Executive Vice President of the World's Fair Corporation, expressed hearty approval of showing this great religious piece of art to the World's Fair visitors in New York.

Arrangements were made with Mr. & Mrs. Harold E. Smith of Charleston, W. Virginia, the owners, and in June, Allied Van Lines and Federal Warehouse Co. of Kansas City were called upon to transport the display to the Lutheran and Orthodox Pavilion of the Fair where it will remain for all to see throughout the remainder of the 1964-65 World's Fair in New York.

As a youngster, Zappia's step-father encouraged him in art and he eventually attended the Cleveland School of Art. As a young man he worked for a year for the late Gutzon Borglun, sculptor of the Mt. Rushmore faces. Today he is a small, quietly modest man, a Roman Catholic. . . Domenic Zappia, the artist. The four years

he devoted to working on the Apostles and Christ, he has said, were his happiest years, filled with inspiration and encouragement that seemed to come from the figures he carved. A troublesome ulcer never once annoyed him, the cuts and bruises a sculptor receives from hammer, chisel and other tools did not happen to him during the entire four years.

Zappia first considered "The Last Supper" when he was contacted to suggest a work to be placed in a new chapel in West Virginia, and suggested that this scene be done in life-size characters in the round.

With suggestion accepted he proceeded, but not without difficulties. Everyone said basswood, properly laminated would be impossible to find, but a friend led him to a lumber operator in northern Arkansas that could, and did, overcome technical problems and delivered the 500 pound blocks of basswood to Zappia's home, where he accomplished this entire work of art, as they were needed.

Domenic Zappia studied the Bible while he worked to learn as much as he could about each Apostle, and as a result the wood sculpture is not an exact copy of da Vinci's masterpiece. His Apostles are a bit younger looking, their positions are more natural. They appear as real as life. Every vein, fingernail, crease, wrinkle, hair. . . so perfect and so real one critic said, "I felt as though I walked into the actual presence of Christ. The room became alive with Christ and His Apostles."

Each third Sunday, at **Rosemont Christian Church, Chesapeake, Va.**, young people of the church lead the morning worship service. This is "the church of tomorrow in training today".

A service of dedication for pastor and congregation was held at **Amelia United Church of Christ, Clayton, N. C.**, for Rev. Joe French on September 13th. On Tuesday, September 15 an evening reception was given for the new minister and his family.

Max Elmore is the new church school superintendent at **Apple's Chapel United Church of Christ, Gibsonville, N. C.** His assistant will be Chester Brooks.

A contemporarily pertinent sermon topic was used at **Bethlehem United Church of Christ, Tenth Legion, Va.**, by the pastor, Bland A. Leebrick on September 20: "Making Your Religion Real".

Guest preacher at **First Reformed United Church of Christ, Burlington**, on September 20th, was the Rev. Leighton Ford, evangelist with the Billy Graham organization and leader of the recent Alamance County Crusade.

One hundred and forty people gathered for a Family Night Dinner with local teachers at the **Southern Pines United Church of Christ** on September 16th. Rev. Carl E. Wallace is pastor of the church.

Rev. J. Frank Apple, pastor at Fuller's Chapel and Mt. Auburn in Eastern North Carolina, was guest preacher at **Mt. Zion United Church of Christ, Mebane, N. C.**, on September 27th. He is a former minister of that church.

Church School Teacher Appreciation Night was observed at the **First Christian Church (UCC) of Burlington** on September 23rd. A special program honoring the church school workers was held; the Rev. H. Winfred Bray, pastor of the Union Ridge UCC was guest speaker.

Word from Rev. Max Vestal at the **Diamond Bar Congregational Christian Church** out in California, indicates they are beginning to plan for ground-breaking and construction on their new church building.

New choir robes and stoles were dedicated at **Calvary United Church of Christ, Thomasville, N. C.**, on September 20th during the regular morning worship service. These attractive additions to the worship were given by church school classes and individuals.

During October 6-7-8, the Rev. Richard Cheek, pastor of the Heidelberg United Church of Christ in Thomasville, will be guest minister at **Edgewood United Church of Christ, Burlington**, as a follow-up to the Alamance County Evangelistic Crusade recently completed. Mr. Cheek is currently serving as vice president of the Southern Synod and chairman for the Steering Committee in the forming of the Southern Conference of the United Church of Christ. He will be preaching each of the three evenings at 8:00.

Program chairman for the **Elon College Community Church Women's Fellowship** met Monday evening, September 21, for suggestions and training in methods and resource-use at their circle meetings. They will be using parts of **Program Opportunities for Adults** during the coming year.

VIRGINIA VALLEY CONFERENCE MEETINGS

A special called meeting of all the churches, both Congregational Christian and Evangelical and Reformed, of the Valley will be held at St. Paul's United Church of Christ, Woodstock, Virginia, on October 18th, at 3:00 p.m. **EACH CHURCH IS ASKED TO HAVE TWO DELEGATES PRESENT.** The purpose of this meeting is to consider a **NEW ASSOCIATION FOR ALL THE CHURCHES OF THE UNITED CHURCH OF CHRIST** in the Shenandoah Valley.

The Annual Session of the Virginia Valley Conference will be held at the Congregational United Church of Christ, Winchester, Virginia, on October 27th, beginning at 10:00 a.m. The same delegates who are elected for the meeting on October 18th may also be delegates to these Annual Sessions on the 27th.

IT IS IMPORTANT THAT YOUR CHURCH BE REPRESENTED ON BOTH OF THESE DATES!

Fall Growth Opportunities

Lord, when did we see you? This familiar question from Matthew 25:35 is the theme of the 1964 Christian Enlistment and is used on many of the materials now available for use this fall.

The theme is primarily developed in the all-new Poster and Bulletin Insert series. Six posters suggest that we serve Christ as we seek to serve the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned. A seventh poster summarizes this theme. The photographs used to illustrate this series do not in every case point to a literal interpretation. Thirst, for instance, is treated as the insatiable thirst for things which characterizes so much of our contemporary way

of life. And sickness is illustrated by the Berlin Wall, symbol of the social sickness which divides our world east and west, north and south. The Sunday Bulletin Insert series carry the same illustrations plus interpretations.

Many of our people will be delighted to learn that the Mid-week Mailer series (little cartoon leaflets) has been expanded to include an additional six pieces. Over 1,200,000 of these were distributed last year to churches large and small. Samples of these and other Christian Enlistment materials are a major part of the **1964 Fall Packet**.

Order your materials immediately and program their use throughout the fall season. Christian Enlistment Sunday will be celebrated in many churches November 8.

European Study Offered By Seminary

James Rosser In Germany

Rev James Rosser sends greetings to his friends in the Southern Convention from the University of Heidelberg at Heidelberg, Germany. Lancaster Theological Seminary, in Pennsylvania, has arranged a program whereby students spend the months of August and September in their senior year in a seminar at a European university. This provides a European and world view as a part of the seminary's education.

Mr. Rosser has served in our Convention, while a student at Lancaster, during his summer intervals between junior-middler and middler-senior years. Two summers ago he served as youth worker for the Union, Virginia, church. Last summer he served at our High Point church, and this summer he ministered to the Trinity United Church of Christ in Garner.

Conrad Cornelius
Ministerium President

The Garner Ministerial Association named the Rev. Conrad Cornelius as their new president at a recent meeting. Mr. Cornelius is serving as minister for two Southern Convention churches: Auburn and Hayes Chapel in the Eastern North Carolina Conference.

Several new members were present for this same meeting of the ministerial group, including the new pastor at Trinity United Church of Christ in Garner, the Rev. Grant Burns.

Worldwide Communion Sunday Oct. 4

1965 United Church Tours

More than 1,000 people have experienced meaningful travel through our church-related tours since their beginning. A trip becomes TRAVEL WITH A PURPOSE when you go on a United Church of Christ tour. Plan now to go in 1965.

You can visit Puerto Rico, Europe, East Asia, Mexico and Honduras, or the Southland, Rocky Mountain and New England areas in the U.S.A.

The program is a service to pastors and laity to visit and become informed about OUR CHRISTIAN WORLD MISSION at home and abroad.

There is plenty of evidence that tour members have a wonderful time seeing the sights along the route, on a United Church Tour. What is more important, they have person-to-person discussion with the mission leaders of our own and other churches. As a further adventure they meet and talk with personnel in government, education, social work, race relations, urbanization, and relief projects. They return to share their new insights and experiences with their own and neighboring church groups.

A minister and his wife, recently returned from our European tour wrote: "The arrangements included far more than we expected for our modest investment. We would heartily commend United Church Tours and are deeply grateful to all connected with this outstanding service." A letter from a New York lady says: "I enjoyed the Rocky Mountain Empire Tour very much and learned a great deal about our United Church work in the West. The scenery was spectacular. I will urge members of my church to take tours."

Why just take a trip when you can travel with a purpose on a United Church Tour? Make your investment of time and money count for the most. Plan now to register for a tour experience in 1965. Write for a tour folder outlining itineraries and prices for the seven tours planned to:

STEWARDSHIP COUNCIL TOURS

1505 Race Street
Philadelphia, Pa. 19102

Travel With A Purpose



Doors . . . something we use and pass through every day, many times, yet never give much thought to their importance unless they swell up and become difficult to open. Think of the different kinds of doors, the portals to all buildings we choose to enter.

Someone has said doors are interesting, they open and close. And, come to think of it, these doors we open and close every day are deciding factors as to the type of life we follow. To name a few, first church doors, school and college, library, banks, hospitals, bars, barns, gambling dens, and prison doors. Then there are doors to homes, factories, businesses, and the all important doors to opportunities, not literally doors, only imaginative seemingly invisible barriers that so deter us when opportunity knocks . . . the ifs, buts and ands.

It has been said opportunity knocks only once, but that is just an old saying. I cannot think it holds true; probably for each item of opportunity it can and does knock many times. We may not answer each and every call hoping there is a better one.

Then at last of all the doors in existence through which we pass is the funeral parlor door—the last and ultimate in this life. The heavenly doors come then. Whether or not we gain entrance there depends very much on the doors we entered in this life. That is why, in an imaginative sense, doors are all important.

Think of the doors Lee Oswald chose to pass through that led to the act that rocked the entire world and left in its wake three widows and a number of orphans. It snuffed out the life of our great president and those of three fathers, and left grief, sadness and sorrow that time may never entirely absorb. Thank God we are not all murderers—neither are we all saints. In between the two we all exist, at one level or another.

The doors we choose to pass through constitute the mileposts toward the goal we reach at the end of the way. Doors . . . yes, they are an essential part of any room, building, church or prison. It behooves us one and all to stop and consider well as to the portals we enter along life's pathway. Some one may be following. Lest we forget, we are living examples.

The doors we pass through reflect the kind of life we live.

Think of a door that leads to more destruction, causes more heartaches, and leaves more human derelicts than any we can think of — the door to the liquor store. On many occasions, were we to park our car near enough to a liquor store to identify who passed in and out, we would have been let down by some we know, or thought we knew. We never knew them in connection with that particular door, so a part of the continuity that existed between us would in no way be enhanced. It is a real curiosity to observe these devil-tonic imbibers, how some of them approach this door, trying to get in as quickly as possible and leaving the same way. Others do not seem to give a hoot and in no way try to conceal their actions.

May we ponder long and well the doors we open and close remembering there is one whose eyes we cannot escape. He has the last word. He can give life and take it away. There is no hiding or escaping His final judgment. Why fear man, who can only take our lives, and omit God who can take both life and soul!

Eure Continues To Grow

Installation Of New Pastor

The Service of Installation of the Reverend Rosser Lee Clapp, new minister at the Eure Congregational Christian Church, Eure, North Carolina, was held on September 13th.

Participants in the service included Rev. William T. Joyner, pastor of the Shelton Memorial Church in Portsmouth; Rev. John Schofield, pastor of the United Church in Portsmouth; Rev. Robert Bennett, pastor of the Berea Congregational Christian Church in Driver; Rev. L. Bill Simmons, Virginia Field Secretary for the Southern Convention; Rev. Ellis N. Clark pastor of Damascus Congregational Christian Church at Sunbury and Oak Grove; Rev. Richard E. Brittle, pastor of Bethlehem United Church of Christ at Suffolk.

A reception was held following the service for the pastor and his family.

This church has set a goal for Christmas: to completely repay all indebtedness on the new parsonage. During August, \$2,245 was received for this purpose. On September 6, 24 new members united with the church.

* * * *

The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending an evening with her.

September 29, 1964

FRONTIERS OF FAITH

RELIGIOUS TV TO COME

During the 1964-65 season, there shall be 52 programs offered through facilities of the NBC Television Program which begins its 14th year of continuous weekly production on October 4th (1:30-2:00 p.m.), of religious broadcasting.

Of these 52 programs done in shared-relationship with several other religious groups, the National Council of Churches will sponsor and produce 24. These are known as the FRONTIERS OF FAITH series. In February, March and April of 1965, there shall be 13 illustrated lectures on "Prophetic Voices of the Old Testament" by Dr. Hagan Staack, head of the department of religion at Muhlenberg College in Allentown, Penna. (Feb. 7 through April 25).

In June and July (June 6—July 25), a second Frontiers of Faith series will be offered, this time on "The Parables" by Dr. Browne Barr, of the Pacific School of Religion, Berkeley, California. In September, the final series in this group by the National Council of Churches will be given. A four-week lecture series by Dr. Leonidas C. Contos, dean of St. Sophia Greek Orthodox Cathedral, Los Angeles, will be featured.

This series offers an excellent opportunity for study fellowships to share in the fine presentations made by outstanding leaders in Protestant thought. These presentations could be used as bases for small group discussion in homes that afternoon. Other possibilities will occur to those concerned with adult education in our churches. Young people, too, would find these programs ideal for discussion at youth fellowship meetings.

**NORTH CAROLINA
WOMEN'S FELLOWSHIP
QUARTERLY STATEMENT**

Women's Fellowships	Amount
Albemarle	\$ 20.00
Amelia	11.00
Antioch (R)	11.00
Apple's Chapel	34.00
Asheboro	50.00
Auburn	3.00
Bethel	25.00
Bethlehem (A)	20.00
Bethlehem (W)	25.00
Burlington, Beverly Hills	30.00
Burlington, First	383.00
Burlington, Lakeview	8.75
Carolina	9.00
Chapel Hill	10.00
Damascus	11.00
Durham	78.78
Elon College	111.25
Flint Hill (R)	5.50
Greensboro, Calvary	11.00
Greensboro, First	297.50
Greensboro, Palm St.	66.25
Hank's Chapel	27.50
Happy Home	35.00
Haw River	13.75
Hayes' Chapel	5.00
Hebron	5.00
Henderson	49.50
Hendersonville	16.00
Hopedale	50.00
Ingram	6.50
Lebanon	13.75
Liberty (NC)	10.00
Liberty, Vance	85.50
Long's Chapel	28.75
Monticello	26.00
Moore Union	5.00
Mount Auburn	27.89
New Hope	10.00
Pfafftown	10.00
Piney Plain	25.00
Pleasant Grove (NC)	15.00
Pleasant Grove (Va)	27.50
Pleasant Hill	70.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	22.00
Raleigh	66.00
Ramseur	12.00
Randleman	10.00
Reidsville	70.00
Sanford, United	111.25
Seagrove	4.00
Shallow Ford	13.75
Shallow Well	56.00
Sophia	12.00
South Boston	23.75
Southern Pines	30.00
Spoon's Chapel	6.25
Turner's Chapel	23.75
Union Ridge	60.25
Wake Chapel	41.25
Zion (NC)	6.00
Zion (WNC)	7.00

Children's Groups

Apple's Chapel	28.79
Durham	14.71
Elon College	24.00
Henderson	6.00
	\$ 73.50

Cradle Roll

Durham	4.40
Sanford, United	10.00
	\$ 14.40

**TOTAL RECEIPTS
FOR FOURTH QUARTER**\$2,511.82

Disbursements

Expenses of	
District chairmen	5.00
Corresponding Secretary	6.40
Treasurer	5.00

Mrs. W. B. Williams, Treasurer Women's Fellowship of the Southern Convention, for:	
Missions—General Fund	\$1,949.42
Life Memberships	340.00
Memorials	150.00
India Scholarship	50.00
Rachanyapram School for Girls	6.00
	2,495.42

**TOTAL DISBURSEMENTS
FOR FOURTH QUARTER**\$2,511.82

Respectfully submitted,
Mrs. J. E. Danieley, Treasurer

Retreat On Stewardship And Budget Three Judicatories Share



On September 11-12, Southern Convention leaders in the concern of stewardship and budget met at Moonelon Center to share in discussions on forthcoming potentials and needs for the Southern Conference. Present at this retreat were members of budget committees for the Southern Synod and the Convention of the South, as well as national representatives.

The picture above shows from left to right: the Rev. Dr. Banks Peeler, Southern Synod President; Rev. Dr. Harry Bredeweg of Indianapolis, Indiana, a member of the Budget Committee of the United Church of Christ and Kentucky-Indiana Conference President; and the Rev. Dr. Purd E. Deitz, of New York, General Secretary for the Division of Church Extension, Board for Homeland Ministries, United Church of Christ.

The picture below is of the Rev. Dr. William T. Scott, Director of Church Relations for Elon College; the Rev. Dr. J. Taylor Stanley, Superintendent of the Convention of the South; and Mr. W. H. Baker, member of the Missions Committee for the Eastern Virginia Conference and Laymen's Fellowship President of the Southern Convention.



The Elon Home For Children

Dear Friends:

Many times we are asked the questions . . . "Where do the children come from who live at the Home?" and "By what method do you receive them?"

There are several different ways that children are received into our Home. The most of our children are received through recommendation from some minister or member of our church. This does not necessarily mean that the children in question are church related; that is, to our church or any other denomination. Most of the time this is not so. Quite often however they are considered by us because of the interest and concern of some minister or person who is a member of our church.

Also, we receive some children upon the recommendation of departments of public welfare. We are receiving an increasing number in this way. Quite frequently applications are made directly to us, we involve the Welfare Department from the county where the children live because quite often they know these children in question and can give a great deal of help in deciding whether or not these children should come into our group care.

Children are also sometimes received by way of direct placement by either father or mother. There has been an increasing number of situations where fathers place their children. In these incidences either the mother is deceased or has deserted the children. In these situations, as well as in the other two sources of children coming, we try to ascertain every fact possible as to whether or not the child should be in our care. If, after full investigation, we feel we can be of service to the child and that the child's environment will be better with us than presently, then we will accept the child if space is available.

However, if there is any question in our mind if this is the place for the child, then he or she is not received. Even in situations like this we try to be of service in helping the child to find the right place. For instance, if a child is too young to come into

our care and we do not have a foster home available, then we would try to help the person help the child find either an institution or an agency that has a foster home program that is set up to meet needs of such children.

These are the major sources of our children . . . through our churches, their ministers and members; through welfare departments and through direct placement by either parent.

Walstein W. Snyder

Sincerely yours,

REPORT FOR SEPTEMBER 14, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 5.00
Eastern Virginia Conference	45.00
Eastern North Carolina Conference	34.00
Western North Carolina Conference	21.00
North Carolina and Virginia Conference	354.07
Total	\$459.07

Special Offerings:

Master Dean Harris, Graham, N. C.	\$ 2.65
Mr. and Mrs. William Poag, Burlington, N. C.	\$ 5.00
Mrs. Dora Marks, New Hill, S. C.	\$ 10.00

Memorial Gifts

In Memory of Mr. J. B. Gay, Jr.	
In Memory of Mrs. Edith Spencer	
In Memory of Mrs. Newman Young	
In Memory of Mr. Thomas Ruffin	
In Memory of Mrs. Winnie Wynn Pierce	
In Memory of Mrs. W. C. Coker	
Total Memorial Gifts	\$ 37.00
Special Offerings	\$ 33.06
Total	\$ 87.71
Total for the Week	\$546.78

Southern Convention Fall Conference Schedule

Virginia Valley

Congregational United Church of Christ
Tuesday, October 27 (10:00 a.m.)

Eastern Virginia

Lynnhaven Colony United Church of Christ,
Virginia Beach
Thursday, October 29 (9:30 a.m.)

Eastern North Carolina

Henderson, Liberty Vance United Church of Christ
Tuesday, November 3 (9:30 a.m.)

Western North Carolina

Pleasant Union United Church of Christ, Asheboro
Wednesday, November 4 (9:30 a.m.)

North Carolina & Virginia

Tryon United Church of Christ
Thursday-Friday, November 5-6 (1:00 p.m.)

Vol. 116

No. 39

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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News From Elon College

Historical Information

Elon College was chartered and incorporated by the General Assembly of the State of North Carolina on March 11, 1889. The purpose of the College was to "afford instruction in the liberal arts and sciences." The College was founded by the Southern Convention of the Christian Church. The Christian denomination which founded the College was an outgrowth of the movement spearheaded by the Reverend James O'Kelly and a group of others who withdrew from the Methodist Church in 1794 to found the first democratically governed church to arise on American soil. The Board of Trustees has declared the College to be in cooperation with the United Church of Christ which was formed by a merger of the Congregational Christian Churches and the Evangelical and Reformed Church on July 4, 1961.

Aims And Objectives

The Charter of Elon College states, "The objects of the corporation are to provide equipment and facilities necessary to the well-being and success of a college offering Christian training and instruction in the liberal arts, sciences and/or any specific field of higher education and learning that may appear expedient or useful. . . ."

As a church-related college, Elon College believes that it is its responsibility to promote the church vocations as well as to offer instruction designed to provide a thorough and sound pre-theological education.

Historically the College has played a significant role in teacher education. A program of instruction and experiences designed to prepare teachers for elementary and secondary schools continues to be a major objective of the College.

High Ideals & Christian Perspective

Elon College senses a definite responsibility to the community in which it is located and seeks to provide cultural and educational opportunities for the citizens of the area.

In accordance with the provisions of the charter it is the aim of Elon College to help each student to acquire:

1. A philosophy of life which is founded upon and motivated by the beliefs and spiritual values of the historic Christian Church, and which will be reflected throughout his life in terms of high ethical standards, wholesome attitudes and significant religious insights and devotion.
2. An understanding of his responsibilities and rights as a citizen in a democratic culture, a recognition of the intrinsic worth of other individuals, and an intelligent awareness of world cultures, conditions, events, and issues.
3. A love of learning sufficient to promote his continued intellectual and cultural growth which comes out of sharing in an invigorating intellectual and cultural climate during his college career.
4. A basic knowledge in the humanities, natural sciences, and social sciences and an appreciation of the mutual relationships existing between these areas.
5. An understanding of the content and an achievement of competence in the procedures of at least one field of knowledge as preparation sufficient for graduate or professional study.
6. The ability to think critically, logically, and creatively, and to communicate effectively by means of the written and spoken language.
7. A sensibility to esthetic values through experience and study in the fine arts and through opportunities to develop competence and excellence in the performing arts.
8. A knowledge of the principles of health and physical fitness, and skills useful for participation in wholesome recreational activities.
9. A recognition of his abilities and aptitudes through counseling and guidance in the choice of an appropriate vocation.

Prayer Of Invocation

DR. FERRIS REYNOLDS

(At the first Elon College faculty meeting for the 1964-65 school term)

Eternal God, the light of our seeing, the Hope of our expectations, and the Dynamic of all our worthy endeavors, we stand in reverence before Thee, hushed by the unspeakable wonder of Thy providence, yet eagerly awaiting Thy guidance. As this new academic year starts to open its portals, may we catch a fresh vision of the opportunities thou art placing before us—opportunities to grow in spiritual and intellectual stature as we seek to help others to grow—opportunities to share the comradeship of understanding colleagues, and to sponsor sound learning. To these challenges we would dedicate ourselves without reservations. Accept, we pray thee, our solemn commitment and grant that the testimony of it may be declared by our manner of life and attitudes.

Deliver us, O Lord, from the tyranny of superficial things, from wasteful habits and unearned contentment. Help us to keep in mind the fact that both knowledge and virtue are

achievements conditioned by self-enforced discipline. Build in us a bulwark against the forces of conformity which threaten our status as individuals. Give us such firmness of purpose that no discouragement shall contrive to produce frustration or despair.

Hear thou our prayer of intercession for each and every student who matriculates in this college—for those who have the responsibility to administer the academic program and for those who undertake teaching assignments. Gather us together, O God, as one family in which both duties and honors are shared in a spirit of cheerfulness and good fellowship. Grant that our confidence in each other shall deepen as the days and weeks pass.

Continue, we beseech thee, to multiply the increase of our efforts and accept us as co-workers together with Thee, in the name of Christ our Lord. Amen.

Word From Your Mission

A Rural Evangelist

Dear Friends:

After three months of our work and life in Yoro, Honduras, we are just beginning to understand the country and its people, so that much of what we say at this time is just a first impression. However, we are glad to share this much with you.

Yoro is a very rural area with a population of 2000. It's like so many of the areas in Honduras which are isolated from the other communities by its surrounding mountains which make communications and travel difficult. Yoro is about 100 miles from the nearest large city, San Pedro Sual, which takes one half hour to reach by plane and 7 hours by car. The mountains provide a delightful spring-like climate all year around. Our summer is the dry season from February through June, and the rain introduces the rainy season. Thus we miss the annual occurrence of spring-fever which you experience in America. We are fortunate to be in Yoro, as other towns and villages closer to the coast are hot and humid much of the year.

Our mission in Yoro has a church and an elementary school. We are not directly responsible for either, as the pastor and teachers are Hondurans and very capable leaders for their people. Ken serves as a rural evangelist. From Yoro he visits nearby villages by car, spending a day or two in each place, visiting the homes during the day and conducting a worship service each night. He is assisted by laymen from the Yoro church who are ready to witness to their faith. A medical unit occasionally accompanies the ministers. A plane of the Missionary Aviation Fellowship is used for communities farther away. Another MAF service is the taking of persons needing medical care of a hospital from their homes. For emergencies a plane can be called by our short wave radio, which saves many lives.

Rev. and Mrs. Kenneth Traugger
Yoro, Honduras

Church World Service SOS

Each year Church World Service must be prepared to meet approximately fifteen major disasters in various parts of the world. Experience has taught those who administer relief and rehabilitation not only how many disasters to expect, but even the areas in which they are most likely to occur. Preparations are made in advance for sure-to-come hurricanes, earthquakes, drought, floods and fires.

Sharp watch is kept on the world political scene to provide warning of man-made catastrophes that uproot thousands of people who join the millions of refugees trodding homeless and helpless the roads of India, Pakistan, Congo, Rwanda, Burundi, Angola, and elsewhere. A careful day-by-day check is kept on politically explosive areas where social conflicts are in the initial phase or in full swing. Distribution of food, medicines, and shelter are planned before the upheaval takes place.

Preparations for disasters require stock piling of galvanized or plastic pipe for emergency water supply, anti-contamination tablets, drugs, bulk foods, blankets, clothing, tractors, teachers or outboard motors to rescue marooned villagers in India and other stricken areas. These supplies must be ready for use a few hours after disaster strikes. There are nine Church World Service Centers in the United States where materials are stored for immediate use.

The United Church of Christ, along with twenty-eight other major Christian denominations, helps to make this efficient relief and rehabilitation program possible. Every church is asked to contribute to this life and soul-saving program. The Share Our Substance (SOS) appeal in early October, or at Thanksgiving time, give you an opportunity to help.

STEWARDSHIP CONCERN

As we approach the time for emergence of a Southern Conference, the financial ability to continue our many worthwhile projects, and adopt additional expense relative to merger, creates concern in many of our minds. We need to be reminded of three important aspects of a Christian Stewardship program:

1. **Stewardship is theological.** This means that giving has been ordained by God and expressed through Christ. Salvation is realized when one invests in God's interests and work. The fruits of our investment are inclusion and security with God.
2. **Stewardship needs an educational program for support.** Every church should continuously uphold the biblical basis for stewardship, the reason for a tithe and the vast needs confronting us throughout the world. Never have opportunities for witness been greater with the emergence of new nations in Africa, the corroding of inner-city life and the expansion of suburbs in our country. Our United Church of Christ has been given the privilege of the merger witness to a splintered and often competitive Christian Church.

3. **Stewardship needs a definite procedure.** A presentation of needs of the world should be followed by a projected budget for the coming year. Then every member of the local church should be given the opportunity for a face-to-face encounter with the invitation to invest in his church's program for the Kingdom's work.

Too long we have lingered or undersold one or all three of these important aspects relative to Christian Stewardship. Your Southern Convention stands ready to assist any local church in the initiation of a full stewardship program with the assurance that our people and our churches can and most often gladly will do more. His word is still true in Malachi 3:10—"... put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Report of the Stewardship Committee to
Eastern North Carolina Ministerial Association
September 14, 1964 at Raleigh, N. C.
Rev. Carl E. Wallace

**REPORT OF WOMEN'S FELLOWSHIP
EASTERN VIRGINIA CONFERENCE
QUARTER ENDING AUGUST 31, 1964**

CHURCH	APPO.	LIFE MEMB. MEMO.	JRS.	C.R.
Antioch	30.00			
Berea	50.00			
Bethlehem Nansem	100.00		15.00	75.00
Bethlehem Disput.	5.00			
Bayview	35.00			
Bayside	25.00	10.00		
Central	20.00	20.00		
Christian Temple	125.00	20.00	35.05	
Cypress Chapel	55.00		18.92	12.45
Damascus	5.00	10.00		10.28
Dendron	5.00	10.00		
Eure	16.75		1.35	1.35
Franklin	100.00		7.50	2.00
First Cong. Pts.	25.00	30.00		
Great Bridge	45.00			
Holland	65.00			
Holy Neck	50.00	10.00	7.00	20.00
Hopewell	10.00	20.00		
Isle of Wight		10.00		
Liberty Spring	64.14	50.00	13.70	
Lynnhaven Colony	25.00			
Mount Carmel	22.50	10.00		
Mount Zion	10.00			
Newport News	62.50	10.00		
Oak Grove	9.60	10.00		
Oakland	40.00	10.00		12.11
Prince George	10.00			
Rosemont	80.00	20.00	5.00	
Richmond	18.75			
Shelton Memorial	20.00			
South Norfolk	6.00	80.00	15.00	
Suffolk	250.00	20.00	16.00	26.58
Hunterdale	62.50	50.00		
United Portsmouth		20.00		
Wakefield	37.70	10.00		
Warwick	15.00			
Waverly	5.00			
Windsor	75.00	40.00	5.00	
Primary (Suffolk)				20.00
Willing Workers (Windsor)				10.00
TOTALS	1,580.44	470.00	139.52	159.77

.....
MY HOUSE IS YOUR HOUSE
Rafael V. Martinez

A varied and colorful interpretation of the contribution of his people to North American culture by a Spanish American. Spanning hundreds of years, and Spain, the Caribbean, and Mexico, this delightful book explains the traditions, customs, and traits of Spanish Americans. Excellent for individual reading or for use in adult mission study groups.

In Memoriam
MRS. MARCIA SHEPHERD
Services held September 6.
Longs Chapel United Church
of Christ, Rev. Donald Sledge,
pastor.

**QUARTERLY STATEMENT
RECEIPTS AND DISBURSEMENTS**

AUGUST 31, 1964

RECEIPTS	
Balance brought forward	142.24
Apportionment	1,580.44
Life Membership and Memorials	470.00
Juniors	139.52
Gradle Roll	159.77
Willing Workers	10.00
Primary Department	20.00
	2,379.73
TOTAL	\$2,521.97
DISBURSEMENTS	
R. F. Stewart & Son, Printers (Receipt books)	20.00
Mrs. Bill Simmons—Postage, phone, Waverly Dist. Supt's packet	15.45
Mrs. Bernice Hargrove—Book for Golden Jub. Cert.	11.25
Mrs. Frederick Huber—Rally Expenses Waverly Dist.	7.26
Mrs. Frazier L. O Leary—Rally Exp. Norfolk Dist.	7.55
Mrs. W. B. Williams, Convention Treasurer	2,310.00
TOTAL	\$2,371.51
TOTAL RECEIPTS	\$2,521.97
TOTAL DISBURSEMENTS	2,371.51
BALANCE	\$ 150.46
September 1, 1964	



Durham

Senior PF Retreat

The Senior Pilgrim Fellowship went to Rocky Fork Lake, Hillsboro, Ohio, to the Jacksons cottage for a retreat August 22-25. The fellowship members conducted two work projects this summer to raise money for the trip. The support given by the church members was appreciated and the group got approximately \$66.00 from both projects.

Those who took part were: Carol Morris, John Stensen, Lewis Jackson, Tof Beard, Douglas Knight, Liz Fairbank and Annie Boiteus. Mary Fairbank and Francois Barnaud (France) were guests. Adults participating were: Doug and Beth Gilbert, Mrs. Henry Fairbank and Mr. and Mrs. Jackson.

The group centered their discussions around the book "Brotherhood in our Apartment-Size World". A trip to a United Church of Christ working in the slums of Cincinnati with the Reverend Ben Whiten tied into our discussions. Sight-seeing trips included a visit to the Cincinnati Zoo and a hike up Fort Hill.

New Trend Developing

Ecumenical Work Camp Projects

Ecumenical Voluntary Service work camps in the United States this summer reflect a worldwide trend by concentrating on service projects, rather than placing the traditional emphasis on manual labor, according to the EVS Commission of the National Council of Churches which administers the international work camp program in North America. Most of the United States projects have undertaken education, experimentation and research in areas where needs have developed.

In Raleigh, North Carolina, student volunteers are conducting a pilot voter education program, working through local churches in cooperation with the Campus Ministry Association of the Presbyterian Church in the U. S. In Atlanta, Georgia, they are working through Quaker House, operated by the American Friends Service Committee, tutoring individual school drop-outs, helping with adult literacy programs, and "developing constructive recreational patterns and interest in the arts".

In Europe the new work camp emphasis on service is seen in France, where campers are helping refugee families from North Africa resettle in the region of Bouches-du-Rhone; and in Switzerland, where students are helping gather the harvest in Humlikon, a farming village which lost many residents in a jet-liner crash last year.

The four-week camps, sponsored worldwide by the World Council of Churches, are international, interracial, and interdenominational. Each has some 25 students ranging in age from 19 to 30, although U. S. camps are limited to 16 workers each. More than 1,000 student volunteers have worked in 26 countries throughout Europe, Asia, Africa and North and South America this summer.

Sharing Faith Through Organization

At first glance parliamentary procedure seems too sophisticated for a Pilgrim Fellowship to operate under. However, a reasonable amount of it can make a meeting run more smoothly and allow more to be accomplished.

A great fault in many meetings is that in the confusion (perhaps a term too strong for this case) of group discussion many note-worthy points on a subject may lose their effect or even be lost when an attentive listener tries to hear more than one person at a time.

One good attribute of parliamentary procedure is that meetings are shorter but more meaningful when used. A shorter meeting has less of a tendency to progress into boredom than does a longer, more confused one.

However, these rules should not necessarily be followed in all strictness . . . the feeling of fellowship must be maintained. This, along with the faith introduced in the program, paves the road to the theme for the fall officers' retreat: Opportunity for Youth in Unity. You'll hear some more about this retreat.

The best reference for information on parliamentary procedure is a book entitled **Robert's Rules of Order**.

ORDER IS HEAVEN'S
FIRST LAW

- ALEXANDER POPE

Officers Profiles

ACTION COMMISSION — SHEILA LINDSEY

I attend Oscar Smith High School in Chesapeake, Virginia, where I will be a senior pursuing an academic program.

Some of my extra-curricular activities include membership in the Spanish Club, Bible Club, and the Keyettes. This year I will have the privilege of serving as Secretary for our Student Council and Treasurer of the Future Nurses Club. I am very interested in nursing and hope to obtain a B. S. degree.

Cooking, sewing and knitting are skills that I am learning. Also the guitar and folk music claim much of my time. All outdoor sports, especially water skiing and horseback riding, hold my interest. My favorite reading materials are poetry and fiction.

I have had the opportunity of attending Moonelon for the past seven years either as a camper or on the staff, and I feel that it was there that I grew most in my Christian life. I am a member of Rosemont Congregational Christian Church in South Norfolk, and will be the President of our youth group this year.

NOTES FROM THE DESK

The Law and the Profits

The church, for some, is a possession among other possessions. We speak of it possessively: this is my church. It is to be used, enjoyed or set aside and ignored according to the needs of the moment or the passing inclinations of its "owners."

This fact is evident in a common attitude toward worship. Worship may be used when guilt, fear or insecurity in other forms push us in God's direction. It becomes kind of a protective restorer of peace of mind, slightly more time consuming than a shot in the arm but a little less expensive. The choice to worship is a choice along with remaining home in bed, or reading the Sunday morning paper, or going to the beach, or mowing the lawn.

Possessions are generally used in ways which bring comfort, security, happiness or just plain ease in living to their owners. Thus, when the church becomes involved in actions recognizing changes, the real needs in our time, or in repudiating common images and attitudes in popular religiosity, the "owners" cry out in protest. Their possession is the victim of misuse: their comfort, security and joy of living are jolted by this which is theirs---the church.

To be sure, there is an easily-seen piety about that which they own. The divine is a supplement to the organizational needs, the social functions and the charitable acts. The commandments are there. Love thy neighbor (but be careful who your neighbor is). Love the Lord your God with all your heart, soul, mind and strength (setting aside one hour every Sunday for loving Him). Have no other gods before the One God (at least none readily recognizable as gods). Keep the Sabbath holy (and be frank to admit that almost anything is capable of being holy these days with a little bending). And so on.

To get back to comfort, security and the joy of living, the profits of religion, this church---our possession---has its rewards. One expects certain considerations like marriages, baptisms, ethical education, and funerals, all at appropriate times. One can always point out with pride that that particular church is his church---that's the one he doesn't go to. The annual dues are paid, of course.

THE CHRISTIAN SUN

Vol. No. 116 No. 39

October 6, 1964



Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

The whole community of faith in
ministering action . . .

With A Grain of Salt...

Now as Jesus walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

/KJ

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, "Follow me and I will make you become fishers of men."

/RSV

As he walked along the shore of the Lake of Galilee, he saw two fishermen, Simon and his brother Andrew, casting their nets into the water. "Come and follow me, and I will teach you to catch men," he cried.

/Phillips

The analogy Jesus suggests which likens the redemption of people to the catching of fish is not at all inappropriate for our day. Fishing involves a line, some bait and a hook or, as was the case with the brothers at Galilee, a strong net.

Sometimes our net is cast with an eye for selectivity. Here is a person we'd like to reach. Ah, but not that other one! And in planning our net casting we miss both trying to avoid the one. The net Jesus used was an inclusive one.

Or, oftentimes, we cast our net and it remains on or near the surface. We are unconcerned with what is deeper—just so long as we skim the top. We dislike working at thinking about what is

underneath. The healthy, vigorous fish swim in the deeps. The weak and sickly come nearer the surface. We certainly want to reach both.

How about our worn out and ripped nets with holes big enough for almost any fish to swim through? No time for repairs, much less complete overhauls!

Constant practice is required if nets are to be used effectively. Knowledge of where the fish are is quite important. In the final analysis, one's success as a fisherman depends on one's appreciation of fish.

RNR



THE LAITY REDISCOVERED

RALPH C. YOUNG

It has been difficult to find an adequate and commonly accepted definition of the word "laity". At the New Delhi Assembly the Committee on the Department on the Laity had this to say: **Some say that laymen are those Christians who are not ordained; others maintain that baptism is an ordination and that all Christians are therefore ordained for a ministry . . . Some say that laymen are those who have not studied theology; others claim that Christians involved full time in politics, education, etc. need theological training no less than pastors or other professional church workers.** While the discussion of terminology continues, the most common emphasis today is on the ministry of the **laos**, the whole people of God, the body of Christ which includes all Christians, having the ordained clergy set **within** the congregation to be **pastors and teachers, to equip God's people for work in his service** (Eph 4:11-12, NEB).

Many churches claim emphatically that the ordained clergyman is not "set apart from", nor "set over", but is indeed "set within" the congregation he serves. Nevertheless this view is so frequently overlooked that it seemed important for it to be emphasized at New Delhi where Dr. Klaus von Bismarck declared: **But do not forget that from the pulpit you can never fully appreciate, understand and speak to our situation. Even less can you from the pulpit really penetrate the world with Christ's word and act of redemption. This penetration of the world belongs far more to our ministry. It is to a great extent through our ministry that Christ manifests the cosmic dimension of his victory on the cross, and therefore you need us. You need to listen to us. And take care: you need not only to listen to your lay helpers who sometimes have become "domesticated" and "pastorized" laymen: copies of yourself. You need to listen to Christians who gain their livelihood in a secular vocation and who are therefore fully immersed in the structures and powers of secular society. Our Christian ministry in these secular jobs is a vital complement to your ministries.**

This then is our first plea to you: become our partners and let us be your partners. Do not continue to play only solo instruments but let us join into Christ's great orchestra so that together we can play the symphony of redemption.

Whatever we may say the fact remains that Christians are deeply involved in new situations wherever they may live. Urbanisation and industrialisation have had their influence in breaking down the old patterns of congregational life of the churches of some eastern countries, and in Africa, Asia, and Latin America these factors, together with the exceeding rapid establishment of new nations, are now presenting many challenges and opportunities to Christian men and women. Into these new relationships Christians are scattered every day, like grains of salt, and if they are to have any influence at all in flavouring their trade union, their management group, their family in the suburb, their political party of government office, they will need the redemptive fellowship of a group of Christian men and women, preferably a group of those involved in the same or similar work, whom they can bring before God in worship all the dilemmas, the joys and the sorrows of daily life and work, so that strengthened and cleansed they may grow more excited in the knowledge that the Church is indeed located in the very places where they work, because they work there, and they are the Church, individually members of the body of Christ. It is therefore urgent that questions like these be honestly discussed:

1—Does the preaching and teaching in your church provide the laity with an adequate preparation for their ministry in the world?

2—To what degrees do the activities of your churches prepare their members for, or divert them from, their ministry in the world?

/Excerpted from **World Congregationalism**
September 1964

FALL MEETING — CLLW — ELON COLLEGE

Dr. J. Earl Danieley

The Council for Lay Life and Work held its annual fall meeting on the campus of Elon College, September 25-27. This was the first session of the Council to be held in the Southeast and the first meeting of an instrumentality of the United Church of Christ on the Elon College campus.

The meetings of the Council were preceded by meetings of Council committees on Friday. Members of the Council attended the annual meeting of the Churchmen's Fellowship of the North Carolina and Virginia Conference in McEwen Dining Hall Friday evening. Dr. John Casteel, general secretary for leadership development with the Council, addressed the banquet meeting. After the dinner meeting, Dr. Casteel led a discussion of Council structure and function. Council meetings were held on Saturday and Sunday. The Council attended the regular morning services at the Elon College Community Church. Rev. Philip Anstedt, member of the Council from Louisville, Kentucky, assisted in the service, and Dr. J. E. Danieley, president of Elon College, and chairman of the Council for Lay Life and Work, welcomed members of the Council on behalf of the local church.

The Council heard and discussed reports from the committees concerned with organized men's groups and organized women's groups and from the committee on ventures which works with programs for adults who are not in organized groups. It was pointed out again by the chairman of the Council that the Council has no plans for discontinuing the present organizations. The Council has been charged by the Constitution with the responsibility of "increasing, developing, and coordinating the activities and participation of laymen and laywomen in the church." "This implies a responsibility to work with organized groups and at the same time a responsibility to work with those churches where no groups have been organized or where ineffective groups have been discontinued. The important point for all of us to remember", he continued, "is that this is not the complete statement in the Constitution . . . the statement continues, and I emphasize these words, 'as a means of witness-

ing effectively for Jesus Christ in all areas of life'. This is our primary purpose and we must never lose sight of it."

Reports were received from the leadership committee concerning the summer conferences which were held in 1964 and plans were approved for conferences for 1965. The program committee reported on reactions to Program Opportunities for Adults and outlined plans for the following year. The budget committee reported on financial conditions at the present time and presented a budget for 1965 which was adopted by the Council. Mr. Walter Wood, chairman of a special publications committee, reported plans for continued publication of the Lay Leaders Bulletin on a regular basis.

The national committee of the Churchmen's Fellowship, meeting in connection with the Council sessions, agreed to call a national convention of the Churchmen's Fellowship to meet in 1966. They worked on plans for completing the national project for the group for this year and gave consideration to the selection of a project for 1965.

Council members, and others involved in the meetings, came from twenty-three different states and a special guest, Miss Dorothy Biggs, came from London, England. Transportation from the airport to the campus was by automobile. More than twenty trips were required. Overnight accommodations were in a motel in Burlington because of the overflow enrollment of students at the college this year. Bus transportation was used from the motel to the campus.

Many of those attending the meetings had never been in North Carolina. They reacted warmly to the southern hospitality that greeted them and were enthusiastic as they sampled country ham, grits, red-eye gravy, hushpuppies, and other delicacies to which they were introduced during their stay on the Elon campus. A special feature was a steak dinner served on the patio at the president's home on Saturday evening. The Council voted appreciation to the College and its staff for the hospitality, for the friendly and warm atmosphere with which they were greeted, and for the opportunity of getting acquainted with one of the colleges related to the United Church of Christ.

North Carolina-Virginia Churchmen's Fellowship Annual Meeting At Elon

The annual meeting of the North Carolina and Virginia Churchmen's Fellowship of Congregational Christian Churches met in McEwen Memorial Dining Hall on the Elon College campus on September 25 at 7 p.m. After a delicious dinner, the program was presided over by Clarence H. Willis, President of the group, of Danville, Virginia, and the program included

the invocation by Richard Lashley of Bethlehem Church, vocal numbers by Professor Wendell Bartholf of the College faculty, accompanied by Mrs. Bartholf. Following a brief business session, the offering was received by Buddy Abernathy of Danville. Dr. J. Earl Danieley introduced Dr. John Casteel, member of the national staff of our denominations Council for

Lay Life and Work. The benediction was given by E. H. Thompson of the Apple's Chapel Church. The officers of the North Carolina and Virginia Churchmen's Fellowship include: Mr. Willis, President; Bob Kirk, Vice President, First Church, Greensboro; and Dan Leath, Secretary-Treasurer of Bethlehem Church.

Hines Chapel Noteburning New Sanctuary Building Planned

On the first Sunday of June, 1962, the Note Burning Service of the New Educational Building at Hines United Church of Christ was held for the final payment had been made the week before: In the same service, the first offering amounting to \$480. was received toward a Sanctuary Construction Program. This fund has steadily increased to \$15,000. at the same speed that a Sanctuary Study Committee worked with plans, proposals, and blue prints until the Church adopted the set of plans desired to suit its needs in the erection of a new sanctuary. Meeting after meeting of the congregation placed them a bit closer to the event occurring last Sunday.

On September 20th, the Ground Breaking Service was held on the site of construction. Following Scripture Readings and prayer, the congregation sang the Hymn, "The Church's One Foundation Is Jesus Christ, Her Lord." Then the first shovel of dirt was moved by Ben Neese, Chairman of the Building Committee.

The Sanctuary will be a 44 x 100 laminated wood beam construction with choir room, bride's parlor and pastor's study. It will be air-conditioned and will seat 360 people with 50 in the choirs.

25th Anniversary Celebrations, Asheboro

On Sunday, October 25th, the Asheboro Congregational Christian Church (UCC) will be celebrating its twenty-fifth anniversary. Major emphases in the program will include a look at the local church as it now is, the prospect for the United Church of Christ, and the heritage of which we are all a part.

Following the service at 11:00 a.m., there will be a "dinner on the grounds". As a part of this special occasion, friends and former members are being invited back to share in the special attention given to this event. Minister for the church is the Rev. William M. Everhart.

Denominational Groups Meet On Elon College Campus

"Church Night" was observed by the students of Elon College on Wednesday, September 23, when various denominational groups met with denominational leaders. The Congregational Christian-Evangelical & Reformed young people on the campus met as the United Church of Christ fellowship. At this first meeting of our denominational group, there were students present from Massachusetts, Connecticut, Virginia, Florida, Georgia, North Carolina,

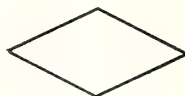
South Carolina, and Panama. The group was under the direction of Professor John S. Graves, Campus Minister. Dr. William J. Andes, Minister of the Elon College Community Church and Dr. William T. Scott, Director of Church Relations, were present and participated in discussion of plans for future meetings. A committee of students was appointed to develop programs and plans for the second meeting of our United Church group to be held on October 8.

HOW DOES THE COUNCIL FOR LAY LIFE AND WORK OF THE UNITED CHURCH REALISTICALLY AFFECT THE TWENTIETH-CENTURY WORLD IN WHICH WE LIVE?

What ethical action is modern man to take in a society which approves an economy of planned obsolescence when half of the world goes hungry? Daily we face this and a host of other ethical problems, large and small, at home, at work, at play . . . as voters at the polls . . . or in simply reading and forming an opinion about a book, a magazine, a newspaper story.

Many Protestant leaders have long felt that our churches have come dangerously close to becoming places in which we try to **hide** from the moral and spiritual delmmas of the world instead of courageously preparing ourselves to make responsible Christian decisions **within** the complexities of modern life.

It is for this reason that the United Church of Christ has established a unique instrumentality, the Council for Lay Life and Work. Its task is to help individual members and local congregations of the United Church of Christ equip themselves to live **in** — not outside — the tensions and troubles of our times, and toward this goal it offers to all members of local churches a host of materials, from secular as well as from church sources, in order that our eyes may be turned to the world and its problems, thus making us better Christians.



Vol. 116

No. 40

THE CHRISTIAN SUN

Rev. Richard Rinker, *Editor*
Southern Convention Office
Elon College, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

The Elon Home For Children

Child Care Sessions

Dear Friends:

On Tuesday, September 15, we attended the 1964 annual meeting of the North Carolina Association of Child Caring Institutions at Memorial Industrial School, Winston-Salem. This is an annual meeting that we look forward to because it gives us an opportunity to visit another home and to see its program in action as well as an opportunity to share ideas with all the institutions in the State of North Carolina.

This year our theme was "Meeting the Needs of Today's Children". Meeting with us this year were the judges from the Juvenile Courts in North Carolina. We were very happy to have Mr. Mason P. Thomas, Judge, Domestic Relations Court, Wake County, Raleigh and Mr. Marsh McLellan, Clerk of Superior Court and Juvenile Judge, Alamance County, Graham, N. C. as two of our speakers. We were especially interested in having Mr. McLellan speak since he is member of our Board of Trustees. Mr. McLellan spoke on "Juvenile Courts: What They are and What They Do."

The executives and caseworkers met together and heard Mr. Thomas and Mr. McLellan along with Mr. Jackson Hoyle of the Methodist Home, Winston-Salem and Mr. Robert Bruton, Superintendent, Junior Order Children's Home, Lexington, N. C.

Since there was such a large number of houseparents present they were divided into two groups. One group was led by Mr. Samuel R. Fudge, Field Consultant, The Group Child Project, University of N. C., Chapel Hill and Mr. Vernon Sparrow, Superintendent, Mills Home, Thomasville, N. C. From all reports, the housemothers had a most excellent exchange of ideas and views on the theme.

Attending this annual meeting from our home were: Housemothers—Alvertine Privette, Ella Kleinert, Bertha Phillips, Maude

Crutchfield, Corrine Harris; Mary Cross Brittle, Social Service Worker; John D. Biggerstaff, Assistant Superintendent and the Superintendent, W. W. Snyder. This meeting, as all annual meetings of the North Carolina Association of Child Caring Institutions, proved to be both informative and inspirational. By sharing together we learn to do a more effective work to those entrusted to our care.

Walstein W. Snyder
Superintendent

REPORT FOR SEPTEMBER 21, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	
Eastern Virginia Conference	\$206.50
Eastern North Carolina Conference	\$ 64.00
Western North Carolina Conference	\$ 61.33
North Carolina and Virginia Conference	\$ 16.00
Total	\$347.83

Special Offerings:

Rev. R. Esten Newton, Pomona Park, Florida	\$ 8.00
Mr. John Craddock, Burlington, N. C.	\$ 20.00
D. Presley Duke, Jr., Suffolk, Virginia	\$ 10.00

Memorial Gifts:

In Memory of Mr. Luther Andrews	
In Memory of Mr. Lee Somers	
In Memory of Mr. C. E. Daniel	
In Memory of Mrs. E. B. Cantrell	
In Memory of Mr. Charles Fluck	
Total Memorial Gifts	\$ 43.00
Special Offerings	\$207.94
Total	\$288.94
Total for the Week	\$636.77

On the Edge...

From the **Christian Newsletter** of the **Congregational Christian Church (UCC) of Franklin, Va.**: "The chief characteristic of children is that they trust others. It does not occur to them that the religion they are taught may not be a fully adequate version of the Christian faith. It is up to the entire church to make certain that the religious teaching that we do is a faithful version of the truths of the Scriptures."

Beginning October 4th, and continuing through the 8th, revival services will be held at **Great Bridge Congregational Christian Church (UCC) in Chesapeake, Va.**, with Rev. Robert C. Hultman of First Church, Portsmouth as guest preacher.

Superintendent Clyde L. Fields, of the Southern Convention office, will be revival leader for the **Clayton Christian Church** during their October 5-9 meetings. On October 4th Dr. Fields preached at **Piney Plains Christian Church near Raleigh**.

On World Wide Communion Sunday, Dr. William T. Scott preached at **Hanks Chapel Church, Pittsboro, N. C.**, regular morning worship service.

The Choir of **Eutaw United Church of Christ, Fayetteville, N. C.**, is looking for ten black choir robes (used) no longer needed by another church. If you know of such robes please write to: Mrs. Kenneth Riley, 902 Anarine Rd., Fayetteville, N. C.

The sixth anniversary of **St. Peter's United Church of Christ, Greensboro, N. C.**, was celebrated on Sunday, October 4th with communion services and homecoming. A special offering for Our Christian World Mission was received as a part of this observance.

October 6, 1964

Mission To Indian Americans

Eagle Butte School

The missionary work of the United Church of Christ among the Dakota or Sioux Indians of South Dakota began in the 1830's under the American Board of Commissioners for Foreign Missions. But a hundred years later, in the 1930's our denomination's work among the Sioux had waned, partly because of the lack of financial support for dedicated native pastors, partly because of the dearth of new leaders who can relate the Christian gospel to a people who are caught in a conflict between their own traditional culture and the present-day American culture. And yet the problems of the Sioux Indians have not waned.

Today, for example, with the mechanization of farms, it is harder than ever for an American Indian young person to find fulltime employment. Thus, many a young Indian strikes out for the city. Soon the youth gives up the struggle against discrimination and lack of education. Either he lets a welfare agency take care of him or he simply sinks back into the obscurity of his old reservation.

As one aid to these Indian youths, the Board for Homeland Ministries has recently assigned a young and understanding minister to counsel and provide religious instruction for the nearly 800 Indian youths of the interdenominational Cheyenne-Eagle Butte School at Eagle Butte, South Dakota. This has been possible through the use of funds received by way of local church support of Our Christian World Mission. Through this ministry, troubled youths are helped to take their place in society.

UCC Staff Worker Honored **“Miss Liberty”**

A sprightly, red-haired lady in her sixties, once described by a national magazine as "Miss Liberty", will be honored here today for her 43 years of service to aliens in this country. Mrs. Jennie F. Pratt, United Church of Christ social worker, will be awarded a Certificate of Merit by American Legion Post 1789 at ceremonies to be held at the offices of the U.S. Immigration and Naturalization Service. She advises and represents more than 1,000 aliens each year in cases involving deportation or exclusion because of legal or health reasons. Most of the aliens that she represents have little or no financial resource and are referred to her by the Immigration and Naturalization Service. Some even learn of her services from aliens that she has helped in the past.

Immigration and Naturalization officials view Mrs. Pratt as "an honorable adversary" who knows more about the legal aspects of the Service "than 90 per cent of the lawyers in New York City". Officials also recognize that her effectiveness in dealing with aliens is largely due to her ability to understand their emotional and social problems.

Christian Social Action Workshop

October 16-18

Moonelon Center

Begins Friday, 5:00 p.m. **Leaders include:**
Ends Sunday, 3:00 p.m. **Dr. Ray Gibbons**
Cost \$10.00 **Dr. Shelton Smith**
Mrs. Robert Johnson

Christian Crises in 1964

Send Registrations to:

Rev. George A. Fidler
P. O. Box 261
Concord, N. C.

Mrs. Pratt often speaks to Women's organizations of her denomination to raise funds for clothing and food for aliens and even toys and books for their children. According to her co-workers, she contributes a large part of her salary to aliens and spends many of her evenings sewing clothes for them.

She keeps a file on each case and in many instances she follows through to help a family or an individual adjust to this country. She has often found jobs for aliens and has encouraged couples to marry (although she once discouraged four Italians from marrying in order to increase their chances of staying in America). Another important part of her job has been maintaining close contacts with shipping firms to provide ships for seamen stranded in this country.

According to officials, Mrs. Pratt does not let aliens use her "the wrong way" and she is never hesitant to call in a lawyer when a case requires a specialized knowledge of law. If a case involves a serious conflict in points-of-view, between the government and aliens, Mrs. Pratt may be counted on to act in the interest of both parties.

Mrs. Pratt joined the Congregational Church Extension Board in 1921 and was assigned to work with the children of immigrants who were being held in detention on Ellis Island. Beginning with informal classes in hallways and on stairways, she soon organized a school with two classrooms, books and a recreational program. Her work on Ellis Island during the 1920's and the 1930's was so successful that one official was inspired to remark: "If the Statue of Liberty is the Guardian at the Gate then Jennie Pratt is the Guardian Angel of all who pass through the gate."

FINAL NOTICE – TOWN & COUNTRY CONVOCAATION

October 12-15

There are still three openings for ministers or laymen of town and country churches to attend the Atlanta Convocation. Anyone interested please write immediately Rev. Tom Madren, Rt. 1, McLeansville, N. C. Applications filled on a first come, first served basis.

News From Elon College

SEPTEMBER 18th A New School Year!

The Elon College campus is alive again with eager youth. The 1964-65 academic year classes got underway at 8:00 Friday morning, September 18, with a capacity enrollment.

Preparations for the beginning of the 76th year of the College have been underway since September 9, when faculty orientation and conferences began. The annual dinner for faculty members and wives or husbands was served Sept. 10th by the ladies of the Union Ridge Church of Christ, where bountiful tables and good fellowship prevailed.

Constant search for improvement in teaching was the key thought expressed by Dr. J. E. Danieleley, President of the College, as he addressed members of the Elon faculty in its first official convocation of the 1964-65 term. The convocation was held in the newly air-conditioned McEwen Memorial Dining Hall Friday, September 11.

Speaking from a personal background of almost two decades of college teaching, Dr. Danieleley told members of the Elon faculty that "no one is ever so good that he does not need to constantly evaluate his teaching efforts in the classroom," he further declared that "the quality of the teaching is reflected only in the extent of the learning."

Among the necessities for good teaching Dr. Danieleley stressed thorough knowledge of material, maintenance of a good learning situation in the classroom and a fair adequate testing program. In summing up his discussion of good teaching, he called the privilege of teaching a sacred trust in which one dares not put forth slipshod or half-hearted efforts.

In addition to his discussion of the teaching program of Elon College, Dr. Danieleley first welcomed the members of the faculty to the campus for the new term and discussed the overall and general aims of the college. He also discussed at some length physical and financial improvements now in progress at the college.

There was attention to the Elon relationship with other institutions of higher education, and President Danieleley cited the college's active participation in the North Carolina College Conference, the North Carolina Council of Church-Related Colleges, the Carolinas Intercollegiate Athletic Conference and the Piedmont University Center.

The campus presented a bustling scene from Saturday, September 12, to Wednesday, the 16th, with freshmen undergoing a special period of tests, informative meetings and instructional sessions to prepare them for their first term as college students.

This orientation program for freshmen was under the direction of Elon administrative officers and faculty, with the assistance of the Student Orientation Committee, which included twenty upper classmen.

Upperclassmen and transfer students registered on September 16 and 17, with daytime classes beginning on the 18th. The faculty and students broke their first morning schedule of classes by gathering in Whitley Auditorium for a worship service, with Dr. Leighton Ford as speaker. Dr. Ford is an associate of Dr. Billy Graham and conducted the Alamance County Interdenominational Evangelistic Crusade September 10-20.

The College evening school classes will begin on September 21. All indications bid fair for one of Elon's best academic years.

College Host To National Church Leaders

Outstanding Church leaders from twenty-three states, and from England were guests on the Elon College campus September 24-27. It was a gathering of the national Council for Lay Life and Work of the United Church of Christ. The Council, organized after 30 members were elected at the General Synod of the United Church of Christ in 1961, is responsible for increasing, developing and coordinating the activities and participation of laymen and laywomen in the Church as a means of witnessing effectively for Jesus Christ in all areas of life."

Members of the Council include laymen, laywomen, and clergymen. This is the first time the group has met in the southeastern area of the country.

Dr. John L. Casteel of Connecticut, General Secretary of leadership development for the Council discussed familiar problems and opportunities confronting men and women in today's world in relation to the work of the laity in the Church. The forty-member Council, with members of the Council staff and other co-opted persons, did much of its work in small committee groups, which reported to the general session.

Dr. J. Earl Danieleley, President of Elon College, has been Chairman of the Council for the past three years. Dr. Helen Huntington Smith of New York, former missionary to China, is Executive Secretary of the Council. Newly appointed staff members include Dr. Casteel, Dr. Wallace V. Ault of Ann Arbor, Michigan, and Reverend Joseph D. Dutty of Hartford, Connecticut. Other staff members include Reverend William F. Slater, Mrs. Clarie V. Rhodes of Allentown, Pa., Miss Madeline F. Bach of Philadelphia, Pa. Mrs. F. C. Lester of High Point, and Dr. Edward S. Setchko of Berkeley, California. Miss Dorothy Biggs, of London, England, staff member of the Congregational Union of England and Wales was present as an observer.



Teaching Materials Around The World

Call to Sunday school work even the most devoted Christian without furnishing any curriculum plan or material; it will be a most unusual person who is not dismayed at such a call.

But not just any printed material will do. It needs to be rooted in the life of people. Look at the gospel records; how alive they are with the living realities—the lost coin, the house built on sand, and so on.

The World Council of Christian Education has given chief place in recent years to indigenous curricula for Christian education. This becomes doubly imperative now that dependence on day schools for Christian instruction is diminishing, as the State takes over schools in increasing numbers.

Here are some of the curriculum enterprises which have been launched within the last few years, in the interests of vital materials, sound in educational conception and structure and based on substantial Biblical knowledge:

In **Latin America**, the **Curso Hispano-Americano**, fully graded, was initiated 1946-50. Now there is an additional venture for a curriculum called "New Life in Christ", designed for the growing masses who are illiterate or semi-literate. It will use art forms and teaching method which get down to where people live.

In **Africa-south-of-the-Sahara** a new All-Africa curriculum for Sunday schools is coming into being. Already, 34 vernacular editions are in active preparation, besides the English, French, and Portuguese versions. Ultimately it will be in 80 or more vernaculars.

This curriculum was developed in Africa; curriculum conferences in 1956 hammered out the main outlines. The editors have enlisted African writers. Special training has been given them, all in the African setting.

This curriculum will serve people in 20 African countries. Many of these are newly-independent nations. Their future will depend on intelligent persons, of good will. It is not easy to estimate the lasting impact of this home-grown venture. The World Council of Christian Education has been able to relate financial resources from the churches to the heavy initial costs of getting this curriculum into production. The WCCE also has been able to give counsel drawn from world-wide ventures in this basic need for Christian nurture—a soundly conceived curriculum.

In **The Near East** a new curriculum for that region has lately come off the press. It is in both Arabic and Armenian. It serves people of the Bible lands, who, as with anyone in any region, have to come to know the foundations of the "faith once for all delivered"!

In **Southeast Asia**, a new curriculum also is being prepared for Chinese (outside mainland China). As with the other curriculum projects, its conception was defined by the people among whom it is to be used. And the writers are Chinese, working on the outlines and units and lessons agreed on in light of careful analyses of the lives of the Chinese in Southeast Asia, and the fundamental Gospel.

The **English-speaking Caribbean** is still another region where a fresh curriculum for Christian education is actively under way. In this instance its introduction is being made integral with fresh approaches to leadership preparation. For no curriculum is better than those who make use of it. This region has some distinctive cultural expressions, due to its history. A scholarly account of this culture and its relation to the Christian ethic and faith has been made fundamental.

Other curriculum projects are under way—in East and in West Pakistan, in Korea, in Burma, in the vast watery region of the Pacific Islands, in Indonesia. No one can predict the ultimate harvest of the seeds so patiently and industriously sown by the editors, the writers, and the local workers in the churches.

In this colossal enterprise the WCCE has patiently worked side by side with local leaders in a strategic task of the highest importance and urgency. Many persons owe an unspeakably large debt to such Sunday schools as those where these resources are to be used. Lord Mackintosh, Chairman of the WCCE, puts the case simply in his own experience when he testifies, "The Sunday School was my university."

There is perhaps no feature of this world-wide task of Christian education which more aptly illustrates the peculiar genius of the WCCE—linking central resources with specific indigenous needs, flexibly and freely determined by the people immediately concerned.

/From WCCE NEWS, Fall 1964

Church Hymnal News

The United Church of Christ publishes an excellent resource for the ministry of music in our churches. **The Pilgrim Hymnal** is full of a variety of hymns, songs, spirituals and anthems, plus responsive reading, unison reading and topical indices for reference.

More and more churches, as they find a need for new hymnals developing, have found this tool a highly effective one on examination and have made it a part of their worship. The Division of Publication of our fellowship is willing to supply a complimentary copy of this book to churches wishing to study it in the light of their music needs. In addition to this free copy, there are resources available to help promote the use and appreciation of this hymnal. A folder, **Plan A Hymn**

Festival, can be secured from The Pilgrim Press, 14 Beacon St., Boston 8, Mass. A brochure describing the advantages and contents of the **Pilgrim Hymnal** is ready for use by local churches and may be obtained from the same address. Presentation labels, special offering envelopes, and a Service of Dedication have also been printed for use in connection with this fine publication. Complimentary copies (one per church) may be requested from The Pilgrim Press at the above address.

At the present time the hymnal is in its 11th printing. More than 500,000 copies are in use not only in churches of our fellowship but in other denominations, private school chapels, colleges and other institutions. This is a collection of outstanding sacred music, both ancient and contemporary. Churches miss something by settling for less.

Word From Your Mission

CE Day — November 8

Christian Enlistment Sunday (November 8) is less than a month away for many of the churches in the Southern Convention. For some years, the Second Sunday in November has been recommended by our denomination as the most appropriate time to seek financial support for the work of the church. In recent years emphasis has been placed upon the need for Christian commitment. Only through committing themselves to Christ and to his cause will men and women ever give much more than token support to the church.

The 1964 theme of the Christian Enlistment is taken from Matthew 25 — "Lord, when did we see you?" Already, many of our churches have sought to describe the answer — "Inasmuch as you did it to one of these you did it to me." Being a Christian today calls for not merely "seeing" Christ in the face of the world's needs; but for "serving" him, both in and through the church.

As we direct the mission of the church outward toward the world, and as we support not only the work of our local congregation but also Our Christian World Mission (the work we do together as a denomination), we bear witness to the faith which makes us one.

An Active Year For Suffolk Women

During the year 1963-64, the Women's Fellowship of the Suffolk Christian Church have carried on a vital and significant ministry to their fellowship of faith. Noted in a recent summary were the following: presentation of prayer books to their college students and armed forces personnel; served supper 33 times to their youth fellowship; had a part in the World Day of Prayer service; added 17 new members; raised an apportionment of \$1,500, a Thank Offering of \$300 and a Love Gift of \$421; a Friendly Service project was carried through for the benefit of the Elon Home for Children, migrant workers on the eastern shore, and health and school kits for overseas distribution; cared for the church nursery every Sunday morning; contributed to the church extension work at Pembroke Manor; sponsored 3 suppers and 3 coffee hours; and carried on a study fellowship during the meetings of the year.

Such activity is healthy for those involved, for the church in which they serve, and for the testimony it bears for an active faith. Leadership in such a program is very important; fellowship in fellowship is just as important.

.....

ONE VIEW OF THE CHURCH

Suave mannered, pleasant voiced, endangering nothing in particular, an ornament of the Sunday pew devoted to good causes in proportion to their remoteness, intent upon promoting safe philanthropies, but as far as the affairs of the world are concerned, ignorant alike of the ardors of the mystic or the heroism of the reformer; cheerfully assuming that whatever is innocently agreeable is religious, a domestic religion calculated to make life pleasant in the family circle and curiously at ease in Zion.

/Bernard I. Bell, Atlantic Monthly

HOW DOES THE WORK OF THE OVERSEAS MISSION AND SERVICE ARM OF THE UNITED CHURCH OF CHRIST DIFFER FROM TRADITIONAL CONCEPTS OF MISSION WORK?

The overseas mission work of the United Church of Christ reaches from Africa to Asia, from Micronesia to South America. It includes churches, schools, hospitals, welfare centers, homes for the aged, and food and clothing supply centers. But these are only a part of the vast overseas mission in which the United Church participates. For, in cooperation with indigenous churches of the countries involved and in cooperation with other denominations, the service arm of the Board of World Ministries, which is the instrumentality charged with the responsibility for overseas mission work, extends into almost every country of the world, bringing to peoples in need the food, clothing, and medical supplies which make the difference between life and death. By means, too, of similar ecumenical cooperation, the United Church helps to provide underdeveloped and newly independent nations with the technical skills and equipment so necessary in our twentieth century culture; it helps to care for the world's enormous refugee populations in, for example, Hong Kong and in Lebanon; and it helps to support a gigantic and badly needed radio station to bring the Christian message to the people of large non-Christian regions.

Yet, even so, these concerns are only a part of the concerns of the Board for World Ministries in our modern era. For the Board is concerned with the development of independent Christian churches in the countries it has long served, with the spread of the Christian message throughout all classes and sections of these countries, and with the very same problems of racial minorities and of urbanization and of loneliness and anxiety which, just as in our own nation, exist today in one degree or another in every country of our world in the midst of the twentieth century.

The church is a workshop for the wide-awake, not a dormitory for the drowsy.

Why are people so willing to throw away a bushel of truth because it contains a grain of error, but eager to accept a bushel of error because it contains a grain of truth?

The Price Of A Pencil

By Dave Grimes

The silent fog slithered in and rested heavily on the young boy's shoulders. An occasional crisp "prink . . . prick . . . prick" sliced through the monotonous splattering of rain against the gray, cracked sidewalks, as raindrops sped through the bright pencils and crashed against the bottom of the dull tin cup.

"Please, please, dear God, today," he murmured, "just one." Suddenly he convulsed as a spasm of coughing racked his twisted frame. Two swirling streams of vapor from his hideous nose once again mingled with the damp night air as his wheezing became more regular. He shifted his weight to his shorter leg, and his frozen dungaree cuffs crinkled softly. A little rivulet of rain trickled down his crooked back. As he shivered and stared at the tenement across the deserted street, his keen and sensitive mind sped along, comparing his body to a decrepit boarding house providing accommodations for one disease after another, which lingered awhile, took their toll, and moved on in search of new lodging. His numb hand slowly removed a small calendar from a torn pocket in his shabby brown jacket, and he fervently repeated his prayer. On the card was the name of a small cafeteria where he ate on the days when he sold enough pencils, and rows and rows of neat x's marking the passing of interminable days on this street corner. He knew that this was his last one.

"Footsteps! . . . this one, please, God! . . . let him look directly at me and feel no disgust, no hatred for causing him embarrassment, no cheap pity as if I were an animal . . . my deformity hasn't warped my personal dignity, too . . . please!"

A man stepped briskly around the corner, caught sight of the boy, and pain registered on his face. Quickly he dropped a ten-dollar bill in the cup, turned his face aside and splashed away into the shadows. "Stop, stop!" screamed the boy, but no sound came from his purple lips. He shook with sobs and threw the money into the gutter.

As a bus lumbered down the street, the boy gazed at the warm, happy people traveling home. Windows of light from the bus raced along with it down the street, and then he was alone again, except for the rain.

Once again, footsteps echoed around the corner, but now they were accompanied by resounding clicks, as if the person were wearing heel taps. All his hope gone, the boy watched his own feet until the figure passed before him. Mustering the last of his fleeting strength, he humbly inquired, "Pencil, sir?" and glanced up. The old man jerked around, startled by the voice, almost as if he hadn't seen the small form leaning against the glistening wall of the building. As the gentleman raised his head from the broken sidewalk to the pathetic, huddled figure, the lad dreaded a reaction similar to that of the last passer-by.

The mournful warning of a foghorn rumbled across the rooftops to their ears, through forgotten laundry, television antennas, and neon signs, as the elderly man's large brown eyes met the boy's. The youngster waited for him to turn away in disgust. He did not. "Yes, son, I believe I can use a pencil," were the only words spoken. The old man blinked twice and resumed his silent contemplation, unaffected by the boy's deformity and shabby clothes. Never once turning aside, the two exchanged a dime and a red pencil, and a lifetime of pent-up emotion welled up within the young boy's being. His frail heart pounding mightily, he stared at the man's large, radiant eyes — eyes which showed infinite understanding and patience in the presence of suffering. Those serene, seaching eyes brought untold joy to the boy.

As the man walked off, the boy smiled peacefully and whispered thanks for a reply to his prayer, and his lifeless form slid slowly down the wet wall. With a "clank," the tin cup dropped to the sidewalk, and pencils spilled out in gay profusion into the rain-swollen gutter. Off they raced — green ones, yellow ones, blue, red, tumbling and jumbling together until swept down into the dark aperture of a sewer and into oblivion . . .

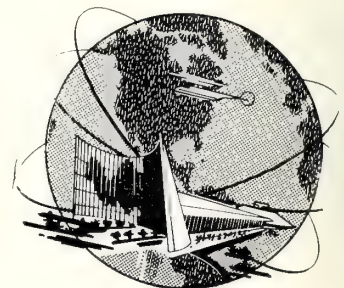
Once again all was quiet on the corner except for the rain, an occasional "prink . . . prick", and the resounding clicks of the old man's white cane probing its way along the dark sidewalk.

(Youth Magazine, August

Travel Seminar Slides Available

Colored, 2 x 2 slides taken during the Youth Travel Seminar this summer are now available from the Audio-visual Office of the Southern Convention, Box 336, Elon College, N. C. These slides show some of the "adventures" of the thirteen young people from the Southern Convention, and five adults, who travelled through Washington, D. C., Philadelphia, New York and other places

over a week-long experience of fellowship and informative fun. Staying overnight in the homes of local youth groups, visiting the World's Fair, seeing some of our denominational points of interest, these travellers shared in a terrific experiment which will be continued next summer with another such seminar. A script accompanies these slides. Return postage and insurance must be paid by the users.



Our Faith In Music

A Holy Hootenanny

At the Convention and Conference Pilgrim Fellowship Officers' Retreat held in late September at Moonelon Center, the Saturday evening fellowship time was spent in a "Holy Hootenanny". It would make a good fellowship program for local youth groups.

Generally following the development of biblical history and carrying over into our own day its thoughts, this singing testimony to our heritage as Christians is fun and provocative if we think about what the music and words are communicating. The list suggests possible selections and their sources:

I Know The Lord	Songs of Many Nations (56)
Go Down Moses	Pilgrim Hymnal (428)
Wade In The Water	104 Folk Songs (49)
Jacob's Ladder	Pilgrim Hymnal (495)
Go, Tell It On The Mountain	Pilgrim Hymnal (488)
Lonesome Valley	Songs of Many Nations (54)
Were You There?	Pilgrim Hymnal (179)
Lord, I want To Be A Christian	Pilgrim Hymnal (353)
Kum Ba Yah	Songs of Many Nations, 11th ed. (52)
This Train	American Hootenanny (12)
Michael, Row the Boat Ashore	104 Folk Songs (39)
King of Kings	Songs of Many Nations (57)

The Pilgrim Hymnal from which the numbers are given is the latest edition. The Songs of Many Nations, except for one selection noted, is the latest edition. American Hootenanny and 104 Folk Songs can be obtained from most music stores. The importance of having an accomplished song leader cannot be overemphasized. Instrumental accompaniment adds to the evening and will vary according to the talents of the participants.

TO UNDERSTAND OUR DEMOCRACY

RESOURCE FOR YOUNG PEOPLE

A new 40 page booklet, **To Understand Our Democracy**, has been prepared by the editorial staff of **YOUTH** magazine for use by young people and youth groups as they engage in responsible consideration of the political scene in our nation.

This booklet contains eight articles written for past issues of **YOUTH** by Dr. Lewis I. Maddocks, Washington representative for our denomination. The articles consider such concerns as: What is democracy?; Preparing for Democracy; Making Democracy work; Democrats and Republicans—what's the difference?; Communist challenge and Christian response.

Copies of this resource may be ordered from Literature Sales, Room 804, Division of Christian Education, 1505 Race St., Philadelphia, Penn. 19102. The cost is 25c each or \$2.00/dozen. The order number for this publication is HM-CE-0664b.

Our South Norfolk Women

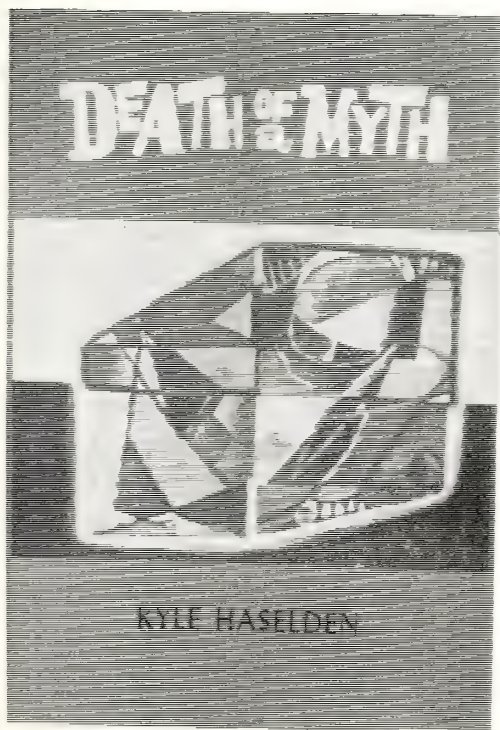
On September 24th, the Women's Fellowship of the South Norfolk Congregational Christian Church met for the beginning of a new year. Mrs. Annette Harris, president, conducted the devotional service on the theme "Personal Discipline". An installation of the new officers was led by Mrs. Alma Curling, chairman of the nominating committee. New officers are Mrs. Bernice Hargrove (president), Mrs. Tillie Hogan (1st vice president), Mrs. Lois Tegerides (2nd vice president), Mrs. Mildred Bunch (secretary), Mrs. Ethel Smith (treasurer), Mrs. Pearl Robinson (Faith department), Mrs. Norma Morris (Witness department), Miss Beatrice George (Education department and Historian).

An outline of the year's work was given by Mrs. Hargrove. One of the church projects last year was the making of slip covers for the chairs in the social hall. The covers were distributed among the women and placed on the chairs. A Memorial service was held for the deceased members of the group and certificates were presented in their memory.

DEATH OF A MYTH

Kyle Haselden

The dying myth is the popular misconception that the Spanish American spirit is receptive to Roman Catholicism and not to Protestantism. Cites factual information about the people of Spanish origin in North America, their contributions to church life, and examples of Protestant ministries among them. Clear and forceful study book for adults.



NOTES FROM THE DESK

Behold The Cuckoo Clock!

A cuckoo clock is a very comforting piece of equipment to a home and its members. It has several features which make it a highly acceptable device; apart from its attractiveness it fills needs longed for in the hearts of men.

Most obvious among its attributes is its predictability (if it's kept wound). At proper times, and here it should be noted that the cuckoo clock is always quite proper, it kooks an appropriate number of very inoffensive sounds.

Another good feature, if only symbolic, is the bird's apparent awareness that when once the word has been sounded, the proper thing to do is retreat and remain passively innocuous behind closed doors until the next predictable time.

And, of course, one can always find out what time it is from the cuckoo clock!

The church is a very comforting addition to society. It has several features which make it a highly acceptable institution for many members of a rushing, competing and amoral culture.

It's most obvious attribute is its predictability. At proper times, it voices an appropriate number of inoffensive sounds. Another good feature, if only symbolic, is the apparent awareness that when once the Word has been sounded the proper thing to do is retreat and remain passively innocuous behind closed doors until the next predictable time.

And, of course, one can always find out what time of the year it is from the church! Commercial interests being what they are, this of itself is a very valuable bit of help.

All of this may be unfair to the cuckoo clock. It may even be unjust in terms of the church's image of itself and its role in modern society. Rather than call a cuckoo clock predictable, maybe it's better to think of it as dependable, or even persistent.

Instead of speaking of its retreat when its voice has been heard, perhaps it would be better to consider it as patiently waiting while its announcement becomes significant in the lives of those who hear it kook.

And in terms of telling time, it might well be that for some who hear it, it is suggesting that the time is growing short and urgency is the real point of the persistence and patience.

It is highly important to note, one might add, that the sound made by the cuckoo clock causes various kinds of reactions. To some, it is a happy sound, full of bubbling joy. To others it is a plaintive cry, reflecting the inescapable captivity of the creature. To still others it is a bothersome noise, nerve-disturbing and a nuisance. And finally, there are those who have heard its call for so long that they listen not at all to its joy or its plaintiveness or its noise. They just don't hear it.

THE CHRISTIAN

Elon College Library

Elon College Library X

Vol. No. 116 No. 40

October 13, 1964



Proposed New Buildings

First Congregational Christian Church, Newport News, Virginia

The present buildings of the Newport News church will be used for the last time by this congregation on November 19th. On the following Sunday the church will begin meeting in a community school building awaiting completion of their new church home. The new facilities are scheduled to be ready for use beginning in May or June 1965.

With A Grain of Salt...

Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them in the third time, Why, what evil hath he done? I have found no cause of death in him . . . And they were instant with loud voices, requiring that he might be crucified. /KJ

Pilate addressed them once more, desiring to release Jesus; but they shouted out, "Crucify! Crucify him!" A third time he said to them, 'Why, what evil has he done? I have found in him no crime deserving death . . . But they were urgent, demanding with loud cries that he should be crucified. /RSV

But Pilate wanted to set Jesus free and he called out to them again, but they shouted back at him "Crucify, crucify him!" Then he spoke to them for the third time, "What is his crime, then? I have found nothing in him that deserves execution ". . . but they shouted him down, yelling their demand that he should be crucified. /Phillips

The fires of fear burn hot. Their fuel is ignorance. Their destructive potential is awesomely capable of consuming indiscriminately both worthless and valuable ideas and ideals, common sense, sane judgment, and much of the human inclination toward responsible consideration with which God has imbued his creatures.

Fanned by the high winds of emotionalism, this fire, fear, makes normally perceptive vision blind; deafens generally open

ears; causes stagnation in maturing minds. It feeds on its own heat, intensifying until all but its own power becomes important. Until it has burned itself out, to smolder and threaten still, no extinguisher is effective against its irresponsible and purposeless force. It behooves us to erect barriers of faith and trust in God, hopefully anticipating its demise without awful results left behind.

RNR

IN WHAT WAY DOES THE WORK OF THE UNITED CHURCH'S BOARD FOR HOMELAND MINISTRIES HAVE A PRACTICAL EFFECT IN THE MIDST OF OUR MODERN CULTURE?

No agency of the United Church of Christ has proved itself more deeply aware of the problems of our present-day culture than has the United Church Board for Homeland Ministries. For this Board has thoroughly dedicated itself to the needs of the times. It has maintained or helped to maintain hospitals, community centers, children's homes, agencies for the aged, and colleges throughout the nation; and it has taken as a major concern the twentieth-century problems of urbanization, of automation, of race relations, and of higher education.

Through the Board for Homeland Ministries, badly-needed churches which might have perished in the upheavals of urban renewal have found new service to their communities, and the present-day problems of juvenile delinquency, of alcoholism, and of drug addiction have received understanding attention in scores of twentieth-century cities, towns, and rural communities.

The work of the Board for Homeland Ministries reaches from the streets of the inner city of the twentieth-century to the most remote mountain area, from factory to farm to, yes, even the modern bohemia of the beatnik. Through the Board's work the cause of the United Church's twentieth century mission has been immeasurably — and undeniably practically—advanced.

Southern Convention Guest Bishop M. C. Evangelista

The Reverend Marciano C. Evangelista, Bishop of the United Church of the Philippines, was guest of the Southern Convention early in October. On October 1st he spoke to the Women's Fellowship Conference at Holy Neck, Virginia; on the 2nd he shared with the Virginia Valley Women's Fellowship Conference; and on the 6th he was with the North Carolina Women's Fellowship Conference at Apple's Chapel. In addition to these speaking opportunities, Bishop Evangelista was also the guest of the young people of our Alamance County United Churches of Christ at Elon College Community Church on October 4th.



This outstanding leader of the United Church of the Philippines has served in many capacities for the church: college dean, chaplain, presbytery moderator, evangelist, local church pastor, Seminary board member. He is married and the Evangelistas have six children (an additional one, Marciano, Jr., was killed by Japanese soldiers in 1944 for guerilla activities), all of whom are college graduates.

Bishop Evangelista is spending time in our country under the auspices of the United Church Board for World Ministries.

The Christian Sun

THE MINISTRY OF THE LAITY

All Christians are ministers in the sense that they are servants of God. Christians are called to accept the "cost and joy of discipleship". Some Christians are called and set apart by ordination to be pastors and teachers in the church. The great host of Christians are not called on to be set apart and ordained as pastors and teachers in the church.

The role of pastor is a specialized function, but does not make him more important in the priesthood of believers. The lay person exercises his ministry in the life and work of the institutional church and the living of his faith in the world. Both pastor and lay person are important and necessary in the life and work of the institutional church. Both pastor and lay person are called on to witness to their faith in the home, in the community, in the business world, in the professional world, and in every area of the daily living. Neither pastor nor lay person can

assume he has fulfilled his ministry within the walls of the institutional church. Most of the witness of each would be done out side the regular services held by the church on Sunday.

The Council for Lay Life and Work of the United Church of Christ has sought to re-emphasize the ministry of the laity. The gospel has a relevancy for the whole week, and the whole life. Followers of Christ, ordained and unordained, need to be the gathered church for worship on Sunday and the dispersed church for witness and service in every area of life for the remainder of the week.

The laity of our churches are a mighty potential for witness and service when fully aroused and committed to mission. In such a direction lies hope for the mission of the Church of Jesus Christ!

Clyde L. Fields, Supt.

The I. C. Y. E.

Introducing Mlle Annie Boiteux

The International Christian Youth Exchange program is for young people between the ages of 16 and 18. The I.C.Y.E. is one of several exchange programs currently being administered which involves this country. It is different from the others in that, first, it is sponsored by twelve of the Protestant denominations in the U. S. A. (including Episcopal, Methodist, two Lutheran, Baptist, Church of the Brethren, Disciples of Christ, Presbyterian, Reformed, United Presbyterian, and the United Church of Christ.)

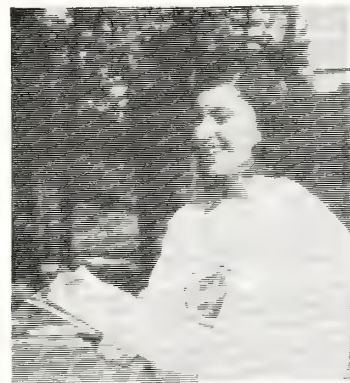
Second, this experience is set in the Christian context. In addition to the family and high school aspects of the experience, the church relationship is most important. Young people are selected by the committee representing the churches and Christian youth organizations of the country. They are then sponsored by a local church or group of churches and spend one year as guests in their new "home". This is how the experience is described in the information provided for the young people:

for a year to another situation, we can grow into this wider understanding. We can also grow into deeper understanding of ourselves, of our responsibility to each other and to Christ in whom we are united despite our differences and divisions."

Here in the United Church of Christ in our Southern Convention, we are privileged to have one of these I.C.Y.E. young people. She is Mlle Annie Boiteux. Annie spent a weekend at Moonelon with the Convention and Conference Pilgrim Fellowship Officers in September and some of us came to know and appreciate her then.

Annie is from the western suburbs of Paris, France . . . her town is named Vaucresson. She is 17 years old and a high school graduate. Her family includes one brother and three sisters in addition to Annie. Her dad is a physics teacher in the "Faculte d'Orsay" located near Paris.

While she is in America, this young lady is living with the family of our Pilgrim Fellowship president, Liz Fairbank, at Durham. In France, Annie was the leader of her local youth group. She explains, "... I am glad to see that everywhere the same problems exist and are solved in different



ways." And she continues, "I really feel at home in my American family, and all my French prejudices against Americans are completely fallen down."

Annie has expressed a willingness to visit local Pilgrim Fellowship groups while she is with us. She will leave North Carolina next July. She may be invited by writing in care of Liz Fairbank, 1515 Pinecrest Rd., Durham, N. C. Provision should be made, by groups inviting her to come, for transportation, either by arranging for a ride both ways or allowing for the expenses she has to meet.

Some Practical Concerns of The United Church of Christ

HOW DOES THE COUNCIL FOR CHRISTIAN SOCIAL ACTION OF THE UNITED CHURCH OF CHRIST REALISTICALLY AFFECT THE TWENTIETH-CENTURY WORLD IN WHICH WE LIVE?

Each of us in our constantly changing twentieth century culture is faced with new and radically different problems—politically, socially, and economically.

How, for example, are we as Christians to be sure what is the right course—and what the wrong course—in the present-day problem of international control of atomic energy? Or within the complex issues of "Racial Justice Now"? Or regarding the issue of the proper role of government in pursuit of freedom and welfare?

Are our social security laws adequate? Do we, as a nation, provide enough medical care for the aged? And what are the rights and wrongs of myriad other present-day problems: for example, of agricultural subsidies, or of contemporary divorce laws, or of the difficult labor-management relations in our present-day economy?

It is for this reason that the United Church of Christ maintains and supports a Council for Christian Social Action as a part of **Our Christian World Mission**. The twenty-seven members of the board of this Council, who are elected by the General Synod, study these and a host of other critical issues of the day in the light of the Christian faith. Then the Council makes available to each local church accurate analyses and guides for realistic action in these issues.

HOW DOES THE STEWARDSHIP COUNCIL OF THE UNITED CHURCH REALISTICALLY HELP THE CAUSE OF OUR CHRISTIAN WORLD MISSION?

No modern organization, not even a church, can support itself and achieve the mission entrusted to it unless the individual members become intelligently aware of their common purpose and goal. Thus the new United Church of Christ has established as one of its major instrumentalities the Stewardship Council, whose task it is to provide leadership and interpretive booklets and leaflets in the principals and practice of Christian stewardship, to provide information on the needs of and achievements of **Our Christian World**

HOW DOES THE UNITED CHURCH MAKE SURE THAT THE HIGH PROFESSIONAL STANDARDS OF ITS MINISTERS ARE CONSTANTLY MAINTAINED?

No organization in the twentieth century can expect to achieve success in its goals unless the quality of its leadership is high. In the United Church of Christ the individual members of the local church look to their ministers for trained Christian leadership.

Who, then, is to make sure that the high professional standards of these ministers are maintained?

In the United Church the answer to this question lies in the responsibilities of the Council for Church and Ministry, which is constantly on the search for young men and women interested in becoming Christian ministers, as well as for those wishing to serve in other church vocations. In addition, this Council, together with the conferences and associations, maintains an interest in candidates for the Christian ministry while they are in college and seminary, providing them with scholarship aid when necessary. And the Council makes every effort to provide further education for ministers **after** their ordination by means of annual summer schools, ministers-in-residence programs, and educational conferences. In addition to all this, the United Church has established well-managed Pension Boards to insure the security of its ministers.

The Council for Church and Ministry also ministers to nearly a hundred ministers of our denomination who serve as chaplains in prisons, general hospitals, and mental hospitals, as well as an additional one hundred chaplains serving even in peacetime in the armed forces of our nation.

Mission, and to recommend ways in which that mission, as well as the local church, may be financially supported by its members.

From the Stewardship Council, whose address is 1505 Race Street, Philadelphia, Pa., 19102, any member of the United Church of Christ may at any time request practical and informative materials on all aspects of **Our Christian World Mission**. These booklets, leaflets, periodicals, and films give information on the work of each instrumentality of the church.

WHAT ARE THE PRACTICAL EFFECTS OF THE OFFICE OF COMMUNICATION OF THE UNITED CHURCH OF CHRIST ON OUR TWENTIETH-CENTURY WORLD?

Have you ever watched or heard the television and radio programs named **Look Up and Live**, **Frontiers Of Faith**, or **Off to Adventure**? Have you ever read in your local newspaper, as well as in the nation's great metropolitan dailies, factual and detailed reports on the far-reaching actions taken by the United Church of Christ in advancing such aspects of **Our Christian World Mission** as "Racial Justice Now"; or on the strengthening of the mission to the new nations, of, say Africa; or on the denomination's stand on the issue of prayer in public schools?

The phenomenal development of modern means of communication is radically altering twentieth-century patterns of thought and living, and it is the responsibility of the Office of Communication to make use of all these media in bringing the Christian witness of the United Church of Christ to those outside the Church.

Recently, too, with its expertise in the field, the Office of Communication organized, with the help of residents of Jackson, Miss., a monitoring system to test whether or not two television stations in that Southern community are serving the interests of both Negro as well as white residents. The resulting legal action against the TV stations has been the first of its kind on behalf of the public—and thus another historic step on the road to a more just and equitable order in twentieth-century society.

The secret ballot is a part of the American way. It is a precious heritage and hope. With the Civil Rights Act of 1964 it will increasingly be fact as well as promise. Everyone eligible to assume this citizenship responsibility should register, study the issues, and then vote. The Christian has a further responsibility—to reflect on the issues from the perspective of his faith. He is called to place the weight of his ballot with those candidates he believes will help move us toward a more just society in which all persons can live in peace with dignity.

/Involvement, October 1964

Everyone can find a way to make the world better even if it's only the improvement of himself.

He is no fool who parts with what he cannot keep to get that which he shall not lose.

THE FALSE GOD OF FACTUALITY

Aldous Huxley, in his classic novel, **Brave New World**, depicts a time when "all crosses will have their tops cut and become T's." In this "world" which he so vividly and frighteningly describes, symbols of meaning (crosses) are divested of their mystery and power. Only facts matter in such a world. The indefinable is replaced by the definable. That which cannot be measured scientifically is discarded as useless, and that which can be so measured is deified in the popular mind.

In a predominantly scientific age such as our own, it is natural that special emphasis should be given to the value of factual information. Such knowledge is not to be despised, nor is it to be ignored, but its limitations should be recognized. There are, after all, some pretty important things in this existence which cannot be measured and defined scientifically. Love is one of these "things". Another is life itself. R. Buckminster Fuller, writing in the October 3rd issue of **Saturday Review**, after observing that no weight is lost when human beings are weighed while crossing the threshold between life and death, makes the conclusion that "Life is weightless, imponderable."

Those who are concerned with secular and Christian education must seek to convey more than factual information if human beings are to be constructively changed thereby. Individuals do need to know "the facts of life", but even more urgently they need to know the **meaning** of life. A public school teacher, reflecting on the human failure of several persons who had once been her students, penned this poignant and revealing thought: "... these pupils once sat in my room, sat and looked at me gravely across worn brown desks. I must have been a great help to those pupils—I taught them the rhyming scheme of the Elizabethan sonnet, and how to diagram a complex sentence." (Naomi John White) People need more than facts if their lives are to have meaning.

The church school, of all institutions, should be a place where the discovery of meaning takes precedence over the memorization of factual information. But even in church schools, the individual's search for meaning is too often suffocated by an insistence that "our task is to teach people what the Bible says—to give them the facts." When this happens, it should surprise no one that little children grow up knowing more about such things as the number of Philistines Samson killed with the jaw bone of an ass than they do about the **meaning** of the Bible as it relates to the **meaning** of their own lives.

We can be justly proud of our own United Church Curriculum which, throughout, emphasizes the meaning of the biblical message as well as the factual content of that message. This approach is in sharp contrast to that taken by most publishers of commercial church school materials whereby the Bible is treated as a collection of facts to be taught on the implicit assumption that "knowing the facts" will cause people to be right with God. What is overlooked in this assumption is precisely the thing which Dr. Roger Shinn reminds us of in his book which introduced the United Church Curriculum, **The Educational Mission of the Church**: "Knowledge, simply as information, does not free people from sin." Factuality can become a god even for those of us whose primary task it is to interpret the meaning of God's activity in Jesus Christ, but the god is a false one.

Rev. William T. Joyner
Portsmouth

Word From Your Mission

Your Apportionment \$

Which Ways Does It Go!

How does the United Church of Christ spend the contributions made to OUR CHRISTIAN WORLD MISSION by individuals and churches? How is the money sent in to the office of the Southern Convention, toward apportionment, divided?

First, the budget adopted by the General Synod for 1965 is based on the estimates of essential requirements. Funds coming to the national instrumentalities, unless specifically designated, are divided on the following percentage basis:

Board for World Ministries	37.4%
Board for Homeland Ministries	31.2%
Pension Boards	10.4%
Council for Christian Social Action	2.1%
Council for Lay Life & Work	1.9%
Council for Church & Ministry	2.2%
Stewardship Council	7.0%
Office of Communication	1.9%
Executive Council & Contingencies	5.9%

The budget adopted by the Southern Convention for 1965 is:

Board for World Ministries	12.31%
Board for Homeland Ministries	7.78%
Elon Home for Children	10.80%*
Elon College	15.12%*
Pension Boards	1.18%
Council for Christian Social Action	.23%
Council for Lay Life & Work	.47%
Council for Church & Ministry	.47%
Stewardship Council	1.42%
Office of Communication	.23%
Executive Council & Contingencies	.70%
Home Missions & Church Extension	12.96%**
Christian Education & Youth Work	5.15%**
Ministerial Scholarship	1.75%**
The Christian Sun	3.45%**
Convention Fund	17.25%**

(Operating expenses, salaries for full-time Convention workers and office personnel, central headquarters, and leadership programming.)

Conference Fund

(Group insurance plan for ministers, printing of records and minutes for conferences, meetings and projects of conferences.)

8.57%**

* The two items (Elon Home for Children, Elon College) normally are considered as Health and Welfare and Higher Education giving. They are not included under Board for Homeland Ministries because they are administered directly by the Southern Convention in relationship with these two institutions.

** These items are administered directly through the program of the Southern Convention at work with the conferences and local churches in its constituency.

LAND REFORM AND MEDICINE

Dear Friends:

The Church is finding itself **not only** as a group of worshipping believers. At the annual Quichua Convention, a gathering of Indian believers from many areas of Ecuador, this year held at Picalqui under our UAIM auspices (and planned by the Picalqui and Cajas churches), one of the most lively discussions held was on the pressing issue of LAND REFORM.

The Church is reaching out to areas of real need: literacy, land reform, co-operative organizations, prevention of disease. Last week at Picalqui all of the residents in that community wholeheartedly subscribed to membership in a newly-revised co-op with government supervision. This will embrace a credit union, a consumer's co-op, and a producer's co-op. For poverty-stricken rural people, these strides are immensely important. This is only the beginning. Because Picalqui had earlier co-op experience, and because all but 5 or 6 are now literate, the people are so sold on the idea that three other nearby villages are asking for help in getting the co-op extended to them.

At the first Women's Training Institute for our churches, plans were made for immunization campaigns with the collaboration of Dr. Stewart. This is a serving Church in the sense that the ministry of medicine and the ministry of agricultural extension and the ministry of handcraft production are all within the organized foundation of our national church.

Our missionary relationship to the national church are developing quite naturally with most of the planning carried on now by commissions, with equal membership among nationals and missionaries. Lately-arrived staff members are Hugo and Lily Gonnet, of the Waldensian Church in Uruguay and stationed at Picalqui.

The Rev. and Mrs. Paul Streich
Ecuador

1964

Our Christian World Mission

The treasurer of our United Church of Christ reports that as of September 30th, receipts for the General Synod Budget, including Direct Giving to the instrumentalities, are \$542,595 behind the same period for 1963. The total received to carry on the work of the several instrumentalities around the world and here in our nation is \$5,415,358.87.

It does not need to be pointed out that the need for regular and sustaining support increases each year. Decreases have their influence on our mission activities when they occur. It is vitally imperative that local churches continue a systematic program of remission of support so that our agencies and representatives in various parts of the world mission may be able to carry on an effective ministry and witness. NOW is when the support is needed.

The Christian Sun

Student Enrollment

The enrollment for the fall semester of Elon College totals 1,320 students. Of this number, 1,114 are in the day school. The evening school has 206. Of the day students, there are 405 freshmen, 247 sophomores, 244 juniors, 189 seniors, and 29 special students. Of the 1,114 day students, 657 live in dormitories and 457 are commuter students.

There are 23 denominations represented among the students, with Congregational Christian and Evangelical & Reformed students (United Church of Christ) having the largest number we have perhaps ever had at Elon—238, or 19% of the total students. The Baptist students lead the denominational affiliations with 24%, Methodists 22%. The Presbyterians have 13%, Episcopalians 5%, Lutheran 3%, Roman Catholic 3%, and other 11%.

Represented in the student enrollment are 25 states, the District of Columbia, and one foreign country. Among the states, North Carolina leads with 69% of the students. Virginia is second with 15%, Connecticut 3%, Maryland 2%, New Jersey 2%, Delaware 2%, New York 1%, South Carolina 1%, Pennsylvania 1%, others 4%, and we have two students from the Netherlands.

The North Carolina students enrolled come from 51 counties. Alamance County leads the list with 59% and is followed in order by Guilford, Rockingham, Randolph, Orange, Durham, and Forsythe Counties.

Like all colleges, the dormitories of Elon are filled to capacity. Regretfully it was necessary for the College to turn down many applications from a number of students for academic reasons. The College is improving its quality of instruction and seeks in every possible way to assist students to measure up to the increasing higher standards.

A good spirit is evident on the campus between students and faculty. Conditions bid fair for one of the most productive years in the history of the College.

Items Of Interest

Elon is gratified with the increasing number of students from our Congregational Christian and Evangelical & Reformed Church homes. Special mention should go to our Congregational Christian Church of Durham, which this year has six students at Elon including Betsy Jones, Carl Mulholland, Stanley Boone, Myra Boone, Celestial Ridgeway, and Rebecca Harward.

It will be of interest to our CHRISTIAN SUN readers to know that Dr. J. U. Newman, III, son of Dr. J. B. Newman of Burlington, has begun his dental practice in Burlington in association with his father. Young Dr. Newman attended Elon College and Emory University School of Dentistry. He is a grandson of the late Dr. J. U. Newman, member of the Elon College original faculty and teacher at the College for more than 50 years.

Dr. L. E. Smith, President Emeritus of Elon College, was on the College campus September 29-30, while attending the meeting of the Executive Board of the Southern Convention. Dr. and Mrs. Smith are spending the fall and winter at Retirement Hotel, New Smyrna Beach, Florida.

News From Elon College

Service Of Memorial Held

An impressive service of memorial was held in Whitley Chapel by students and faculty on September 29. The service of worship was dedicated to the memory of two College faculty and staff members and two students who passed away during the summer and fall months:

DUDLEY RAY WATSON, who was a member of the College faculty for three years, 1960-1963; ANDREW MORGAN, a member of the College staff for 38 years; JACOB LUTHER FRITZ, JR., a rising junior, of Asheboro, North Carolina; and ROBERT COLE, a rising sophomore, of Courtland, Virginia.

The service was in charge of Reverend John S. Graves, Campus Minister. Lowell Thomas, a member of the Senior Class and a close, personal friend of Luther Fritz, read the Old Testament lesson from a Bible given to young Mr. Fritz by his parents. Professor James Toney of the College faculty and close friend of Dudley Watson read the New Testament lesson and selections from William Cullen Bryant's "Thanatopsis." Mr. Graves made a brief memorial address, paid tribute to these fallen comrades and led the congregation in prayer. Music was provided at the organ by Miss Janet Lamm from First Christian Church, Burlington, North Carolina, a sophomore at Elon; and by the Glen Raven Community Male Chorus of which Andy Morgan was a member. The service was concluded by the congregation singing the hymn, "For all the Saints Who from Their Labors Rest," and the benediction by Mr. Graves. The altar flowers were given by the Student Government Association of Elon College.

Elon College Homecoming

Friday, October 23, and Saturday, October 24, have been designated as the days of 1964 homecoming. The homecoming ceremonies include a talent show to be held in Whitley Auditorium, 8:00 p.m., Friday, the 23rd. Saturday, the 24th, will include campus displays and judging, homecoming parade, and a football game at 2:15 p.m. between Elon and Catawba at the Walter Williams Stadium in Burlington.

All former students and friends of Elon College are invited to return for this homecoming event sponsored by the Alumni Association.

NCVa COMMITTEE ON THE MINISTRY

The Committee on the Ministry of the North Carolina and Virginia Conference will hold a meeting on Thursday, October 15th, at the Elon College Community Church, beginning at 1:30 p.m. Any individuals wishing to meet with this Committee, and especially people interested in entering the ministry, should plan on being present. Notify the chairman of this Committee, Dr. William J. Andes, Elon College, N. C., if you desire time during this meeting.

The Elon Home For Children

Visitors At The Home

Dear Friends:

The weekend of September 26 and 27 was a very interesting one for us here at the Home. There were several events that we think that you would be interested in.

On Saturday morning Mr. and Mrs. J. E. Branch and their daughter Dorothy came to visit our Home and to have lunch with us. The Branch family live on Route No. 1, Garner and are members of our Mount Herman Church. We had recently extended an invitation to this family to come and see what we were doing for those entrusted to our care.

Ever since we have been at the Home, we have been interested in meeting this family. This interest was created by the fact that each year we receive a letter from Mr. and Mrs. Branch sending us a substantial amount in honor of their daughter's birthday. This was a custom that Mr. and Mrs. Branch had begun during Dr. Truitt's administration. They have continued this custom each year. Their gift was certainly a most generous one and the thought was even more encouraging. Therefore, it was a real privilege to meet this family for the first time and for them to see our Home and its program for the first time.

We are always happy to have people in our churches come and see what is happening at our Home for Children. We would like to encourage more and more of our families to come and see, as the Branch family, what we are doing for those who are living with us here at our Home for Children.

Another occasion later in the day was the visit of a group of ladies who were on the Elon College campus attending a National meeting for the Council for Lay - Life and Work. We were very happy to have the opportunity to show them our campus and to give them a tour of the Wisseman Cottage. They were quite interested in the Home, its history and its program. As we shared with the Branch family earlier in the day, we were happy

to also share with these people what we are endeavoring to do. We welcome all such opportunities whether the families are from our local churches in North Carolina and Virginia or whether they come from afar to visit with us any time they might have the opportunity.

Walstein W. Snyder
Superintendent

REPORT FOR SEPTEMBER 28, 1964

Southern Convention of Churches & Sunday Schools

Virginia Valley Conference	\$ 63.00
Eastern Virginia Conference	262.00
Eastern North Carolina Conference	27.00
Western North Carolina Conference	158.00
North Carolina & Virginia Conference	37.00

Total \$547.00

Special Offerings:

Apple's Chapel Church, Helping Hand Class	19.77
United Church of Christ, Southern Pines, N. C.	1.79
J. Harold Smith, Burlington, N. C.	50.00
Women's Fellowship, 1st Congregational Church	25.00
Wake Chapel, Women's Missionary Fellowship	49.13
Mrs. Lena Pusey, Burlington	5.00

Memorial Gifts:

In memory fo Charles V. Sharpe.....	
In Memory of C. H. Fluck	
In Memory of Mr. A. S. Gatewood, Sr.	
In Memory of Mr. Charles Fluck	
Total Memorial Gifts	12.00

Special Offerings 22.00

Total \$184.69

Total for the Week \$731.69

Hines Chapel Women

A Year Of Activity

The following officers were elected for the Women's Fellowship of the Hines Chapel United Church of Christ to serve 1964-65; Mrs. Steve Eure (president), Mrs. Eunice Falls (vice president), Mrs. Selma Ramey (secretary-treasurer), Mrs. Etta Bolin (historian), Mrs. Myrtle Donnell and Mrs. Gwyn Breedlove (circle chairmen).

Under the leadership of Mrs. Helen Lowe, the past year has been very successful. With 41 members divided into two circles, the activities included observation of World-wide Community Day (with the Monticello Church); World Day of Prayer with Miss Faith Drobish, retired missionary, as speaker; provision for a nursery each Sunday morning; support of the Elon Home for Children, Migrant Work, school and health kits for overseas use; used clothing for Franklinton Center at Bricks; study and work programs during the course of the year.

Families were involved in more than one of the activities of the past year. Attention was given to those in the church who were ill, and to the homes to which new babies had come.

New Minister At Parkway

Rev. Richard L. Muse has assumed his work as pastor of Parkway United Church of Christ, Winston-Salem, North Carolina, as of September 1, 1964. He is now living at the new parsonage for the Parkway Church located at 1565 Pine Bluff Road, Winston-Salem, North Carolina.

Mr. Muse was born in 1931 at Pinehurst, North Carolina; educated at Broughton High School, Raleigh, N. C.; Wake Forest College; and a B. D. graduate of Southeastern Theological Seminary. Mr. Muse also holds the M. A. degree from George Washington University.

Mr. Muse is married to the former Barbara Henderson, of Raleigh, N. C., and to this marriage have been added two sons: Wayne, 4; and Shayne, 2. Mr. Muse comes to Parkway Church out of a background of experience with the Boy Scouts of America, radio-television, Director of Religious Activities at Campbell College, and has served as Minister of Education on Music in a local church.

The Southern Convention extends a most cordial welcome to Rev. and Mrs. Richard L. Muse and their two sons to the ministry of Parkway United Church of Christ and the Southern Convention.

Rev. Fred Allred Accepts Call

Rev. Fred Allred has presented his resignation to the Salem Chapel and Belews Creek United Churches of Christ, to accept a call to the Smithwood and Siler City United Churches of Christ. Mr. Allred's resignation will be effective as of November 1, 1964. He will assume his new parish post as of November 8, 1964.

Rev. and Mrs. Fred Allred have been serving the Belews Creek and Salem Chapel Churches since December, 1958. They have been much beloved and appreciated by the two congregations. During their ministry, the Belews Creek Church has built and paid for an Educational Building. The Salem Chapel Church has started a building fund for future building needs. Both Churches have grown in financial support, organization, and effectiveness during the ministry of Rev. Fred Allred.



CONFERENCE P. F. OFFICERS ATTEND MOONELON RETREAT

The following officers of conference Pilgrim Fellowship were on hand with the Southern Convention P. F. officers at the retreat held late in September at Moonelon:

Eastern Virginia

Don Miller (Chesapeake)
Judy Brinkley (Suffolk)
Russell Turner (Holland)
Vickie Johnson (Suffolk)
Pat Holland (Norfolk)
Danny Dunnagan (Chesapeake)
Peggy Grissom (Windsor)
Robert Sydenstricker (Norfolk)

North Carolina and Virginia

Gerry Oxford (Elon College)
Harold Pollard (Burlington)
Gail York (Greensboro)
Cathy Carter (Winston-Salem)
Blanche Warren (Greensboro)

Eastern North Carolina

Henderson District

Jimmie L. Newman (Henderson)
Mickey McDade (Henderson)

Western North Carolina

Jayne Yates (Asheboro)
Janie Ragsdale (Albemarle)
Myra Hothwell (Albemarle)
Carol Davis (Asheboro)
Donald Rich (Asheboro)

Asheboro District

Mike Burns (Asheboro)
Susan Caviness (Asheboro)
Debbie Pritchard (Asheboro)

Elizabeth Fairbank, Noel Allen, Linda Howard, Richard Kimball, Shelia Lindsey, Ellen Smith, Kathy Copeland (all Convention PF officers), Mr. and Mrs. Jesse Weaver, Mrs. Eleanor Grimes and Rev. Richard N. Rinker were also present for the retreat.

Family Night was observed at **The Christian Temple, Norfolk**, on October 5th. A roast beef dinner was followed by a presentation by the minister, Dr. Frank Hamilton, entitled "The New Southern Conference of the United Church of Christ".

The Women's Fellowship at **First Christian Church (UCC), Burlington**, saw the film **THE CAPTIVE** on October 5th and shared in a discussion led by Rev. John Littiken, Social Action Chairman of the North Carolina and Virginia Conference. Plans for the program were made by the Social Action Chairman of the church, Miss Edna Fitch.

In Memoriam

MRS. J. FRANK APPLE

First Congregational Christian Church, Henderson, N. C. Died April 12, 1964. Faithful member of Ladies Aid and the church, and wife of the Rev. J. Frank Apple, a former pastor of the church.

THE NEW COUNCIL FOR CIVIC RESPONSIBILITY

Joining forces with concerned members of business, the professions, law, labor and public affairs, church leaders of all faiths are among the 117 charter members of the newly organized Council for Civic Responsibility. The Council will direct its efforts to combatting the "ominous increase" in the dissemination of "radical, reactionary propaganda" in the nation.

Council spokesman reported that detailed research into "ultra-right-wing" organizations has placed 12 groups in an "interlocking directorate" with the John Birch Society. Among those listed with "Christian" titles are the Christian Crusades led by the Rev. Billy James Hargis, the Church League of America headed by Edgar Bundy, and the Christian Freedom Foundation, supported by J. Howard Pew of the Sun Oil Company.

Dr. Arthur Larson, professor of law at Duke University, former adviser to President Eisenhower and a former director

of the U. S. Information Agency, is chairman of the new Council. In a recent statement, he expressed alarm that "radical, reactionary propaganda is producing an impact even on large numbers of people who, themselves, are in no sense extremists or sympathetic to extreme views." Many appeals have been reported from local denominational leaders for assistance in combatting "the witch-hunt so prevalent in our land," as one expressed it.

Among the charter members of the Council are the Hon. Harold E. Stassen, former governor of Minnesota and past president of the American Baptist Convention; Methodist Bishops Lloyd C. Wickie of New York and A. Raymond Grant of Portland, Oregon; Dr. Alvin N. Rogness, president of Lutheran Theological Seminary at St. Paul, Minnesota; presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church.

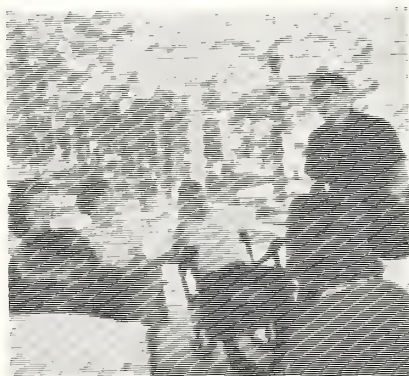
For Conference & Convention Officers Pilgrim Fellowship Retreat

Beginning at 11:00 o'clock Saturday morning, September 26, registration for the retreat began. Over thirty officers checked in along with five adults this weekend.

Following a very fine lunch President Liz Fairbank outlined the plans for next year. Then we broke into "idea" groups led by Noel Allen, Rick Kimball, and Liz Fairbank. The topics were (a) Conference Rallies, (b) Officers Meetings, (c) and visitations respectively.

In the group led by Noel on rallies various methods on making better programs and getting a higher attendance were discussed. Rick gave a true or false test on the problems and responsibilities of conference officers to those who met in his group. The problems were discussed and solutions were offered. Various aspects of local visitations were discussed in Liz's group. Since this was a relatively new idea the discussion proved very interesting.

After the "idea" groups there was some new recreation led by Ellen Smith. The game was to take an animal's name and make a message using each letter in it as the first letter in a word. Although there was little action much wit was applied. The winners were given the "privilege" of being the object of a guessing game.



Noel Allen leading "Idea" group on conference rallies. Conversation and sharing of program ideas was an important part of the retreat at Moonelon.

If The World Were 1000 People

There would be 60 Americans . . . and 940 people representing the rest of the world, if the world were 1000 people. The Americans would possess half of the income, the 940 the other half.

500 would never have heard of Jesus Christ . . . more than 500 would be hearing about Karl Marx, Lenin, Stalin and Krushchev. The 60 Americans and about 200 others would be relatively well off, but most of the others would be uneducated, poor, hungry and sick.

The American families would be spending at least \$850 annually for military defense, but less than \$4 a year to share their faith with the other people of the community.

Following the dinner, groups reported and then discussed various aspects of the Pilgrim Fellowship. After everyone participated in a "Holy Hootenanny". Ellen Smith led the singing which, for the most part, ran in conjunction with the Bible. At 10:00 o'clock we went to the campfire circle and listened to a very fine devotional given by Kathy Copeland. From there we went to our cabins and bed.

At the "unusually early" hour of eight we had breakfast and then went outside alone for the morning watch prepared by Sheila Lindsey.

Mr. Reverend Rinker reported on the year gone by and on the "Remake a Lake Project". The original goal has been exceeded by \$13.00, however any additional donations will be appreciated since about \$500 more may be needed. Kathy Copeland and Gerry Oxford then reported on their trip to Washington, D. C. and the Youth Forum. Kathy showed slides of their visit while Gerry explained some of their activities.

Again Rev took the floor and explained some of the resources available to the conferees. At 10:30 the Conferences met together to discuss the new ideas they found at the retreat. The Sunday worship service was held on Vespers Hill. The service consisted of a five part drama and group singing. After lunch everyone left with heads and stomachs full of good things.

New Filmstrip Available

The Southern Convention Audio-visual Library has added the color filmstrip THE PROTESTANT REFORMATION. This 64 frame film was produced by LIFE and presents a fair general history of the Protestant movement during the period between the fourteenth century and the seventeenth century. It is usable for adult and youth study groups.

Palm Street — Greensboro, N. C.

Youth Present Drama

The Young People of Palm Street Church, Greensboro, presented a drama on Sunday evening September 20th at the regular 7:30 worship service. The play was adapted from *Everyman*, a morality play of the 16th Century which takes you on a journey with a man from the time that Death comes for him until he actually dies and goes to give his reckoning before the Lord of Heaven and Earth. This journey is one that each of us must take, with no exceptions. The Character *Everyman* symbolizes the whole of mankind. The play deals with a man's attempt to find something from this world that he can take with him to explain how he has spent his life. He seeks help from Fellowship, Friends, Relatives, Goods, and Good Deeds.

The play was most impressive and the young people did a beautiful job under the direction of Miss Linda Powers.

The Christian Sun

On the Edge...

OPERATION PILGRIM FELLOWSHIP is being carried on at **Beverly Hills United Church of Christ in Burlington**. This is a house to house visitation program to find new members for the youth group of the church.

One comment by a **Bayview United Church of Christ, Norfolk, Va.**, church school goer who moved to a church not using the adult United Church Curriculum: “To go from using this curriculum (UCC) back to using Cook materials is like going from College back to kindergarten!”

A Teacher Training Program will be carried out at **Liberty Vance United Church of Christ, Henderson**, during the end of October. Basic resource for this training experience will be “The Improvement of Teaching in the Sunday School” by Dobbins.

A class for the purpose of training young people for responsible church membership will be held at the **Congregational Christian Church of Durham** from November 7 through Easter of next year, every Saturday morning. This course will be led by the minister of the church, Rev. Richard L. Jackson, and will make use of the church membership resource newly re-edited by our denomination, **My Confirmation**.

Rev. H. Winfred Bray, pastor of Union Ridge United Church of Christ, was the leader during a revival conducted at **Peace United Church of Christ, Greensboro**, from October 4-8. Following the final service on Thursday, there was a social hour.

A STEWARDSHIP SCHOOL will be held at **Bethlehem Church,, Suffolk**, for pastors, finance and budget committee members, financial secretaries, and church treasurers in Eastern Virginia. The date is October 18. The time will be from 4:30-8:00. A fee of 75¢ will include supper. Leader will be Rev. Karlton Johnson, Regional Secretary for the Stewardship Council.

Beulah Christian Church, Wake Forest, will have a study session for the young people and concerned leaders of the church to consider possibilities for developing a more effective youth ministry. Guest will be Rev. Richard N. Rinker, North Carolina Field Secretary for the Southern Convention. October 11th is the date.

St. John's United Church of Christ in Burlington, October 19th, will be having a teacher training session led by CEA's. This will also involve youth leaders in a study of the ministry and its needs.

WORK IN HONG KONG

Donald Bergman

Urban Hong Kong is bustling with people. Somehow, one becomes accustomed to streets crowded with cars, buses, taxis, dogs, bicycles, trucks, and an occasional rickshaw. But we wonder if we shall ever get used to families crowded on boats, in huts, in rooms, on rooftops, on staircases, in vast resettlement H-block housing or in government-regulated middle income housing. The shops are too small for the amount of merchandise they have to sell. Movies most often play to a full house. Buses whiz by, too full to take another passenger. There is a year or more wait for a telephone, and we won't mention water meters. Power lines are over-taxed. Everywhere in Kowloon and on Hong Kong Island there are signs of too many people.

Much of the new territories provide a sharp contrast to the city areas. The mountainous countryside is spotted with villages of 50-60 people. Island, mountains and sea provide rich scenic beauty. It is in such a setting that the Haven of Hope is located on Junk Bay. The drive down to the hospital quadrangle passes staff housing, the manicured vegetable fields of the hospital farm, papaya trees and bamboo clumps. A student nurse in

her Chinese cheong saam uniform is crossing the quadrangle. Three patients are chatting together on the lawn. A social worker is discussing a patient's forthcoming dismissal with his family. The wonderful sound of children's laughter can be heard from the pediatric ward.

... In 1955, the Haven of Hope opened its doors primarily for TB patients from the Rennie's Mill Refugee Camp and later on to any person in Hong Kong who needed care. The hospital's 240 beds are usually fully occupied by patients of all ages. The nursing staff have mostly been trained by the Haven of Hope Nursing School. Our children's ward has a government-accredited school.

The hospital has shown tremendous growth these first nine years. Its beginning times were full of hardships such as no road, no telephone, no electricity, lack of equipment and little money. But the imagination and faith of the leadership and staff, and growing support of Christians all over the world have transformed this into a modern hospital, still meeting a need in Hong Kong where tuberculosis is the number one health problem.

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.
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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

NOTES FROM THE DESK

RELIGITICS

Being religitical these days is quite easy. Both major presidential aspirants become religitic when the time seems appropriate. Most of us, in a kind of passing way, involve our selves in this fantasyland of mixing religion and politics. The trouble is we rarely get into personal faith and politics: it's always the common veneer of religion that satisfies us.

One potential president points out that we live in the era of "the fast buck and the off-color novel". Through one of his aides he has also intimated, with somewhat exaggerated statistics, that "our kids aren't turning out worth a darn . . . every other one's (sic!) a delinquent."

And while he makes such wise observations on the moral decay of our current generations, his opponent religitically suggests a lack of concern by the other party's man for the dignity of the individual and an overconcern with distorted philosophies.

Not quite religion. Not quite politics. Religitics.

In a recent novel, published in the September issue of Redbook, it is possible to get a good insight into religitics at work. One gets the uncomfortable feeling reading this novel by Gertrude Schweitzer, So Many Voices, that these attitudes are too familiar. And in a local church!

The use of religitics is probably a defense against the currently popular idea that religion ought to be involved in every aspect of life from sex to taxes. We try to have pious thoughts, eg., religious judgements, about all sorts of subjects. Politics mixes especially well with religion . . . both easily stir up emotion without having a similar effect on reason and common sense.

All of this is all very well. It works off frustrations. It gives sponsors of political TV broadcasts a warm feeling inside. It puts life into otherwise humdrum pre-holiday seasons. What does it do for our relationship with God or others like us? What does it do for the gospel of our Lord?

Religitics are devisive. They encourage the drawing of excluding lines. They nurture the deadly attitude that this is what religion is all about anyway . . . moralisms, pious phrases and hypocritical judgments. Religitics subtract from the value of the individual in his own estimation by welding him to a faction in pursuit of shallow and oftentimes false ideals, whose banners wave best in the heatwaves of anger and ignorance.

The temptation to be only religious in one's politics is an easy one to trip over. The call to consider our political responsibilities in terms of our personal faith in God and Christ is a call too often lost in the shouts and clamor of others being religitic.

THE CHRISTIAN SUN

Elon College Library X

Vol. No. 116 No. 40 41

October 20, 1964

THE FALL CONFERENCES

DR. HAROLD N. SKIDMORE

Guest Speaker



Dr. Harold Skidmore, outstanding preacher, successful pastor, former Superintendent of the Michigan Conference and now Field Secretary for the Annuity Fund of our fellowship, will be the guest speaker for the Annual Fall Conferences in the Southern Convention.

Dr. and Mrs. Skidmore will be driving from New York to spend two weeks in the churches and Conferences of the Southern Convention. Dr. Skidmore's warm personality and Christian witness will be received with great appreciation.

Why not plan to attend your Conference meeting this fall? Our Conference meetings are likely to be historic ones for all who attend.

Virginia Valley Conference—October 27—Congregational United Church, Winchester, Va.

Eastern Virginia Conference—October 29—Lynnhaven Colony United Church, Virginia Beach, Va.

Eastern N. C. Conference—November 3—Liberty (Vance) Cong. Chr. Church, Henderson, N. C.

Western N. C. Conference—November 4—Pleasant Union Congre. Chr. Church, Route 4, Asheboro, N. C. (near Farmer)

North Carolina and Virginia Conference—November 5-6—Congregational United Church of Christ, Tryon, N. C.

With A Grain of Salt...

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil . . . As thou hast sent me into the world, even so have I also sent them into the world.

/KJ

I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from evil . . . As thou didst send me into the world, so I have sent them into the world.

/RSV

I am not praying that You will take them out of the world but that You will keep them from the evil one . . . I have sent them to the world Just as You sent Me to the world . . .

/Phillips

Faith in God is not passive submission to a remote power while we feel the pressures and demands of world's closeness. It is active involvement in a world which is the scene for a loving power's continuing attention. We come to worship on Sunday morning not to achieve the highest point in our relationship to God, but to gain strength, courage, understanding, patience and

inspiration. With these gifts, and others, we seek to reach the heights of this involvement with the world in which God acts.

Nor is faith a form employed to balance some divine scales we cannot otherwise influence. It is instead a life-directing trust that there is that which makes life worth directing. The description of life, when one is thoroughly involved for God's sake, is life-changed, life-moved, life-urged, and life-fulfilled.



Dr. Harold N. Skidmore

The Rev. Dr. Harold N. Skidmore, New York City, is Field Secretary of the Pension Boards with special assignment to the Congregational Board of Ministerial Relief. He is also responsible for promotion of The Annuity Fund for Congregational Ministers.

The Congregational Board of Ministerial Relief aids ministers and their families in case of severe financial necessity. It also gives emergency assistance to retired ministers and ministers' widows.

The Annuity Fund for Congregational Ministers, established in 1914, is a pioneer effort among Protestant church groups to enable ministers to provide for their retirement years. A membership corporation, it pays annuities based upon monies standing to the credit of each individual member at the time he retires. These accumulations are built up from payments made by the member during his active ministry, payments by his churches or other employing organizations, credits from the income of a memorial fund, and interest.

Dr. Skidmore was superintendent of the Michigan Conference of Congregational Christian Churches from 1941 to 1960 when he came to his present post.

Born in Oldbury, England, February 12, 1898, he grew up in Michigan where his father, the Rev. Nathaniel Skidmore, was a home missionary pastor of the Congregational Conference. He attended Olivet College and Oberlin (Ohio) College. From the latter he received both his A.B. degree and his B.D. degree in 1926. Defiance (Ohio) College awarded him an honorary Doctorate of Divinity in 1941. He also received an honorary Doctorate of Divinity from Olivet College in 1961.

Dr. Skidmore was pastor of First Congregational Church, Holliston, Massachusetts, from 1926 to 1931 when he returned to Michigan to serve South Congregational Church of Grand Rapids for ten years.

During his term as Michigan Conference superintendent, Dr. Skidmore served as president of the Congregational Christian Superintendents' Council and the Michigan Council of Churches. In 1953 he was an official delegate to the International Congregational Conference in St. Andrews, Scotland.

Dr. and Mrs. Skidmore live in Mount Vernon, N. Y. They have two sons, Cyril N. and Edward C. Skidmore. Dr. Skidmore has his office at 287 Park Avenue South, New York, N. Y.

Greensboro Revisited

The greatest foe of Christianity has not been, and is not now, growth. For growth is one characteristic of health and purposeful existence. Our foe has hidden behind many masks which, in and of themselves, are quite acceptable: provincialism, fundamentalism, loyalty, pride of heritage--and others. We do ourselves and these principles an injustice when we allow them to serve as fronts for the real enemy of our relationships to God at work in a changing society. And this enemy is fear--the fear of change.

On Nov. 17-18 we shall be returning to our task of making it possible to grow in our witness and service as uniting Christians. The Special Meeting to be held in Greensboro will offer an opportunity to grow as Christians seeking to carry on a meaningful and significant work where we are and in our time. This can be more effectively done in closer cooperation and more efficient organization with the other two groups with whom conversations and planning have been carried on.

This is just one portion of the growth we continually need to experience as we respond to God in love. This will be an organizational growth opportunity. Through it, wider avenues of spiritual, intellectual and functional abilities in mission will increase.

Fear sees change as change. Christian courage and faith see change as growth and the opening of new opportunities for responding to God's call.

ATTENTION MINISTERS!

Questionnaires have been sent to several ministers throughout the Southern Convention. It would be greatly appreciated if those persons who receive one would provide the necessary information. The questionnaire was made up by James L. Rosser, a senior at the Lancaster Theological Seminary, as part of a research project. Those who participate will receive the results of the study if they include their names and addresses with forms. The subject of this study is "The Role Of The Church In The Racial Revolution".



The fact that you're always harping on something is no indication that you're an angel.

Footnotes from Fields

OUR FATHER'S BUSINESS

Luke records an incident in the life of Jesus who at the age of 12, was found in the Temple engaged in dialogue with learned Rabbis. Mary and Joseph were upset over their failure to find Jesus in the company of those returning home following worship in Jerusalem. After considerable search, they returned to the Temple and told Jesus of their anxiety. Luke records the answer of Jesus as, "How is it that ye sought me? Know ye not that I must be about my Father's business?" The Revised Standard Version records it as, "Did ye not know that I must be at my Father's house?"

There could be honest theological and ecclesiastical differences of interpretation as to the content of the answer of Jesus. Whether Jesus understood his Father's role for him to be in terms of a Messianic concept is beside the point. The important thing is that whatever Jesus considered his Father's business to be, the time had come for him to get involved. His involvement in his Father's business could not be deferred or referred. Involvement calls for commitment in word and deed. Participation brought him a cross and a crown.

The five Conferences of the Southern Convention will be meeting in Fall session at the end of October and the first week in November. Delegates from the churches of the five Conferences will meet for worship, reports, inspiration, instruction, and business. The business we hope will, we trust, be that which we might properly call, "Our Father's business".

How many churches will be represented by delegates who are willing to be involved in our Father's business? How many churches will be willing to refer the Fall Conference to "Those who can go, or those who do not have anything else to do for that particular day". Is this really involvement?

Reports from Standing Committees will suggest a program of mission and service. A goal for apportionment support of Our Christian World Mission will be presented to every church. Dr. Harold Skidmore, of the Board of Ministerial Relief, of our fellowship, will be present to inspire and challenge. Opportunity will be given to learn more about the Revised Report of the Steering Committee and the formation of the Southern Conference.

Christian democracy is effective only when delegates from all churches gather in the Fall Conference sessions with a willingness to get involved in mission. Will you and your church be present and involved in the implementation of the work of your Conference?

Clyde L. Fields
Superintendent

CLAYTON CHRISTIAN REVIVAL

It was my privilege to share in the fall revival held at the Clayton Christian Church October 5-9, 1964. Rev. Carl Dixon, pastor of the Church, led the congregational signing and directed the children's choir. Special music was provided by the vested adult choir under the direction of Mrs. Rebecca Watkins. Invited visitors also provided special music. The writer has discovered that such opportunities to be involved in the life and work of the local church prove to be spiritually uplifting and rewarding. His gratitude is expressed to the Clayton Church for this opportunity.

REGISTRATION CARDS SENT FOR SPECIAL CONVENTION MEETING

Ministers, Board and Standing Committee Members, Conference Presidents and Secretaries, Presidents of Convention Institutions and Local Church Delegates for the 1964-65 Biennium have been sent letters of information and registration cards for the Special Meeting of the Southern Convention to be held at the Congregational United Church of Christ in Greensboro on November 17-18.

Registration may be accomplished by filling out the card, sending it to Rev. Richard N. Rinker, Box 336, Elon College, N. C. by November 13, and picking up an identification badge at the host church on arrival. **This advance mail registration will greatly facilitate the handling of nearly three hundred and fifty delegates involved.** Conference secretaries will be on hand to care for last minute registrations at the Special Meeting and confirm credentials.

Please note that the registration fee, as voted by the Executive Board, will be one dollar, to be sent with the card. Your attention is called to the fact that **accommodations can be provided for delegates only when notice is given to the host church directly by November 11.** Correspond directly with Miss Dorothy Ballinger, 400 Radiance Drive, Greensboro, N. C.

CHILDREN'S RELIGION ARTICLE

Rev. Richard Rinker, North Carolina Field Secretary for the Southern Convention, has an article published in the November issue of CHILDREN'S RELIGION which seeks to interpret the educational mission of the UNITED CHURCH of CHRIST. Mr. Rinker's article is entitled, "What Ever Became of Sunday Schools?"

Mr. Rinker has had numerous articles published in various denominational and interdenominational periodicals. The Convention Superintendent takes this opportunity to make this matter known to the readers of THE CHRISTIAN SUN.

Mr. Rinker serves also as Editor of THE CHRISTIAN SUN. The Executive Board of the Southern Convention and the Board of Publications have recently expressed appreciation for the splendid manner in which Mr. Rinker has taken over the editorship following the termination of the long service rendered to THE CHRISTIAN SUN by Dr. F. C. Lester.

The Clayton Christian Church is making excellent progress under the splendid leadership of Rev. and Mrs. Carl Dixon, who are in their fifth year of service to the Church. The Church has grown in membership, improved its physical properties, has voted to accept its Conference apportionment in full for 1965, and is making plans for a building program in the near future. The writer expresses appreciation for the splendid work being done in the Clayton Christian Church.

AWAKE O' CHURCH

Julia Woodson
Burlington First Church

Jesus wept, the scriptures say,
At Jerusalem's gate;
Not because Jerusalem
Was to hold his fate,
But because the city he loved
Was so cold of heart;
Religion was a ritual,
And not a vital part
Of the daily needs of life
Where humans were involved,
But was practiced according to law,
And soul needs were not solved.

Somehow my mind turns toward the church-
I see a parallel;
Between this city and the church,
He loves them both so well.
If he stood outside its door,
Would he also weep?
Would he find that rites and forms
The church still tries to keep
While human beings live outside
In misery and sin,
And never hear the welcome word,
"Christ wants you to come in!"?
Would he find within the church
Dissention, envy, strife!
Leaders seeking to have their way,
With little thought of eternal life?

Let's take a look at the church roll;
New members will be there,
But most of them have been transferred
From churches joined elsewhere,
Or from Christian families,
Where joining is expected;
Or from marriage, and they join
That the family may be connected.
Are we trying just to add
New members to the roll,
Or is our purpose, with God's help,
To save the immortal soul?
I would like to challenge you
To study this situation.
And see how many names you can find
Who've been saved from degradation?

Are we content to come to church
To sing and bow in prayer,
To read responsive readings;
The preacher's thoughts to share;
To give to missions and worthy cause,
To go to the conventions;
To visit the sick within our fold?
Oh, we have good intentions!

But what of the one who's out of the church-
Hurt - by life - frustrated;
Who needs the touch of a human hand:
Who outside the church has waited,
Because the church didn't meet his need
For keeping faith. He knows
That no one wants to visit him,
Or wants to hear his woes,
So he drifts further and further away from that
Which would save his soul.
We let him alone, we Christians,
Who claim heaven is our goal.
We say, "The church door's open.
He knows he can attend.
It's up to him what he wants to do.
He must learn on himself to depend."
And this is true as far as words go,
But Christianity goes deeper than words:
(Don't judge a man until you know
What you'd do when frustration girds.)

Religion's more than form and rites;
It's more than singing and prayer;
It's more than visiting the aged and sick,
Who faith with you already share;
It's more than committees, meetings and giving;
It's more than hearing the preacher-
It's giving of self to the Master's cause;
It's leading men to the great Teacher;
Men who are lost in sin and despair,
And don't realize their condition-
Men who've lost faith in themselves and God ,
And are on their way to perdition,
UNLESS we who claim the name of Christ
Become humble and go to their aid,
UNLESS we revive our own spirit of love,
And our hearts on God's altar are laid,
The Christian's heart must beat with compassion,
His actions must prove his devotion;
And if we love God with mind, body and heart
We can't run away from emotion.

Complacency holds us; we're self-satisfied!
Let's wake up! Let's work in God's field!
Yes, Jesus wept - from his compassionate heart;
To the message of his tears, let's yield!
Let's walk in his steps; let's love all mankind;
Let's take time the friendless to see;
And give them this Christ as a personal friend
(Ashamed to talk Christ, let's not be.)
Let's contact the person who's out of the church,
The person who's worldly and cold;
Let's help him to know how different it is
To live Christ, and join in his fold.
We need a revival! We need to take stock
Of our own life - are we sincere
When we say we are Christians?
Or would Jesus weep outside our door?
Awake Church, and hear!

African Perspective

What then is our role as missionaries? What do the Africans want us to be? What does God want us to be? As you can well imagine there is a great deal of real soul-searching going on amongst us—individually and collectively.

One thing seems quite clear and that is that the time is past for active missionary leadership in the African community. We now have very capable African principals of our two highest educational organizations and the Church Work Department and the Agricultural Council have their first African Chairman. We personally feel that the missionaries are still very much wanted in Southern Rhodesia by the Africans and some of the more thoughtful tell us that above everything they want "spirituality" in the missionaries that are being sent under the present situation. By "spirituality" is meant the ability to point the way to God—by word and deed. Professional qualifications are still greatly desired but it is sobering and gratifying to realize that we are being looked to for other qualities by some.

Years of patient teaching of Christianity may be beginning to bear fruits. Some western authorities on this subject say that in the present circumstances in some parts of the world the greatest contribution we can make is just by being where we are. We interpret this not as an attempt to hold the status quo by force but the need of missionaries to relinquish active

leadership as was mentioned above. The need now is for the quiet counselling and encouragement of indigenous Christian leadership that we may work side by side with our friends here in Africa, and even in subordinate positions to them as is happening in many places in our mission.

The time is also drawing very short in which we can help the Africans to find their own unique expression of Christianity. What may satisfy a New Englander in North America may not necessarily satisfy young Africans. Now that this is realized there is precious little time to develop African forms of worship, music and religious expression. Needless to say this must be done by Africans for Africans but we can help to set the stage which will make it possible and we can also act as liaison to the older African Christians who are the ones who are more opposed to this than anyone else.

There is no doubt that our work is laid out for us and it is one that is vitally important in Africa today—it is the work of quiet reconciliation of African with African and African with White in finding their places in this world under God. This cannot be done by authority but must be done by quiet persuasion and encouragement in pointing the way to God.

Dr. and Mrs. Kirk Stetson
Southern Rhodesia

On the Edge...

Revival services were held at **Haw River United Church of Christ** from October 11-17. The Rev. Carl F. Dunker, pastor of the Wake Chapel Christian Church at Fuquay Springs, served as evangelist. Mr. Joe Stephenson, a member of the Wake Chapel Church, led the congregational singing for these services. Pastor of the Haw River Church is Rev. Dan W. Jones Jr.

The minister of the **Great Bridge Congregational Christian Church at Chesapeake, Va.**, Rev. Garland Bennett, has begun a series of sermons on the theme **Commitment to Christ**. This series will be climaxed by their observance of Commitment Sunday on November 8.

Three laymen at **Lynnhaven Colony United Church of Christ, Virginia Beach**, led the morning worship service on October 11. **What Shall I Do With Jesus?** was the title of the sermon presented by George W. Core! Horace W. Hodges, Jr. and Neil C. Wilson were also leaders for the Laity Sunday service.

During the month of October the morning worship services at the First Congregational Christian Church, Albemarle, are being broadcast over radio station WZKY. The theme for these broadcasts is: "Christian Growth In A Changing Culture." Rev. J. Exerette Neese is minister of the Albemarle church.

From October 4-9, Revival Services were held at **Holland United Church of Christ** under the leadership of the Reverends Carroll Lewis and Carl Dollar. Mr. Dollar is pastor of the church. Mr. Lewis is pastor of Rosemont Christian (UCC), Chesapeake, Va.

Have you secured your copy of the **Directory and Calendar of Prayer** available from our United Church Board for World Ministries for use in personal and group devotions? They cost 25¢ or six for one dollar. Order from Central Distribution Service, 1505 Race St., Philadelphia, Pa. 19102. The order number for this publication is WM-IP-0964-30M.

Mr. Jerry Moore, a junior at Elon College, was the guest speaker for **Mt. Zion United Church of Christ, Mebane**, on October 11th. Mr. Moore also serves as Youth Associate for the Elon College Community Church (UCC).

The Young Adult Class at **Long's Chapel United Church of Christ, Burlington**, has just contributed a new set of Barclay's Commentaries to the church library for use by all in the church.

The Elon College Singers will participate in the October 25th morning worship service at **Apple's Chapel United Church of Christ in Gibsonville**. That same afternoon there will be a joint community survey conducted in the area in cooperation with two other churches.

Mrs. L. Bill Simmons was guest speaker for the Pilgrim Guild of the **Christian Temple, Norfolk, Va.**, on October 12th. Her topic was "The Work of the Eastern Virginia Conference Women".

News From Elon College

High Hopes For Football!

Optimism is high on the campus that the Elon College football team will win the Carolina Conference championship this year. In 1963 Elon shared the championship with Catawba College, our other United Church of Christ College in North Carolina. The "experts" rate Elon's team this year as the strongest in the Conference. The "Fighting Christians" have lived up to expectations in the first three games of the 1964 grid campaign by winning from Emory & Henry at Bristol, Tennessee, on September 19; from Guilford College at Guilford College, North Carolina, on September 26; and from Appalachian State Teachers College at Boone, North Carolina, on October 3. The remaining schedule includes games with Camp Lejeune at Burlington Memorial Stadium, Burlington, October 10; Carson-Newman College on October 17 at Burlington; Catawba College in the annual Homecoming contest at 12:15 p.m. at Burlington on October 24; Western Carolina College at Cullowhee, North Carolina, October 31; November 7, Newberry College at Burlington; November 14, Lenoir Rhyne College, Burlington; November 21, Frederick College, Portsmouth, Va.

Elon has consistently sought to maintain a high caliber of athletes under competent coaches. In recent years an increasing number of Elon athletes have come from the geographical area of the College. This year 46 football players on the roster come from North Carolina and Virginia. Represented is the largest percentage of native North Carolinians to appear on any Elon squad in twenty years. Four other states and the District of Columbia are represented on the 1964 squad. Congratulations and best wishes to Coach George Tucker and his staff for a successful football season.

Higher Education & Our Image In Japan

Dear Friends:

Don has been assigned to his permanent work here in Japan. It is at Doshisha University in the Center for American studies. Doshisha is an old University, having been founded in the 1870's by Joseph Hardy Neeshima. From the very beginning it has had the help of the United Church Board for World Ministries. Today it is one of the largest private Universities in Japan with an enrollment of around 25,000. Though the University was founded by the Church, like Harvard and Yale in America, today, the main part of the curriculum is devoted to other subjects. The Divinity School, however, is a good one, and is one of the main training places for ministers of the United Church of Christ in Japan.

The American Studies Program is about five years old, and still suffers from growing pains. In reality the program did not get started until two years ago. Since then, with the help of American Foundation money, we have built up a library which now includes some six thousand volumes. Last year the Center hired its first Executive Secretary. He is a young scholar from Carleton College and Yale by the name of Sadao Asada. His major field of interest is Japanese-American Relations in

Diamond Anniversary Scoreboard

Acknowledgment is made of Letters of Intent received from Bayview, Burton's Grove and Liberty Spring Churches of the Eastern Virginia Conference, and from Asheboro and Union Grove Churches of the Western North Carolina Conference.

As of October 7, 1964, 73 churches had sent Letters of Intent or had given assurances totaling \$152,612, or approximately 67.82% of the \$225,000 goal of the churches in the \$600,000 Diamond Anniversary Fund. The Valley of Virginia Churches had reached 14.55% of that Conference's minimum goal; Eastern Virginia Conference, 74.18%; Eastern North Carolina Conference, 37.72%; Western North Carolina Conference, 44.26%; and the North Carolina and Virginia Conference, 77.88%. We believe the Churches can and will reach their goals if the cause is presented enthusiastically and effectively.

Let us be able to say with pride—"Our Church has subscribed in full the Diamond Anniversary Fund Goal for Elon College." It can be done.

We urge churches which have not taken action supporting the Diamond Anniversary Fund to do so at once and to mail their Letters of Intent or assurances to William T. Scott, Director of Church Relations, Elon College, North Carolina.

MRS. J. W. BARNEY PASSED AWAY OCT. 6

Mrs. Elba Snyder Barney, 81, wife of the late Professor John W. Barney of Elon College died suddenly at her home Tuesday morning, October 6, after several months of serious illness. A native of Pennsylvania, Mrs. Barney had been a resident of Elon College for forty years, where her husband was professor in the English Department of the College for thirty-three years prior to his retirement in 1958. She is survived by four daughters, one son, and fifteen grandchildren. She was a faithful member of the Elon College Community Church, where final rites for her were held October 8. The service was conducted by Dr. W. J. Andes, Pastor. Burial was in Magnolia Cemetery, Elon College, North Carolina.

the Twentieth Century, and so he and Don have many mutual interests. In addition, Otis Cary, a professor on semi-permanent loan from Amherst College, is on the staff of the Center. To round out our study group we have the professors from the various faculties who have an interest in some aspect of American Studies.

Questions about segregation and racial violence in America continue to be asked. A young Japanese doctor who recently received a scholarship at the University of Mississippi was so frightened that he did not take his family with him to America. A young boy who is leaving for the University of California at Los Angeles came to our house the other night to discuss what he would meet in Los Angeles. His questions were concerned with discrimination, and they were founded on testimony of Japanese students who have returned from study in America. Some of his friends found that Real Estate agencies in California had listings that were open to whites only. Here then, is your specific missionary task. Remember that physically Christ was a man of color and that He died for all men.

Mr. and Mrs. Don C. Glenn
Japan

The Christian Sun

The Elon Home For Children

Visiting And Being Visited

Dear Friends:

As we indicated in a prior letter, we are always happy to have visitors on our campus. There are those who come as individual families and then there are those who come in groups and various organizations in our churches.

There are some groups who make annual visits to our campus each year. One such annual visit took place the last Sunday in September when the Helping Hand Class of our Apple's Chapel Church visited our campus. Each year they visit with us in September and have a hamburger/hot dog supper for our boys and girls. This is in the form of a cookout. This year, as usual, the children thoroughly enjoyed the outing. This could also be said of the staff at the Home, all of whom were invited for the outing. This year we were most pleased to have so many members of the class as well as their children as part of the affair. The children not only enjoyed the food as such, but they had a most enjoyable time with the children of the members of the class.

We want to take this opportunity to say how grateful we are to this class for their annual visit to our campus. We would be most happy to have other such organizations in our church to come and visit us. This does not mean that we expect every such group to bring food or refreshments. If there are such groups interested in our churches, if they will contact us, we will be able to have them come and visit with us on any Sunday afternoon.

We are fast approaching the Thanksgiving season when we are allowed to make our appeal to all of our people. This is when we do a good bit of visiting in the various churches. We are happy to have people visit with us, but we also enjoy visiting as many of our churches as we have opportunity to from time to time.

This year we are happy to say that beginning the latter part of October a group of boys and girls, who chose voluntarily to share in a program, will visit the various churches in the Convention sharing with them what we are doing here at our Home for Children. We now have commitments from the latter part of October to the first of December.

Remarks On The New Curriculum

The teachers were very enthusiastic about the use of the new curriculum. One heard such words as challenging, thrilling and exciting to teach. Teachers who had been at rest for the last couple of years and have returned to teaching made the most enthusiastic comparisons in favor of the new curriculum . . . Minor criticisms were lost in the praise of opportunity for creative teaching which the curriculum not only encouraged, but almost demanded. Most important of all was the way students were motivated, in a real way, to participate in and become a part of the learning process.

/From The Round Robin,
Parkway UCC, Winston-Salem

We are certainly grateful for the continued interest in our Home of all our churches. It is our hope that the coming Thanksgiving period will bring forth an increasing amount of support for our Home for Children. We desperately need this over and above support if we are to do for those entrusted to our care what we should.

Walstein W. Snyder
Superintendent

REPORT FOR OCTOBER 5, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 21.00
Eastern Virginia Conference	180.67
Eastern North Carolina Conference	135.00
Western North Carolina Conference	5.00
North Carolina and Virginia Conference	135.25
Total	\$ 476.92

Special Offerings:

Mr. and Mrs. J. E. Branch, Garner, N. C.	\$ 25.00
Mr. and Mrs. E. Gilbert Burns, Asheboro, N. C.	25.00
Mrs. Iris L. Holt McEwen, Burlington, N. C.	200.00
Mrs. H. E. McPherson, Avondale Estates, Ga.	10.00
Mr. W. H. Walker, Sr., Suffolk, Virginia	10.00
New Hope Christian Church	10.00
United Church of Christ, Southern Pines	7.50

Memorial Gifts:

In Memory of Mrs. Nannie Overby Rose
In Memory of Miss Eva Hightower
In Memory of Mrs. Blanche Sterne
In Memory of Mr. B. W. Council

Total Memorial Gifts	\$ 20.00
Special Offerings	1,425.48
Total	\$1,732.98
Total for the Week	\$2,209.90

PROFESSOR BARTHOLF PRESENTS RECITAL

A large and appreciative audience heard Professor Wendell Bartholf, tenor, a member of the Elon College Faculty, when he presented the first of a series of faculty recitals in Whitley Auditorium on Monday evening, October 5. Mrs. Carol Bartholf was the attractive and talented accompanist to her husband.

DEADLINE FOR CHRISTMAS ISSUE — DEC. 1

Churches wishing to place announcements of special Christmas programs, emphases, or projects should have items in by December 1st. The Christmas issue will be coming out December 15th. Advance announcement is far better than post-event reporting, so send in your plans as soon as they have been finalized and before December 1st.

In Memoriam

WAVERLY STUART BARRETT

Died October 1; funeral October 3 at Wakefield.
Member of Dendron Christian Church, brother
of Mrs. Garland Spartley. Services were led by
Rev. H. E. Crutchfield.

At Suffolk, Bethlehem

The Senior High Pilgrim Fellowship of Bethlehem met Sunday, September 27, for a meeting to plan our year's work. We have planned many interesting ideas which we plan to carry out.

Officers of the new year were installed as follows: President-Mary L. Holland, Vice President-Ronnie White, Secretary-Peggy Grady, Treasurer-Freddie Byrd, Corresponding Secretary and Reporter-Doris Pierce, Faith Commission-Betty J. Christley, Candy Smith, Peggy Grady, Fellowship Commission-Patty K. Beale, Charla Rhodes.

We are hoping for a very successful year. We know our officers will do their best to make our group grow and carry out their individual duties as they see fit.

Before our P. F. meeting we were served our evening meal by Mrs. Ray Mizelle and Mrs. Doris Rhodes, two of our leaders for the coming year.

... & Suffolk, Christian

The Youth Fellowship group of the Suffolk Christian Church had as their guests, on September 20, the Rev. Dwight Moore and his P. F. group from Oakland Christian Church. Rev. Moore, the guest speaker, spoke on Prayer In School: "What Did the Supreme Court Say?" It was followed by a role play, in which some of the P.F.'ers acted out opinions of the different religions, on this subject. Everyone thoroughly enjoyed the program and concluded it by adding their own opinions.

YOUTH

A Biweekly Magazine For Young People

Single yearly subscription\$3.00

Five or more to one address\$2.40

Order from: Division of Publication,
Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102.

Warwick Activities

A visit to the Mormons (Todds Lane, Newport News) was our last September program. Sixteen members and eight interested adults attended the service for one hour, then toured the building, then had a question and answer period with four of the Mormon missionaries. Mormon belief about the dead, about polygamy and their interest in genealogy were explained. Many little children were present at the six p.m. service. We were impressed with their sincerity and knowledge of their own religious beliefs.

Members of Christ Methodist Youth Fellowship will visit with us on Sunday, October 4 — Cookout, games, a Discussion of our two denominations, and talk about dating.

Future programs include a supper on October 18 (thanks to Circle No. 1 for the last fine supper), and a visit from the Youth Fellowship of First United Church of Christ on October 25. We have also secured two films as discussion starters: Major Religions of the World, and The Measure of a Man (about teens, cars, and liquor).

Program planners are: Bonnie Vandanbree, Rita James, Carolyn Bain. Arthur Morgan, Jim Spielberger and Steve Gowens.

OFFICER'S PROFILE

Fellowship Chairman — Ellen Smith

Fellowship? What is fellowship? That is what I keep asking myself, and I am the Fellowship Commission chairman, or chairwoman, as the case may be. My name Ellen Smith, and I am a seventeen year old senior at Granby High School in Norfolk, Virginia. Throughout the past six years that I have been in conference and local P. F. work, the search for the true definition of fellowship has been ever present in my mind.

I am an inquisitive teenager who constantly involves herself in the modern complexes of active life. I am not happy unless I am doing something, especially if that something concerns music. Music is fabulous, whether it is singing in choirs, singing vocal solos, playing the piano, or dancing the classical ballet or the popular "teen beat".

Music and education are my main interests. Besides singing in my church choir, in the school choir, in the school concert chorus, and in an ensemble of nine girls, the Nonnette: besides participating in Y Teens; and executing my duties as Senior Class Secretary and Eastern Virginia Corresponding Secretary, I try to squeeze in a little homework and letter writing every now and then. However, none of my activities can suppress the following goals I aim to fulfill:

1. To be graduated as an honor student.
2. To be accepted at Mary Washington College.
3. To major in education and become a teacher.
4. To be a true witness of Christ through fellowship.

Hope to see you soon at many Moonelon camps, retreats and visitations. Just look for a girl with her mouth always open; I will either be talking, singing, or trying to create and define "fellowship."

Camp & Conferences For 1965

The Board of Christian Education of the Southern Convention will sponsor the following camps, conferences and retreats at Moonelon Center during 1965:

- April 23-25—Christian Vocational Retreat
- June 20-26—Senior High Pilgrim Fellowship Leaders Retreat
- June 27—July 3—Junior Age I Camp
- July 4-10—Junior High I Camp/Conference
- July 11-17—Middle High Conference
- July 18-24—Junior Age II Camp
- July 25-31—Junior High II Camp/Conference
- July 18-28—The 1965 Youth Travel Seminar
- August 1-7—Junior Age III Camp
- September 25-26—Conference and Convention Pilgrim Fellowship Officers' Retreat

Now is the time to begin making plans whether you intend coming to Moonelon as a camper or a leader. We will be needing more than 60 adults to share the responsibility of small group leadership. Without such leadership we cannot accept as many applicants as we would like to. Interested individuals are invited to write to Rev. Richard N. Rinker, Box 336, Elon College, N. C. for details.

THE YOUTH MINISTRY

The Youth Ministry is not just another name for the Pilgrim Fellowship.

Pilgrim Fellowship, or whatever your youth group is called, is a part of The Youth Ministry of your local church. It shares in the Youth Ministry along with the church school classes for young people, the youth choir, the confirmation/church membership class program, service projects, social functions and any other kind of activity aimed at involving young people in the ninth through twelfth grades in the life of the church.

The hope is that the Youth Ministry idea will encourage churches to carry on a planned and coordinated ministry to youth and with youth.

The Youth Ministry expresses two significant dimensions of the whole task of Christian education for young people.

1. It suggests that the young person has a ministry himself. One does not wait for some remote day, some other time, to be a disciple. One is a disciple now, as he is able to be. In high schools of the United States, no one but Christian young people will bear witness to the seeking love of God in Jesus Christ.
2. The church has a ministry to youth. The need is not just to prepare the young person for the future. He is living now! The task is to help the young person develop a living, active relationship with God and to provide the opportunities for him to respond to God's seeking love now.

To do this, some churches have a Youth Ministry Council. The function of this Council is to draw together, for planning and coordinating, the several activities for young people by letting representatives from each activity (youth and adult) meet together regularly. In this sharing, and with the people themselves taking the initiative for planning, the total Youth Ministry for the church will develop and become implemented in a purposeful way.

To help young people to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love.

Sanford District P. F.

On Sunday, October 4, the Sanford District held its fall P. F. rally at the Southern Pines United Church of Christ.

We elected the following officers:

President—Joyce Williford, Niagara, N. C., Southern Pines Church.

Vice President—Susan Pell, 1410 Habersham Drive, Fayetteville, Eutaw.

Secretary and Treasurer—Janice Langston, 1301 7th St., Sanford, Sanford Church.

The Sanford group had devotion after which a business session was held. Fayetteville had charge of the recreation which was followed by a supper, and the meeting was closed.

Sophia P. F.

The Pilgrim Fellowship of the Sophia Congregational Christian Church in Sophia, North Carolina went to Camp Moonelon for their planning retreat October 2-3.

Attending the meeting were fifteen young people and two adults. Everyone had a very enjoyable stay and much planning was accomplished.

The Fellowship plans to clean up their Church for Workday for Christ. We also are planning to go "trick or treat" for UNICEF on Halloween.

Also, they have recently purchased a filmstrip projector for the church.

Parkway Women Present Skit

At their first meeting of the year, September 8, the Parkway Women's Fellowship shared in a program led by Elwin Kinney. A one-act skit which dealt with lay life and work and witness in the world included Henrietta Fulton, Maxine Hart and Ellen Schultz in the cast. Following the skit, three buzz groups discussed questions raised by the presentation and later shared their reactions with the whole group. Worship was led by Shirley Nystrom.

* * * *

I submit that Jesus of Nazareth was a strong, healthy, manly appearing person whose body was firm muscled by honest toil and rigorous discipline. And I believe he expects each one of his followers to live healthy, disciplined lives to the limits of individual capability . . . As Christians, we should live harnessed, well-trained, disciplined lives for Christ."

/Paul Dietzel, Coach

Army (West Point) Football Team

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.
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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

Lay Life and Work

No. Carolina Women's Fellowship

Year Underway—New Officers

On October 6, at Apple's Chapel United Church of Christ, Gibsonville, the 52nd Annual Session of the North Carolina Women's Fellowship was held. The meeting opened at 10:00 a.m. with a worship service led by Mrs. Thomas Madren. Rev. Collie Seymour, host minister, welcomed the group and recognized the ministers and ministers' wives present.

The speaker for the morning session was Bishop Marchiano Evangelista of the Philippines. Bishop Evangelista shared his experiences in the Philippines with those present, telling of his life and what led him into the ministry.

The offering taken at the meeting was to be used to help the work that Mr. and Mrs. Louis B. Wilkins, missionaries to Turkey, are doing. After a luncheon served by the women of the church, several skits were presented giving the ladies some program ideas for their fellowships.

After the business session, the new officers for 1964-65 were installed by Mrs. R. M. Cline, outgoing president. The new officers are:

President Mrs. Thomas Madren, McLeansville (Hines Chapel)
 1st Vice President Mrs. John R. Kernodle, Burlington (First
 and Friendly Service Chairman
 2nd Vice President Mrs. J. R. Crutchfield, Burlington (Beverly Hills)
 and Spiritual Life Chairman
 Recording Secretary Mrs. Richard N. Rinker, Elon College (Community)
 Corresponding Secretary Mrs. Lowell Smoot, Sanford (First)
 Treasurer Mrs. J. Earl Danieleley, Elon College (Community)
 Stewardship Dept. Chairman Mrs. Donald Sledge, Burlington (Long's Chp.)
 Christian Education Chairman Mrs. John Briggs, Reidsville (First)
 Missionary Education Chm. Mrs. Wayne Gardner, Burlington (Bethel & Concord)
 Social Action Chm. Mrs. W. W. Sloan, Elon College (Community)
 Nominating Committee:

Mrs. L. T. Wilkins, Jr. (Liberty, Pleasant Hill),
 Mrs. Dolan Talbert (Altamahaw Bethlehem),
 Mrs. Clyde L. Fields (Elon College Community),
 Mrs. Richard Peterson (Elon College Shallowford)

The meeting place for next year's sessions will be the First Christian Church of Burlington.

HAYES CHAPEL WOMEN NEW OFFICERS AND PLANS

The first meeting of the Hayes Chapel Women's Fellowship, as they got underway for 1964-65, was held on September 22 at the home of the new program chairman, Mamie Tussey. The new president, Marie Walton, officiated at the meeting; the new watchword and theme song were introduced.

Some of the projects for the coming year include the furnishing of new table and chairs for the Beginner's classroom; sending toothpaste, toothbrushes, soap, kleenex and other toilet articles to the Elon Home for Children; collecting used postage stamps to send overseas; and collecting used clothing.

The Hayes Chapel Women were represented at the District meeting at Piney Plains by Mamie Tussey, Mrs. Ruby Richardson, Nannie Rae Evans and Mrs. Conrad Cornelius, who is the Raleigh District Chairman. New officers for the Hayes Chapel Women's Fellowship, as they begin an active and significant year of service, are: Marie Walton (president), Nannie Rae Evans (vice president), Margie Partin (secretary), Thelma Williford (assistant secretary), Nannie Carter (treasurer), Mamie

WINDSOR WOMEN MAKE PLANS

One of the circles at Windsor Christian Church has begun making plans for the coming year. Meeting recently, they were led by Mrs. Winnie Beale with Mrs. R. A. Rhodes serving as hostess. Devotions were presented by Mrs. Sarah Whitley who used the theme, **A Grain of Salt**.

Plans include making school bags for the children in Africa. The bags would be filled with school supplies, toilet articles and usable items for which there is a need in Africa at the present time. Fruit cakes would be sold for the benefit of the fellowship, as has been the custom for several years. Thank Offerings were presented at the October 11th worship service.

Ladies who attended the Eastern Virginia Women's Fellowship Meeting gave a report to the group and the meeting was concluded with Bible Study under the leadership of Mrs. Whitley.

SALTY CHRISTIANS AT LONG'S CHAPEL

Spiritual life leaders for the Women's Fellowship at Long's Chapel, Mrs. Lillian Carey and Mrs. B. F. Blanchard, led a Bible study session October 13 as one in a series of three to be held. **SALTY CHRISTIANS**, the Bible study resource found in **Program opportunities for Adults** from our Council for Lay Life and Work was the guide.

Tussey (program chairman), Mrs. Ruby Richardson (worship chairman), Mary Ellen Ross (study chairman), Nannie Carter (witness chairman).

INFORMATION SERVICE STUDY NEARING COMPLETION

The October 10, 1964 issue of **INFORMATION SERVICE**, the bi-monthly publication of the Bureau of Research and Survey of the National Council of Churches, will deal with radical "right-wing" groups in the United States. This special issue will contain digests, reviews and bibliographical notes of significant materials which should prove useful to church leaders and the general public interested in gaining a perspective which considers available information in an undistorted manner.

Orders for this special issue may be sent to the bureau at 475 Riverside Drive, New York, N. Y. 10027. Single copies are 30c and bulk orders will be \$7.50 per hundred.

Danville Observes 50th

The Third Avenue Christian Church, Danville, Virginia, will celebrate its fiftieth anniversary during 1964. The Third Avenue Christian Church was organized October 25, 1914, by the Rev. S.B. Clapp and Dr. W. A. Harper, with 28 charter members.

The Church has grown in strength, service, and mission during the past fifty years. The Church now has a membership of 615, with church property valued at \$412,000.00. The Church School enrollment is 701. The Church carries on a full program of mission and service in the Danville area and through the North Carolina and Virginia Conference of the Southern Convention. Under the capable and confident leadership of Rev. R. Eugene Tally, a large and beautiful church sanctuary has been erected. The beautiful Colonial design sanctuary is a beautiful and fitting witness to the numerical and spiritual growth of the Third Avenue congregation. The Southern Convention commends the pastor, Rev. R. Eugene Tally, and the members of the congregation for their vision and growth.

Special Fiftieth Anniversary Services will be held on October 25th, with Dr. W. T. Scott, Sr., Director of Church Relations at Elon College, as the special speaker. Lunch will be served in the Fellowship Hall following the morning service.

Richard Muse To Be Installed

On Sunday afternoon, October 25, 4:00, the Reverend Richard Muse will be installed as pastor and teacher of the Parkway United Church of Christ, Winston-Salem, N. C. The service will be led by the North Carolina and Virginia President, Rev. H. Winfred Bray, with other officers of the Conference and Convention taking part.

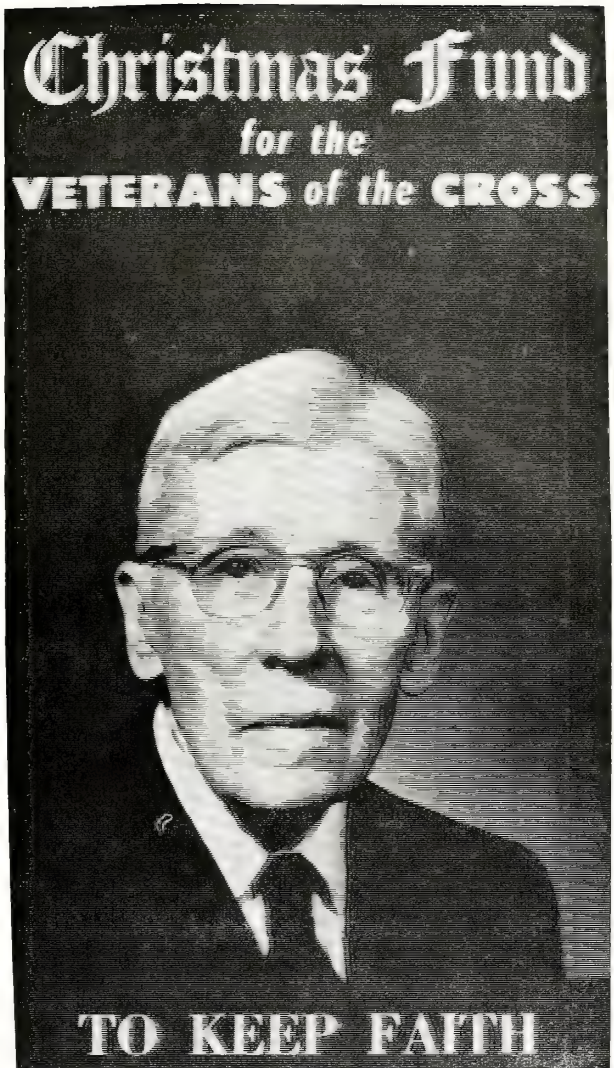
The Religious Press & The Campaign

"The National Council of Churches does not state a preference on political parties or candidates," Dr. R. H. Edwin Espy reaffirmed in a recent interview, "as the council has in its constituency a wide range of political loyalties and viewpoints." For the guidance of church people as citizens, Dr. Espy recommended study of the General Board Pronouncement of February 27, 1964, on **Christian Responsibility in the 1964 Elections**, and a companion folder, **Decisions for Christians in 1964**. Both may be ordered from the Office of Publication & Distribution, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027.

Further guidance in what Dr. Espy called "these months of momentous decision for our country and the world," is appearing in unprecedented volume in the religious press, which traditionally has declined to take sides in political campaigns.

A spot check of about 25 magazines this week shows the denominational and church-related press presenting many clear-cut statements both of the campaign issues and the qualifications of the presidential candidates. Some, like the **Christian Century** and **Christianity and Crisis**, have announced their support for one of the two leading candidates. Others, such as **The Mennonite**, **The Churchman** (Episcopal), **The Witness** (Episcopal), **United Church Herald**, **Gospel Herald**, (Mennonite), **Presbyterian Life**, **World Outlook** (Methodist), and **Commonweal** (Roman Catholic) have expressed their views in no uncertain terms. Some of these publications speak for their denomination as a whole. Others, notably **The United Church Herald**, express editorial views and do not necessarily represent the feelings of the entire fellowship.

October 20, 1964



For its 63rd year, **The Christmas Fund** makes its appeal to keep faith with the veterans of the cross. For the second time the appeal is made to the whole United Church of Christ and services extended to veterans of the cross of both communions. It is done through the Congregational Board of Ministerial Relief and the Board of Pensions and Relief of the Evangelical and Reformed Church.

The Christmas Fund cares for retired ministers and their wives and for the widows of these men. For many of these retirees, pensions based on small salaries, or rendered less in purchasing power by inflation, are inadequate in times of emergency and crisis. **The Christmas Fund** goes into action with a year round ministry of emergency grants.

Last year was the best in history for **The Christmas Fund** and therefore this year the needs have been effectively met. The hundreds of expressions of gratitude testify to the necessity for and the effectiveness of the ministry performed.

Many of our Southern Convention churches share in this special appeal. Look for the poster and for the Christmas Fund leaflet where you worship. Send contributions through your church to **The Christmas Fund**, The Congregational Board of Ministerial Relief, 237 Park Avenue South, New York, New York 10010. Checks should be made payable to **The Christmas Fund**.

NOTES FROM THE DESK

DID SOMEONE MENTION SIN?

A recent, scholarly set of four volumes, called The Interpreter's Bible, deals in an analytical way with the jots, tittles, myths, hopes accounts and facts of the Bible. One of its most comprehensive sections is the one in the fourth volume (R-Z) considering SIN. It requires fifteen pages. The opening sentence is a study in eye-twinkling understatement: "The Bible takes sin in dead seriousness."

An interesting characteristic common to most Christians is their willingness to admit being guilty of sin in their lives. A second characteristic, of which the first is actually a corollary, is the genuine feeling that "being a Christian" means "being good". Thus to sin is to be less than good. Sin is an ethical matter. It represents a deviation from that which is proper and right.

This is, of course, all well and satisfying. Except for one small point, this concept of sin might well continue undisturbed to serve as the scale for measuring nearness to whatever this point of view envisions as being most desirable to be near. The small point is this: the Bible doesn't let us off quite so easily. Sin, in whichever translation you use of the Holy Scriptures, means defiance against God. Usually, however incidentally, this also means deviation from socially and culturally good and right ethics.

For some reason it seems more comfortable to conceive of sin as related basically to the man-to-man relationship, with God kind of hovering above in approving or disapproving reaction to our relationships. It becomes far more disquieting to put the basic importance on man's relationship to God, with the side effects involving other men. God becomes directly involved, rather than remaining as an umpire.

The disquietude leads to a significant aspect of Christian faith otherwise overlooked and/or ignored by those admitting merely ethical sinfulness. It draws us to a better understanding of the redemptive role of Jesus of Nazareth. For Christians convinced that being Christian means primarily living a good life, Jesus is the perfect example of "the good life".

The fact is that sin is defiance of God. No one can begin to approach the overcoming of this sin. We are defiantly human. God recognizes this. He provides a continuing redemptive act in human history to make it possible for this sin of defiance . . . this anti-god feeling . . . to be reconciled. It is the redemptive act in Jesus of Nazareth that is primarily the uniqueness of Christianity, not its ethical standards. And it is therecognition of, and testimony for, this act for each of us as individuals which gives the primary meaning to calling oneself Christian. Not a "good life". Confucianists and Hindus are ethically inoffensive . . . their lives are "good". We live lives redeemed by God in spite of our sin. For we understand that to be human is to be unable to completely free ourselves of defiance before God . . . we cannot, by His standards, live good lives.

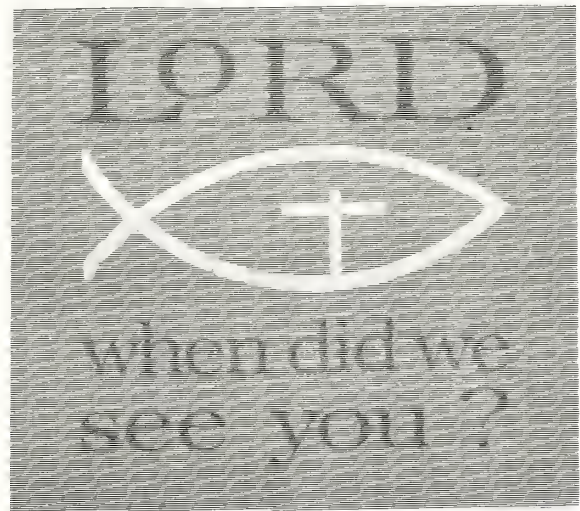
THE CHRISTIAN SUN

ELON COLLEGE LIBRARY

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Vol. No. 116 No. 42

October 27, 1964



Although we may strive to serve God with great care, that does not profit us at all, because we do not worship the eternal God but the dreams and fancies of our own hearts in place of God.

/INSTRUCTION IN FAITH
John Calvin (1509-1564)

With A Grain of Salt...

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

/KJ

Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

/RSV

Believe me, unless you change your whole outlook and become like little children you will never enter the Kingdom of Heaven.

/Phillips

To be reformed is considerably more than just turning over a new leaf, or having a change of heart, or making up for something done or undone in the past. To be reformed is to take on a changed life in its inward foundations and outward actions. It is to attain to a fuller degree the potential for being a significant individual, among other significant individuals, in response to God.

We sometimes discover that we have been slowly sinking into the mire of conformity, taking on the secular coloring of

the distrustful, frightened, and frustrated selfishness which seems to have become one of the marks of our time.

This discovery is also the point of opportunity in our lives... an opportunity for reforming ourselves about an inward principal in order that our outward lives might proclaim an unwillingness to remain unresponsive to God. The principle about which we reform is that of the love of God in Christ, redemptively at work even as we seek a self-reformation.

RNR

On the Edge...

Revival services will be held at **Zion United Church of Christ, Burlington**, from October 25-30. The Reverend J. Lester Stanley will be the guest minister preaching Monday through Friday at the 7:00 p.m., services. Mr. Stanley is pastor of Hopedale Christian Church. Rev. Guy H. Veazey is minister of the Zion Church.

Dr. W. W. Sloan, professor at Elon College in the Department of Religion and Philosophy, was guest minister at **Mt. Zion United Church of Christ, Mebane**, on October 18.

Dr. J. Edmund Lippy, Eastern Secretary for the Board for Homeland Ministries of the United Church of Christ, was the guest preacher for the **Pembroke Manor UCC, Virginia Beach**, last month.

The **Eastern North Carolina Churchmen's Fellowship** met on October 11 with Dr. W. T. Scott as guest speaker.

Garner Trinity, one of our new churches in the convention, has come out with a monthly publication which looks interesting. Such a regular newsletter is a fine investment for any local church as it seeks to carry its work and mission into the homes of the community.

The **Congregational Christian Church at Tryon** will provide two grants for young people to attend a study tour to the United Nations next spring. This is sponsored by the Social Action Committee of the church.

Rev. Norvall Smith, pastor of the **Leaksville Charge**, and Rev. Bland Leebrick, pastor of the **Shenrock Parrish** in the Virginia Valley, exchanged pulpits on October 18.

A new church school class for newly married couples is beginning on November 1 at **Apples Chapel United Church of Christ** in Gibsonville.

DON'T FORGET
TO
VOTE

A HAVEN ON JUNK BAY

Less than ten miles northeast of the heart of Hong Kong, on the eastern shore of the Peninsula, lies the area known as Junk Bay, where 80,000 refugees from Communist China have found temporary haven.

One of these is Rose Tai, the head nurse at the Rennie's Mill Church Clinic, which is supported in part through OUR CHRISTIAN WORLD MISSION. Rose Tai joined the staff of the Clinic when it was operating in a wooden shack, and,

despite the fact that the clinic cannot afford to pay her a decent salary, she has stayed through thick and thin.

But Rose Tai serves not only as a nurse. In her "free" time she shares her Christian ideals with the refugee children in the Clinic by teaching them in the church school. You see, Rose Tai knows what it is to be a refugee. She herself fled Communist China in 1949 and found help through the work of OUR CHRISTIAN WORLD MISSION.

Good Used Clothing Needed

The United Clothing appeal of Church World Service has called to our attention the urgent need for good used clothing by the people around the world. Individuals and groups are urged to collect good used clothing, properly packed securely and sent to Church World Service, New Windsor, Maryland. Church World Service would appreciate the donor sending 8¢ per pound of clothing to help defray handling costs. However, this is not required, only requested.

Used clothing may be sent directly to Church World Service, or to the following collection depots in North Carolina:

1. Any Akers Motor Freight Line Office, with the clothing marked, "Charity Rate".
2. Asheville, Plummer's Radio Station, 270 Baltimore Avenue.
3. Alamance County, Rev. Glenn S. Eckard, Alamance Lutheran Church.
4. Burlington, Rev. Gayle T. Alexander, 143 Harden St.
5. Conover, Trinity United Church, Rev. Ed. Alcorn
6. Durham, St. Stephen's Episcopal Church, 82 Kimberly Dr., Rev. John Davis
7. Fayetteville Cumberland Warehouse of Burlington Mills. Call L. O. Chaney.
8. Greensboro First Presbyterian Church, 617 N. Elm St. Call Mrs. J. H. Schlagg.
9. Lexington, Rev. Tom C. Bryan, Fairmont Presbyterian Church.
10. Reidsville, New Laundry and Dry Cleaners, S. Scales St. Call Mrs. Charles W. Campbell.
11. Salisbury, Rev. Herbert L. Underwood, First Presbyterian Church.
12. Winston-Salem, Fraternity Church of Brethren, Fraternity Road. Call Rev. Robert Jones.

C. W. S. Speeds Aid To 2 Areas

Victims of Hurricane Hilda, who fled southern Louisiana, and hundreds of people left destitute by the recent fire disaster in the Malagasy Republic, are being helped by the U. S. churches through Church World Service. Forty bales of clothing were shipped early in the week to Dulac, La., where the Methodist-operated Dulac Community Center is distributing it. As soon as communications were restored, CWS reports, news was received that the Methodist Center itself was badly damaged by wind and flood waters and that its own stock of clothing had been destroyed.

Although commissioned by the churches to provide aid overseas, Church World Service is empowered to send help in national disasters upon a request from one of its member denominations or a council of churches.

The appeal for help from Malagasy to the Protestant Social Welfare Service of Madagascar described the complete destruction of a village whose people lost everything. CWS representative at Madagascar, the Rev. Theodore E. Kimmel, an airplane pilot, flew to the area bringing food and other material aid to the village people.

DECISIONS

Recently, I saw a film depicting the agony and circumstances of the decision that led to the Normandy invasion. All the advance planning and preparation possible had been done. Much remained unknown, but the moment of decision had come. To invade or not to invade had to be determined.

"Once to every man and nation comes the moment to decide," wrote the poet. Decisions are part of our individual and corporate life. Some decisions are more easily made than others. Some decisions can be made with joyful anticipation and others can be made with sad reluctance. However, decisions are inevitable and cannot be avoided.

A national election calls on each of us to make a decision and cast our ballot. Each of us weighs the decision in the light of such facts and convictions as are personal to each of us. Our vote is a symbol of our considered decision. This is the glory and strength of democracy. We carry no torch for those who would destroy this basic right of citizenship.

The Southern Convention will be called upon to make a decision on November 17, 1964, at Greensboro, North Carolina. The Steering Committee has worked long and hard, countless meetings have been held, information has been shared. Now, the decision is before us.

Democracy is not restricted to politics. Democracy has a virtue for churches as well. Democracy in church matters calls for an informed and convinced judgement of many people.

The decision at Greensboro should be made by a full representation of delegates and ministers from all churches. Will your church be adequately represented?

Clyde L. Fields
Superintendent

Attention — Family Thank Offering

The Family Thank Offering from the Women's Fellowship and the churches of the Southern Convention should be sent to the Southern Convention Office, Box 247, Elon College, North Carolina. Several Women's Fellowships have already done so.

The Family Thank Offering is an over and above gift of gratitude for the work of Our Christian World Mission in this country and around the world.

Two-thirds of the Family Thank Offering from churches and Women's Fellowship groups in the Southern Convention will be used for the work of Our Christian World Mission. One-third of the Family Thank Offering will be used to help construct a dining room at Franklinton Center at Bricks.

Word From Bishop Evangelista

A letter from Bishop Evangelista expresses his gratitude for the hospitality received during his visit and speaking engagements with churches and fall meetings of Women's Fellowship groups within the Southern Convention. He would be arriving in Manila on October 30, via Indianapolis, Chicago, Seattle, San Francisco, Honolulu, and Tokyo.

Bishop Evangelista shared with us something of his commitment to Christ and his personal faith. All who heard him were impressed and moved as they learned of the courageous manner in which he has lived out his personal religious experiences.

In Our Educational Mission

First Year of The Curriculum Used

The following churches in the Southern Convention have used the first year of United Church Curriculum in whole or in part. Beginning in September 1963 with the first semester, continuing into February with the second semester and into July when the third semester started, they have completed half of the full cycle of courses:

Albemarle (WNC)
Antioch (VV)
Asheboro (WNC)
Asheville (NCVa)
Bayside (EV)
Bethlehem (VV)
Beverly Hills (NCVa)
Edgewood (NCVa)
First, Burlington (NCVa)
Lakeview (NCVa)
Durham (NCVa)
Elon College (NCVa)
Fayetteville (ENC)
Fuller's Chapel (ENC)
Garner (ENC)
Graham (NCVa)
Greensboro Cong. (NCVa)
Happy Home (NCVa)
Haw River (NCVa)
High Point (WNC)
Holland (EV)

Lee's Chapel (ENC)
Monticello (NCVa)
Mt. Olivet R (VV)
New Hope (ENC)
Newport News (EV)
Warwick (EV)
Virginia Beach First (EV)
Pleasant Grove (NCVa)
Pleasant Ridge (NCVa)
Shelton Memorial (EV)
Salem Chapel (NCVa)
Sanford (ENC)
Shallow Ford (NCVa)
So. Boston (NCVa)
So. Pines (ENC)
Union Ridge (NCVa)
Union, Va. (NCVa)
Valley Central (VV)
Winchester (VV)
Parkway (NCVa)

In addition to the above 41, 3 others began using it in February and finished the first year with it: Pembroke Manor; Norfolk Bayview; Portsmouth First. Currently $\frac{1}{4}$ of the church schools in the Southern Convention are making use of our new denominational tool. Each semester additional churches study its merit and high quality and decide to use it. Nationally, more than 5,500 churches are using the new curriculum in whole or in part. In addition, churches of other denominations have chosen to "adopt" our materials at the local level

CHRISTIAN CRISES — 1964

Between thirty-five and forty individuals shared in the outstanding program in Christian Social Action held at Moonelon Center from October 16-18. This Institute was sponsored by the Social Action Committees of the Southern Synod, Southern Convention of the South, and the Council for Christian Social Convention, Convention of the South, and the Council for Christian Social Action of the United Church of Christ.

Coordinator for the program was the Rev. George A. Fidler, pastor of Trinity United Church of Christ at Concord, N. C. The keynote address was given by Mrs. Robert Johnson, Vice Moderator for the United Church of Christ. Other addresses included: **Responsible Citizenship** by Rev. Judson King, **Poverty** by Michael Brooks of the North Carolina Fund; **Christian Faith in Action** by Dr. Ray Gibbons, CCSA staff; **Meaning and Implications**, by Dr. H. Shelton Smith; and a presentation by Dr. Clyde L. Fields on the merger here in our area.

The group went for Sunday morning worship at Elon College Community Church and closed their sessions after lunch with an evaluation discussion.

Durham Lectures On Tillich

The Rev. John Carey, Minister to students at Duke, will present a series of five lectures on Paul Tillich at the Congregational Christian Church of Durham. These lectures will be given on alternate Wednesday evenings with the following primary titles:

- I. The Life and Mind of Paul Tillich (Oct 21)
- II. Tillich's Doctrine of God (Nov. 4)
- III. The New Being: Tillich's Understanding of Jesus Christ (Nov. 18)
- IV. Tillich's Understanding of Faith & Culture (Dec. 2)
- V. Tillich's Doctrine of the Church (Dec. 16)

This opportunity to become acquainted with one of the world's outstanding theologians is open to all who are interested. Each session will begin at 8:00 p.m. Mr. Carey is working on his doctorate in Tillich and will provide a stimulating and informational series without question. Discussion and fellowship will follow each meeting.

HOW MUCH SHOULD I GIVE FOR MY CHURCH'S MISSION?

Weekly Income	3%	4%	5%	6%	7%	8%	9%	Tithe	15%	20%
\$ 50.00	\$1.50	\$ 2.00	\$ 2.50	\$ 3.00	\$ 3.50	\$ 4.00	\$ 4.50	\$ 5.00	\$ 7.50	\$10.00
\$ 75.00	2.25	3.00	3.75	4.50	5.25	6.00	6.75	7.50	11.25	15.00
\$100.00	3.00	4.00	5.00	6.00	7.00	8.00	9.00	10.00	15.00	20.00
\$150.00	4.50	6.00	7.50	9.00	10.50	12.00	13.50	15.00	22.50	30.00
\$200.00	6.00	8.00	10.00	12.00	14.00	16.00	18.00	20.00	30.00	40.00
\$250.00	7.50	10.00	12.50	15.00	17.50	20.00	22.50	25.00	37.50	50.00
\$300.00	9.00	12.00	15.00	18.00	21.00	24.00	27.00	30.00	45.00	60.00

"So each of us shall give account of himself to God."
Romans 14:12

You must decide. But you must decide before the eyes of God. And your gift must cost you something. His did. The tithe, ten per cent, is the Biblical standard accepted by a growing number of our members.

Milk Shortage — Urgent!

A shortage of contributed milk for undernourished youngsters in famine and other areas of acute need overseas is a hard fact and a reminder to the 100,000 volunteers serving in CROP appeals of the need for each community to share more than ever before in a spirit of Thanksgiving.

James MacCracken Associate Executive Director of Church World Service, in an urgent request issued from New York, has asked that CROP help supply some of the milk needed for overseas programs. "The cut in government-donated milk supplies to voluntary agencies, reflects the over-all reduction (which is expected to be approximately 50 percent) of commodities that will be available during 1965 for agencies under the P.L. 480 Title III program," MacCracken said.

"Although the demand is too great for any one appeal to fulfill, we are asking CROP to undertake what special measures are possible to increase milk contributions—either in kind or for purchase," he continued. "The efforts for finding a milk substitute have thus far produced alternatives which are too expensive to be practical. We are continuing inquiries along this line."

CWS programs in Asia and Africa will be hardest hit because of this cut in milk supplies. This will include programs

in Hong Kong, India, Indonesia, Korea, Okinawa, East Pakistan, Philippines, and Taiwan. In Africa, programs for refugees and needy in Algeria, Congo, Ghana, and Nigeria will be affected.

In an effort to conserve all milk supplies now on hand from the P.L. 480 sources, Church World Service directors for overseas programs are in the process of taking a detailed inventory. They are also developing certain priorities for milk which will include pre-school feeding.

As CROP appeals go into full swing, there will be no attempt to turn efforts away from other commodities needed overseas such as wheat, corn, rice, beans, etc. However, many CROP states will be asking for additional gifts for milk.

Albert W. Farmer, national CROP director, has estimated that to send the same amount of dry milk overseas as was contributed by the American people through the government programs, it will cost anywhere from 30 to 40 times more.

During the Thanksgiving season it is hoped that people will respond to this need for milk by making contributions over and above what are giving during canvasses. Union Thanksgiving Services, Youth Projects, and special appeals will provide other opportunities.



Rev. Collie Seymour Accepts Call To Shallowell

Shallowell United Church of Christ, at Sanford, N. C., has called the Rev. Collie Seymour to be their pastor beginning in mid-December. Mr. Seymour has submitted his resignation to the church he is presently serving, Apple's Chapel United Church of Christ in Gibsonville. He began as pastor at his current charge in August of 1961.

Mr. Seymour is married to the former Christine Watson; the Seymours have five children: Wayne, Janet, David, Benjamin, Susan. In 1941 the B. A. degree was awarded to Mr. Seymour by Piedmont College and he earned the B. D. degree of Vanderbilt Divinity School presented to him in 1944. He has served several churches outside of the Southern Convention since graduation from seminary, prior to coming to the Convention. In 1957 he began his relationship with us as minister of the Albemarle Congregational Christian Church, where he remained until going to Apple's Chapel.

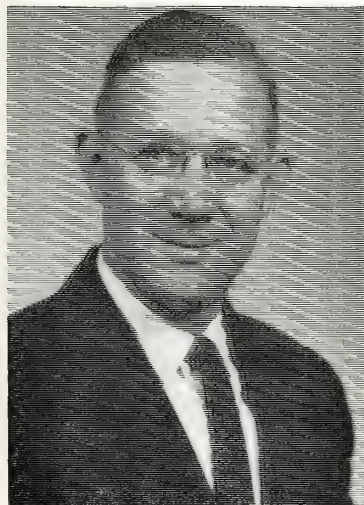
Miss Selvi Selliah Begins Studies

Under the auspices of funds provided by individuals in the Congregational United Church of Christ, Greensboro, and augmented by funds from the Cora L. Anthony Trust Fund, Miss Selvi (Vimaladevi) Selliah of Ceylon will study in the graduate school of the University of North Carolina at Greensboro this year. Miss Selliah arrived in Greensboro on September 8 and will be living with Dr. and Mrs. William E. Wiseman.

Miss Selliah attended Jaffna College in Ceylon, where her father is the principal. This is an institution founded by American missionaries in 1823 and is the oldest English educational institution in Ceylon. She has been on the faculty of Uduvil Girl's College since 1959; This is the oldest girls' boarding school on the island. She has been teaching mathematics, tamil and Sanskrit.

Her family includes two other girls and three boys. One of her brothers recently returned from the United States to Ceylon after having completed his doctorate in mathematics at Sanford University. One sister is studying at the University of Madras at the Christian Medical College, Vellore, South India.

The name of Miss Selliah will be added to the list of students who have come to America for study under the sponsorship of the Greensboro Congregational United Church of Christ. Last year Miss Ruby Alagumani of India was their guest. Prior to that, Kenneth Dube of Southern Rhodesia; Masao Takenaka and Banri Yamashita of Japan; Perfecto Yasay, Pedro Raterta and Rufino de los Santos of the Phillipine Islands; and Effie Zikas of Greece shared in the remarkable outreach of this church.



REV. COLLIE SEYMOUR



MISS SELVI SELLIAH



Word From Your Mission

Each American Can Help

It has taken fifteen years—the time span of childhood—for a few boys' and girls' spontaneous project to grow into the world's greatest effort by children to help children. In 1950 an American Sunday School class dedicated the traditional fun of Halloween to aiding less fortunate youths in other parts of the world. Those first UNICEF Trick or Treaters collected \$17.

Similar plans to support the United Nations Children's Fund are under way once again, here in some 13,000 other communities in all 50 states. On Saturday, October 31, about 3.5 million bright-eyed spooks, witches and spacemen will ring doorbells and carry orange and black collection cartons bearing the symbol of a mother and child. It is estimated that the "treats" of life-saving coins they receive will top \$2 million.

A special message from President Johnson, endorsing the Trick or Treat for UNICEF program, points out that "... in this era of highly advanced science and technology three out of four of all the world's children today still live in the shadow of poverty, hunger and disease."

"In keeping with our traditional spirit of goodwill and generosity, each American can help UNICEF to continue its vital work by participating in the Trick or Treat program at Halloween," the message from the White House adds. "Mrs. Johnson and I hope that our fellow citizens this year will once again join in bringing the opportunity of a better life to more of the world's children."

Just how many more needy children can be reached and helped will depend, of course, on the generosity of each and every one. Our own children will be doing their share in the fight against illness and malnutrition by providing an opportunity to give badly needed pennies, nickels and dimes. But before we give, we would do well to ponder the following considerations.

Conditions in the world today can be illustrated in a stark, factual manner by making a few broad statistical comparisons between advanced and under-developed countries. Gross national product per capita—\$1,470 against \$130. Doctors per 100,000 population—110 as compared to 16. Life expectancy—67 years against 38. Literacy—96% versus 33%.

The United States has 910 hospital beds per 100,000 population while Burma has 37. The U.S. infant mortality rate per 1,000 live births is 26, while that of Guatemala is 90. 97% of U.S. children reach age 7, but only 67% do in India. 75% of French children graduate from primary school, and only 7% do in Columbia.

To carry out its vital work among some 750 million children in over 100 under-developed countries, UNICEF depends entirely on voluntary contributions. It brings help and hope through more than 500 long-range programs, although its annual budget is equivalent to the amount spent for world armament in forty minutes of one day.

Fortunately, saving lives does not cost much money. Through UNICEF, a single penny means five large cups of milk, or the vaccine to protect a child from tuberculosis. A nickle dropped into a UNICEF Trick or Treat carton represents enough penicillin to cure two children of yaws, an ugly, crippling disease of tropical sores. In the UNICEF-assisted lands, fifteen cents buys a three months' supply of vitamin capsules for a new mother or child; a quarter provides the antibiotic ointment to save two young victims of trachema from becoming blind.

Misery, hunger and disease take no vacation—UNICEF is at work all year 'round. A chance to take part in this great humanitarian venture is given us only once a year, on Halloween, by our own children. Every community in America should proudly participate in furthering the endeavors of the Children's Fund. It is impossible to believe that any could remain indifferent to the plight of needy children.

Audio-Visual Preview & Use Workshop

Nov. 2 — 8:00 p. m.

Suffolk Christian
Church

- ★ New Filmstrips will be shown . . .
- ★ New Curriculum A-V packet will be displayed . . .
- ★ Commercial catalogs will be displayed . . .
- ★ Free sources of filmstrips will be explained . . .

Sponsored by the Eastern Virginia
Christian Education Committee

Area Clothing Progress Noted

As of July 31, Southeast Church World Service had received about 150,000 pounds of clothing which is about 50% of last year's shipments. This is encouraging progress, since all of the major clothing drives have yet to take place and will be conducted this fall.

The total pounds collected in the Southeast as of July 31, was 149,134, toward the goal of 700,000 pounds. North Carolina leads the states of the Southeast, with 40,931 pounds collected so far.

The Elon Home For Children

October 12, 1964

Dear Friends:

In this issue of our Sun we want to emphasize with you once again the importance of our receiving various kinds of coupons. We are very interested in receiving various kinds of Red Scissors coupons as indicated in the mat on this page.

As you know, we are also interested in receiving Betty Crocker and Pillsbury coupons as well. Also we are interested in other substantial amounts of coupons of various other kinds where we can get useful articles for our dining room and kitchen use as well as various utility uses.

We are also very interested in various kinds of trade stamps such as Green Stamps, T. V. Stamps, Family Stamps and Gold Bond Stamps. Also, substantial amounts of any other types of trading stamps we can utilize in securing luggage and other such needed items for our Home. At times individuals will hand me a small amount of coupons with the statement, "This perhaps won't help much". However, quite to the contrary, it is many people giving me the few that helps us each year to reach the 100,000 coupons for our Red Scissors Campaign—so every coupon you save for us is of much help.

We are grateful for the coupons you have sent us in the past and we hope will continue to send them in the future.

Walstein W. Snyder,
Superintendent

REPORT FOR OCTOBER 12, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 49.00
Eastern Virginia Conference	434.62
Eastern North Carolina Conference	17.00
Western North Carolina Conference	59.83
North Carolina & Virginia Conference	447.29
Total	\$1,007.74

Special Offerings

First Congregational Church, Roanoke, Alabama	\$ 13.45
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00
United Church in Walpole, Massachusetts	200.00
Dr. Sherwood W. Barefoot, Greensboro, N. C.	5.00
Graham Wisseman Circle of The United	
Church of Christ, Guilford College, N. C.	5.00
Mrs. Margaret Pulley, Richmond, Virginia	5.00
Clayton Christian Church, Clayton, N. C.	5.00
Monticello Church Adult Bible Class, Monticello, N. C.	5.00
Mrs. R. S. Field, 75 Rochelle Street, Springfield, Mass.	1.00

Memorial Gifts:

In Memory of Mrs. John F. McNair, Jr., Laurinburg, N. C.	
Total Memorial Gifts	5.00
Special Offerings	462.42
Total	716.87
Total for the Week	\$1,724.61

FAMILY THANK OFFERING USES

Mrs. W. J. Andes

OPPORTUNITY FOR THE HANDICAPPED —

At Bensenville, Illinois, the fellowship of those who are tragically handicapped, producing ingenious ideas for self help. A reading stand with an electric page turner; a knife, fork and spoon combination, attached to the thumb and pivoted by the elbow, allowing a person to feed himself. Work of the Pension Boards, United Church of Christ.

GUIDANCE and FINANCIAL HELP —

For college students interested in theological education and training for the ministry.

A HAVEN ON JUNK BAY —

Medicine, food, and relief needs met in the Rennie's Mill Church Clinic by the Junk Bay Medical Relief Council, where Sterling Whitener has been working.

ONE WOMAN'S WITNESS —

Through the insistence of one woman, a downtown church was maintained for the needs of those who remained in the changing community.

FOSA —

Friends of the Sick Association, South Africa, made it possible for a widow to train as a nurse, care for her two sons, and render an invaluable service at McCord Zulu Hospital.

OPPORTUNITY FOR MENTALLY RETARDED —

At Marthasville, Missouri, a home for those mentally handicapped, but who can tend flower gardens, quarry stones for building, and feel useful in life.



Mrs. FILBERT'S
MARGARINE • MAYONNAISE
AND SALAD DRESSINGS

LUZIANNE
COFFEE AND TEA

GOLD SEAL
and PENNY
QUALITY DOG AND CAT FOODS



CALUMET
DOUBLE ACTING BAKING POWDER

BORDEN'S
SILVER COW EVAPORATED MILK AND
BORDEN'S SWEETENED CONDENSED MILKS

SKINNER
MACARONI PRODUCTS

SKINNER
RAISIN BRAN AND
RAISIN WHEAT CEREALS

OCTAGON
BAR LAUNDRY SOAP

ARGO
GLOSS STARCH
(RED PACKAGE)

GRANDMA'S
UNSULPHURED MOLASSES

SUPER SUDS
NEW WHITE DETERGENT

Food For Thought Or Perplexity?

In all of my experiences as a "roving PFER" one of the main factors in my decision as to the value of each experience was the amount of serious discussion.

As I look back on past discussions one truth is obvious to me. It is that in almost all deep discussions the concept or belief in a Supreme Spirit is directly involved.

Why? I just said the key! The "depth" of WHY is determined by its application. A truly deep discussion is like the search for the end of a circle or, for the mathematically minded, the square root of 2. No matter how far we may go toward the answer we find more questions. How does this make a discussion of God inevitable?

Take for example the relatively simple question: Why does water boil when it is heated? Because the heat excites the individual molecules, but why? Some scientist may have that answer but I could ask why to his theory. What then? The answer must lie in infinity which defies our little three dimensional world. The question: Can infinity exist without an Infinite Being? Can such perfection of law be maintained without some infinite bonding force? One may challenge that this perfection is broken by exceptions but exceptions are caused through basic rules which fall into more basic rules which head toward the end of that circle.

Maybe faith is the answer to infinity or maybe the result or **maybe** the cause. The one thing I am sure of is that we will never completely understand our faith for if we did we might as well worship a tree.

N.A.

N. C. Va. P. F. Rally — Nov. 8

DO YOU KNOW A BOY WITH GREEN HAIR? WE DO AND WOULD LIKE TO INTRODUCE HIM TO YOU, IF WE MAY, SUNDAY, **NOVEMBER 8, 1964**, AT THE CONGREGATIONAL UNITED CHURCH OF CHRIST IN GREENSBORO, NORTH CAROLINA. HE WILL BE ATTENDING **THE NORTH CAROLINA-VIRGINIA PILGRIM FELLOWSHIP RALLY** AND IS ANXIOUS TO MEET ALL PFER's. REGISTRATION BEGINS AT 2:30 P. M. AND FORMAL INTRODUCTIONS WILL BE MADE AT 3:00 P. M.

BRING A SANDWICH AND LET'S SPREAD TOGETHER FOR A SESSION OF FUN AND FELLOWSHIP AT 5:30 P. M.

.....

Eastern Virginia Budget 1964-1965

Southern Convention Apportionment	\$1100.00
C. M. A.	100.00
Travel Expense	200.00
Secretarial Expense	200.00
Surplus Fund	100.00
Miscellaneous Expense	100.00
Total	\$1800.00

Note: \$400.00 of the Eastern Virginia Budget will be used in buying new heaters for Moonelon.

Youth Ministry Resources

For Adult Workers With Youth

- THE YOUTH MINISTRY MANUAL, Dewey (\$1.50)*
- WE HAVE THIS MINISTRY—A VIEW TOWARD YOUTH IN THE CHURCH'S MINISTRY (\$1.00)**
- THE CHURCH SCHOOL WORKER (Youth Section) (\$3.50/year)*
- AGE GROUP CHARTS (Junior High, Middle, High Senior High) (5¢ each)***
- YOUTH WORKER'S AUDIO VISUAL KIT (6 filmstrips) (n/c loan)***
- YOUTH MAGAZINE (\$3.00/year biweekly)****
- LET US WORSHIP, Hull-Galusha-Schiear (\$1.00)*
- MEMBERS ONE OF ANOTHER, Gruman (\$1.00)*
- APPROACHING CHRISTIAN MARRIAGE, Ellzey (\$1.00)*
- THE PLAN FOR THE YOUTH MINISTRY (5¢)***
- THE YOUTH MINISTRY—QUESTIONS AND ANSWERS (n/c)***
- ANNUAL ANNOUNCEMENT, FRIENDSHIP PRESS 1965-65 (n/c)***
- BOOKS FOR YOUR CHURCH LIBRARY (n/c)***

For Recreation Planning

- A HANDBOOK OF RECREATION, Tyndall (20¢)***
- LET'S PLAY OUTDOORS, Schlingman (50¢)***
- FOR THE QUIZZICAL, Schlingman (50¢)***
- LET'S RELAY IT, Schlingman (50¢)***
- SONGS OF MANY NATIONS, 12th edition (30¢)***

For Worship Planning

- POWER DEVOTIONS FOR YOUTH (75¢ quarterly)*****
- SING TO THE LORD HYMNAL (\$2.50)*****
- I BELIEVE: A CHRISTIAN FAITH FOR YOUTH (50¢ paperback)*****
- WORSHIP WITH YOUTH, Bailey (\$3.95)*****
- WORSHIP SOURCEBOOK FOR YOUTH, Couch & Barafeld (\$4.50)*****

General Program Planning

- YOUTH KIT #22 (\$3.50)*****
- STEWARDSHIP COUNCIL PACKETS (sent n/c three times a year)*****
- UNITED CHURCH CURRICULUM RESOURCE BOOKS (\$1.00 & 75¢)*
- THE CHRISTIAN SUN (Youth Page)
- AUDIO-VISUALS (list free)***

* Division of Church School Publications, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102

** Department of Youth Work, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027

*** Southern Convention Office, Box 336, Elon College, N. C. 27244

**** Division of Publications, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102

***** United Church Bookstore, 1505 Race St., Philadelphia, Pa. 19102

***** Stewardship Council, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102

MORE THAN A MONTH — FOR MORE THAN A VISITATION

Stewardship is basic to the Christian faith. It should therefore be a year-long emphasis in every church. This emphasis can best come to focus in the Christian Enlistment. Through Christian Enlistment members probe into the purpose of their church, create program and budget goals, communicate these to the whole congregation, and enlist the resources of all members in support of the church's mission.

LEADERSHIP & ORGANIZATION

The Christian Enlistment is not a one man show. There are many tasks to be accomplished, each of which will become the work of a special group of people. Regular meetings should be held involving the leaders of the whole Enlistment program of the local church and the key leaders of each of the special groups with particular assignments. Concerns for small groups working together ought to include (1) Intensive Depth Study, (2) Program & Budget, (3) Cultivation & Communication, and (4) Preparation & Visitation.

The general leader for the whole program of Enlistment ought to be chosen in **January**. Key leaders of the small groups (committees) should be chosen soon after.

INTENSIVE STUDY

The Christian Enlistment starts with a sound understanding of what the church is all about. The church as a Christ-centered community of faith, as a fellowship empowered by the gospel, as an agent of reconciliation, must express itself through its members. Such expression comes best with study and conversation together.

Common sense indicates that a member's understanding of his church's mission will determine to a large degree his response to the Enlistment. Leaders of the program should actively share in these study sessions. Their work needs the strength and direction this study can provide.

Many congregations add special intensive study programs to their Sunday and/or Wednesday lenten observances. **Spring** study is early enough to provide foundations for all Christian Enlistment tasks which follow.

PROGRAM & BUDGET

When a church creates its budget and then builds its program, it puts the cart before the horse. The church, your church, exists to accomplish a mission. It does not exist for the sake of a budget. Because the mission is primary, program must come first. Budgets should be created only after a church has determined its opportunities and responsibilities. Representatives of every primary church organization should be involved in this stage. Limiting these program planners to persons with official budgetary duties is liable to make for an unbalanced approach, for they are naturally concerned with trimming operating expenses. Their wisdom is put to better use when the budget is created.

If your budget is planned as carefully as your program, your hopes will be far larger than past resources indicate are possible. Don't trim your budget goal to where you have been. Challenge your people to accept and support an advanced program. This is how growth occurs!

By the end of **Spring** program and budget building tasks should be completed. The summer and early fall months can then be used for communicating information and cultivating understanding for the entire program.

CULTIVATION & COMMUNICATION

Only after members have been helped to understand the church's mission, their stewardship responsibility, and the congregation's visitation plans, can they be expected to willingly respond to the Enlistment appeal.

In this cultivation stage the church ought to use every means of communication available. Leaflets, news releases, reports, Sunday bulletin inserts, and monthly newsletters are helpful. Verbal announcements, audio-visuals and imaginative presentations such as skits are also usable. Congregational meetings, suppers for fellowship, separate church group presentations, cottage meetings and worship services can all provide a variety of situations in which to share information and invite response. Coordination between all individuals involved in cultivating and communicating is of the utmost importance. For example, which Sunday will the minister use to preach on Christian Stewardship and how can the other activities be supportive of his emphasis?

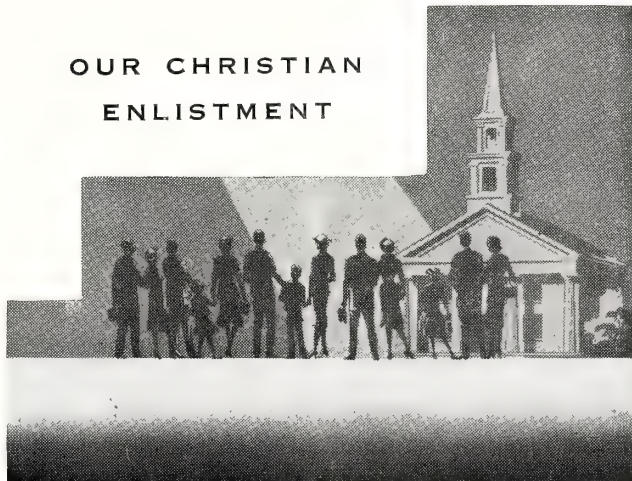
If this stage is neglected, the time and energy given to the preceding stages will be wasted. **Summer** is the time to begin making cultivation plans to do some writing to plant seeds. Materials should also be ordered by the end of September for use in visitation in November.

PREPARATION & VISITATION

Now individuals need to be challenged to respond out of their own resources to the mission of the church. The everyhome visitation is the proven way to do this. The effectiveness of the visitation depends almost entirely upon the preparation of the visitors. One session will not offer adequate training for the task.

Visitors must be informed about the church's projected mission and should be called to higher stewardship themselves before they can honestly and freely ask the same of others. They are not to go out as errand boys assigned to deliver materials and pick up commitment cards, but as ambassadors of the church inviting others into the mission in an effective and meaningful way. They should be found by early **September**. Two visitors are needed for every five homes. Following visitation, an evaluation session is a must to plan for changes which will serve more effectively in future years.

OUR CHRISTIAN ENLISTMENT



News From Elon College

Mrs. Pulley — 83 Years Young!

The **Richmond Times-Dispatch** of August 5 carried a featured story on Mrs. Margaret R. Pulley, a resident of the Home for Confederate Women, in Richmond, Virginia. Mrs. Pulley and her ancestors before her were members of the Johnson's Grove Christian Church, near Sedley, Virginia. Mrs. Pulley has been in Richmond for several years. She maintains a lively interest in the affairs of her Church—and is a regular attendant at the First Congregational Christian Church of Richmond. Though on a Pension, she continues to share her earthly possessions with her Church. She is a regular contributor to the work for our Home for Children. Recently, when the Director of Church Relations for Elon College was in Richmond, presenting the cause of the Diamond Anniversary Fund, Mrs. Pulley placed in his hand a small envelop containing her modest but significant gift, saying, "The people of this Church know what I think of my Church and my College. Here is my small contribution which I hope will help to bring success in the Diamond Anniversary Fund for Elon College, which has done so much for the Churches of the Southern Convention."

The feature article in the Richmond paper told of Mrs. Pulley's beautiful needle and crochet work which has brought her many prizes from the Virginia State Fair—the most recent one in 1961, and from national crocheting contests for crocheted gloves, doll clothes, doilies, edging, etc. Mrs. Pulley's husband was Richard William Pulley, an infantry volunteer in Company D of the Virginia Confederate forces. He never liked to talk about his war experiences. He died in 1929, and after his death, Mrs. Pulley supported herself as a housekeeper, until she found it necessary to retire and to go to the Home for Confederate Women in Richmond.

Parents Day — November 7

The Elon College Student Government Association in cooperation with the College is planning Parents' Day on November 7. The tentative schedule of activities for the day is as follows:

From 8:00 a.m. until 12 noon, parents will attend classes of their choice, and Administrative offices will be open for visits. Open house will be from 1:00 until 2:30 p.m., when dormitories will be opened for visits, and tours of the campus will be made.

From 2:30 to 3:30 p.m. the Convocation will be held in Whitley Auditorium featuring talks by the President of the College, Dr. J. Earl Daniele; and the President of the Student Body, Mr. Fred Stevenson. From 3:30 to 5:00, parents will have an opportunity to meet the faculty in McEwen Dining Hall, followed by the evening meal when parents will be the guests of the College. At 8:00 p.m., the Elon College football team will play Newberry College and to which game parents are invited to be guests of the College. The Elon College Band, under the direction of Professor Jack O. White, will be featured at half-time ceremonies of the football game.

Elon College seeks to serve youth in the most effective way, and the cooperation of parents is earnestly solicited and appreciated. We are hoping that a large number of the parents of our students will visit the campus on November 7,

UCC Students Elect Officers

The United Church of Christ student group met at the home of Dr. and Mrs. William J. Andes on Thursday evening, October 8. Officers were elected as follows: Chairman, Rebecca Harward, Durham, North Carolina; Vice-Chairman, Andy Rohrs, S. Deerfield, Massachusetts; Secretary, Sharon Branch, West Palm Beach, Florida; at large member of the Executive Committee, Jerry Michael, Elon College, North Carolina. An interesting program was presented consisting of reports from Rebecca Harward of her summer's work with the North Carolina Volunteers; and David Andes, who spent the summer at Yellowstone National Park in service of the Christian Ministry to National Parks. Reverend John Graves, Campus Minister, and Dr. William J. Andes, Pastor of Elon College Community Church, are sponsors to this group which meets twice a month for fellowship, worship and discussion.

Trustees Fall Meeting

The Board of Trustees of Elon College held its Fall meeting on the College campus Wednesday, October 14. The trustees and the members of the College faculty and staff had lunch together in the McEwen Dining Hall.

The Board studied closely the need for additional dormitory space for men students, the need for a new Library Building and for added student union facilities to meet the growing demands of the institution's expanding program. The Board elected Dr. Frank R. Hamilton, pastor of the Christian Temple, Norfolk, Virginia, as a member of the Trustee Board, filling the vacancy created by the resignation of Dr. George D. Alley, formerly of Suffolk, Virginia, but now a pastor in Ohio.

Of special interest to the church was a visit of the Trustees to a newly completed prayer room on the second floor of Alamaance Building, which room has been planned for small group and private meditation and worship for faculty and students. The Trustees voted to name the Prayer Room as the J. U. Newman Memorial Room in memory of the late Dr. Newman, who served for fifty years as a member of the Elon College Faculty in the fields of Bible, Religion and Biblical Literature.

Dr. L. E. Smith — 80th Birthday

Congratulations to Dr. Leon Edgar Smith, President Emeritus of Elon College, who, on October 25, will observe his 80th Birthday. Dr. and Mrs. Smith are spending the winter at Retirement Hotel, New Smyrna Beach, Florida. Dr. Smith, a native of Georgia, united with the Christian Church in August 1904. He was licensed to preach in 1905. In 1906 he entered Elon College, from which institution he was graduated in 1910. Following his graduation from Elon and a year of service as pastor of the First Christian Church of Greensboro, he entered Princeton Theological Seminary, where he was graduated. He has been a minister of our Church for 59 years. His years of distinction as pastor, denominational officer, and President of Elon College from 1931 to 1957, have endeared him to the entire constituency of the College and the Convention. We wish for him and Mrs. Smith a good year and many more birthdays.

Lay Life and Work

On October 18, Laity Sunday was observed at **Great Bridge Congregational Christian Church, Chesapeake, Va.**; Mr. D. W. McClain led the worship with participation by the fellowship groups of the church. Miss Jennie Owens, Youth Fellowship president; Mrs. L. R. Brinkley, Women's Fellowship president; Mr. Lewis Gibson, Churchmen's Fellowship president shared in the service. Mr. Floyd Sawyer, the youth choir and the regular choir also participated.

Kelly Whitfield, Bobby King, H. A. Jeffreys, Jr., Glendale Dickey, Jamie Fonville, Donald Faulkner, Charlie Wyatte, Lee Russell, and O. E. York led the special service at **Long's Chapel United Church of Christ** in Burlington on October 18.

The Women's Fellowship of **Windsor Congregational Christian Church** sponsored the Laity Sunday service on October 11. Participants included Mrs. E. R. Laine, Mrs. L. H. Whitley, Mrs. Lee Marshall, Jack Brock, S. T. Holland, Mrs. Troy B. Willis, Jr., J. Edward Hall. The Family Thank Offering was received during this service.

Participants in the Laity Sunday service at **Beverly Hills United Church of Christ** in Burlington on October 18 were: Mrs. Roy Caudle, Mrs. J. Ryan Crutchfield, Mrs. Mary Jeffreys, Mrs. Ervin King, Mrs. Alan Hurdle, J. Ryan Crutchfield, Calvin Phillips, Zeb Lynch, Howard Fossett, Bill King, Robert Burke, and Norman Burke.

Laity Sunday at **South Norfolk Congregational Christian Church** was observed on October 11. Leroy Ober delivered the sermon, **Come and See**, using John 9:39-41 as scripture. Others in the service included Mrs. Annette Harris, Mr. Eugene Tull, Mr. George Hogan and Mr. Henry Seymour. Dedication of the Family Thank Offering was conducted by Mrs. Mildred Bunch, Mrs. Alma Curling, Mrs. Helen Maples and Mrs. Norma Morris.

Laity Sunday, October 18, was doubly significant for **Holland Christian Church (UCC)**. The service was led by members of the laity: Mrs. Thomas R. Jones, Mr. Robert C. Eubank, Mrs. George B. Duke, Mr. W. W. Darden, and Dr. K. H. Garren. This day was also "Donation Day" the purpose of which was to raise enough money in special offerings to completely release the church from debt on its new building, renovation of the church basement, and lot procurement. The pastor, Rev. Carl C. Dollar, reports enough was received to more than care for these debts and provide enough to do additional needed work.

PORTSMOUTH FIRST WOMEN

Under the leadership of Mrs. L. V. Gerbie, the Women's Fellowship of the First Congregational Christian Church (UCC) at Portsmouth has experienced a very fine year. Activities have included participation in World Community Day; World Day of Prayer; a thanksgiving observance; family night; May Fellowship Day with the other local churches; Life Membership and Memorials.

Support and concern was emphasized for migrant work, school and health kits for overseas work, used clothing for Franklinton at Bricks, coupons for the Elon Home for Children. Apportionment was met and special attention was given to the sick and shut-in.

During Family Week, the Rev. George Poole, missionary to Ecuador, was guest speaker for a Family program. The women anticipate another year of activity and growth.

SO YOU WANT SOMETHING NEW?

The Council for Lay Life and Work of our denomination has compiled a summary of new approaches and new areas of witnessing for local men's and women's fellowships. This four-page folder is available at the office of the Southern Convention. Single copies are free.

Included in this new resource are the following major headings: THE CREATIVE USE OF SPECIALIZED SKILLS; A NEW FOCUS FOR CHURCH BOARDS AND COMMITTEES; USING PROGRAM RESOURCES FROM NON-CHURCH SOURCES; TRAINING THE LAITY TO LEAD WORSHIP; LEARNING THROUGH CONTEMPORARY MEDIA.

Bethlehem (Nansemond) Women

Under the leadership of Mrs. L. T. Wilkins, the Women's Fellowship of the Bethlehem Christian Church outside of Suffolk have completed a full year of activity and service. Included in their interests were Women's Fellowship Day; World Community Day; a Christmas musical program by the choir; Youth Week with a banquet for the young people; Family School of Missions during Lent; regular district rallies; service at Patrick Henry Hospital; and the apportionment of \$400.00.

A Migrant Ministries program was held with Rev. Myron Miller as speaker. Mr. Miller is Field Secretary of Virginia's Council of Churches. Health and school kits were furnished for use overseas. Building fund gifts were provided through a bazaar and supper. Shut-ins were remembered with cards, visits and flowers; daily devotional booklets were provided for their use. Four memorials were given and six life memberships.

In June a special reception was held for the Rev. Wayne Gardner who was ordained at the church after graduation from seminary.

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NOTES FROM THE DESK

Wet Paint

An interesting situation turned up at the East Burlap Church last week. It all developed because the deacons used three-day enamel instead of three-hour enamel to paint every seat in the church building on Friday. What made the whole thing so interesting was the way in which folks reacted Sunday morning when they came to worship.

Tillie Tonguewagger, for example, suspected the deacons of having been deliberately irresponsible because they knew that the fishing season opened that Sunday. Reginald Redbaiter, on the other hand, tried to convince people that the deacons had been used by communists to prevent them from worshipping that morning.

Seven members debated forty-five minutes on the color chosen for the job. The finance committee held an emergency meeting, tried to measure the painted surface to see how much paint had been used (since the deacons hadn't shown up that morning), and began at once to carry out a fund raising campaign to pay for it.

The people who usually arrive at church when half the service is over were angry because no one had been thoughtful enough to call and tell them they had no need to hurry. The ushers for the morning, Ketchum and Grimace, passed the offering plate among the milling crowd as the folks came and went.

The choir cancelled the coming rehearsal because they were now one ahead on their anthems. Two Sunday School teachers quit on the spot . . . they didn't like the new orchid color which their classroom chairs had been painted. One family asked for a letter of transfer because the job of painting the seats hadn't been brought before the congregation for a congregational vote.

Six people started a petition to the effect that the seats should be sandpapered back to the color they were when their parents and grandparents went to church. "Church doesn't seem right now that the seats are a different color!" Six other people refused to have anything further to do with the church when they discovered that the pulpit had been moved in order to paint properly and had been put back seven inches more to the left.

Medical problems soon developed as well. One lady complained that the new paint glared in her eyes and made it impossible for her to see the speaker. Suggestions to rub turpentine on the seat in front of her and thus deaden the glare seemed to soothe her strained eyes. But the lady whose sensitive nose prevented her from attending church worship for "at least seven weeks" or until the paint smell was gone just couldn't be placated. Parents who brought their youngsters to worship with them wanted to know whether or not the new paint was non-toxic. And still another sensitive soul wondered if the painters had managed to do anything about the occasional splinters beginning to develop in the pews.

In order to properly deal with the many problems which had come up in connection with the painting, the pastor has called for a congregational meeting this Sunday. The chief item of business: a fish fry with the large quantity of fish donated to the church by the deacons.

THE CHRISTIAN SUN

ELON COLLEGE LIBRARY

Elon College Library X

Vol. No. 116 No. 43

November 3, 1964



THE ELON HOME FOR CHILDREN



1964
Thanksgiving
Offering
Goal:
\$25,000

The 1964 Goal — \$25,000

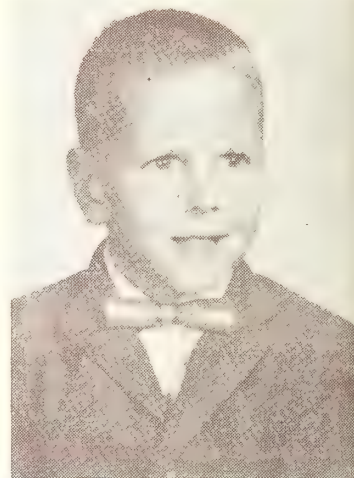
The Thanksgiving season is the time of the year in which the Elon Home for Children makes its annual appeal to the churches for the support of the care of the boys and girls who live at the Home.

As in the last several years, the Home is asking for \$25,000 in this appeal and Dr. W. W. Snyder, superintendent, says that every penny of this amount is greatly needed so that the Home may fulfill its obligations to those who have been entrusted to its care.

The Home has 73 children under its care, 70 of them living on campus and three in foster homes. To provide for these children, it receives \$25,000 a year from the churches through apportionate giving, a sum equal to about half this amount from the churches in the Thanksgiving appeal, an appropriation from the Duke Endowment to assist in the care of orphan and half orphan children, various contributions

throughout the year from a few families of the children. With these funds, it must finance the care of the boys and girls at a time when the cost of living continues to rise. Home's expense for the care of a child is \$4.11 a day, or \$1,481.90 in a year's time. It is easy to see that it needs the \$25,000 it is asking the churches to provide in the Thanksgiving offering, which will be received on Sunday, November 22.

With the purpose of bringing the story of the Home to the people of the churches, the Home has prepared literature to be distributed before the Sunday of the Thanksgiving offering. Pictured on the cover is Eddie Williams, a handsome little boy who was admitted in June. He is the youngest child at the Home and also is the fourth member of his family in its care. He is in kindergarten and is doing fine. The offering envelopes are provided to make it more convenient for each person in the church to make his gift. The need for generous contributions also is emphasized in "Our Children," the quarterly publication of the Home and in this issue of The Christian Sun.



Let's keep him smiling — This is Eddie Williams, the youngest child at our Elon Home for Children. His handsome face and beautiful smile decorate the posters and envelopes the Home has had printed to emphasize the Thanksgiving appeal in the churches.



Sandra Ferrell is one of the many fine young women who have had the care of our Home for Children. She came to the Home in May, 1952, when the death of her father made it necessary for her mother to have help. She was an outstanding high school student and wanted to go to college. She is now in her second year at Elon College and is shown leaving the Administration building. Sandra works part time in the office of the Home.



Barbara and Patsy Tibbs, attractive sisters from Suffolk, Va., joined the family of our Home for Children in 1963. Barbara came in August and Patsy in December.



Our newest alumnus — Johnny Cowan left our care at the Home for Children at the end of July and began his military service. He is stationed at Fort Sill, Oklahoma, and recently visited his friends at the home after completing his basic training.

Wayne & Patsy Symbolize A Need We Can Help Meet

Those who give to the Thanksgiving Offering for our Elon Home for Children, which is to be received in the churches on Sunday, November 22, will be helping children such as those on the cover to have the care and Christian training every child deserves. They are Wayne Payne and Patsy Tibbs. The advantages they have today and the opportunities they have for the future depend upon the support the Home receives from those who are concerned about the boys and girls who have been admitted to our Home and entrusted to our care. The goal for the Thanksgiving Offering is \$25,000. May each of us give as generously as we can.

ELON HOME FOR CHILDREN

The beautiful campus of the Elon Home for Children is located near Elon College and the Office of the Southern Convention. We have been privileged to observe the progressive child care program at Elon Home for Children from this vantage point.

The spirit of progressive child care is apparent in the construction of modern cottage type residences for children grouped with their housemother in as near a homelike atmosphere as can be possible. Three beautiful new cottages over recent years have done much to enhance the beauty of the campus and to incorporate the new techniques now being used in child care.

We have seen young people and children from the Elon Home for Children campus taking their rightful place in the public school, the Elon College Community Church, and the social and community life of the Elon College town and community. It is good to know of the high morale of the youth as they receive an acceptance in school, church and community as persons of the community, rather than children from an institutional home. The importance of the young person's social life has not been overlooked in the progressive program of administration of the Elon Home for Children.

The progressive program of the Elon Home for Children is noted in the fine administrative staff now employed. Dr. W. W. Snyder has obtained the able service of John Biggerstaff and Miss Mary Cross Brittle as trained and competent colleagues in providing skilled and qualified social service. Working closely with the University of North Carolina in seeking to discover the latest and best methods in child care, the administration of the Elon Home for Children leaves nothing to be desired. The housemothers and other personnel employed by the Home are of the highest caliber possible and receive training on campus and in a special arrangement with the University of North Carolina, for times of special courses and specialized training.

Members of the Board of Trustees of the Home are competent and dedicated churchmen. They meet twice yearly to undergird



Dr. W. W. Snyder, superintendent of our Elon Home for Children, and Mrs. Snyder shown in front of the superintendent's home.

AN APPRECIATION

the program and give guidance to the administrative staff. The contributions of time and money on the part of the members of the Board of Trustees are indicative of their stamp of approval on the quality program at the Elon Home for Children.

The Elon Home for Children is church related. The Home has been under the interest and direction of the Southern Convention of Congregational Christian Churches for many years. Financial support from the regular budget and through the special Thanksgiving appeal has been as generous as possible because the churches of the Southern Convention believe in what the Elon Home for Children is trying to do. It has not been possible for the Southern Convention to provide the entire budget of the Elon Home for Children for obvious reasons. Therefore, the Home has been receiving the generous support of the churches in other areas, civic groups, and individuals throughout many years. The Elon Home for Children could not long carry on its fine progressive program without the financial support of the churches of the Southern Convention and other groups and individuals.

Business leaders, civic groups, individuals, and churches could make no better use of a generous contribution than to make it available for the progressive program of child care at the Elon Home for Children.

From my vantage point, I salute Dr. W. W. Snyder and those associated with him in the fine progressive program of child care provided at the Elon Home for Children for some 75 children. We would do well to lend our support and prayer in this Christian enterprise.

Clyde L. Fields, Supt.



John Pruette, left, and Robert Cowan making the campus pretty at our Home for Children. Since the campus is rather large, mowing takes a great deal of time in the summer months. John and Robert are wasting no time, though, for they want to finish and get in a baseball game.

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One Professional's Observations

By Samuel R. Fudge

(Note—Mr. Fudge is field consultant for the Group Child Care Project of the Southeastern Child Care Association and the School of Social Work of the University of North Carolina. Our Home is one of the forty-two member institutions in 10 States that has formed this voluntary organization to provide training and consultation to its Homes.)

Although this Spring was my first visit to the Elon Home for Children, the Group Child Care Project has been acquainted with the Home since the project was Organized in 1956. The Project is a unique association of child care institutions and agencies who have banded together to obtain professional consultation, do research and train their child care personnel. The consultant comes at the request of the superintendent and the Board of a Home. The Project has served Elon in a number of ways, but my particular visit this year was for houseparent training.

I met with the staff each morning for one week. These general meetings were programmed by the staff members who voted for the problem areas that they wished to discuss. By the use of films discussion, questionnaires, roleplaying and lecture, we tackled the question of discipline, boy-girl relationships, and sought to define the responsibilities of the houseparent. The afternoons were spent in individual consultation with houseparents and the administrative staff. This gave the child-care worker an opportunity to discuss specific problems that were not always of group interest.

I also had the opportunity to meet with each cottage-group of children, and gave them an opportunity to ask me questions and to comment on the program of the Home.

No Home is any better than the staff that is hired to carry out the policies of the administration. The Elon Home is blessed with what I would call "above average" house parents, who are supervised and guided by excellent administrative personnel. The goals and objectives of the Elon Home are in line with much of the progressive thinking in the child care field and the progress that has been made since 1956 present a "success story" that should make those who sponsor it quite proud.

The most significant accomplishment that is taking place on the campus is hard to put into words. I can only say that when you are on the campus, "it feels good." The general realized feeling of children and staff, the way the individuality of the child

has been preserved, and the harmony that I observed between most of the staff and children, can be summed up by saying that the atmosphere and general tone made me feel that the children are in "good hands."

With minor exceptions—we all have our blind areas—the staff was able to look at their own prejudices, their own mistakes, their own problem children or children with problems, and ask for help.

The children seemed quite free to express their criticism of some of the regulations, restrictions and of one another. They exhibited what I would call "social maturity" for their criticisms were mingled with possible solutions. They asked for examples of what other institutions were doing. There was some "disappointment" when they found out that their regulations were usually in advance of the other Homes.

The new cottages that I visited added much more than beauty to the campus. They are flexible and the planning that had gone into them was evident. The houseparent and child could move, work and play in the living unit without continually getting in one another's way. They are evidence of good planning by the administration and Board in staying abreast of the goals and standards of child caring institutions. I rejoice with Mrs. Phillips and her girls who have now moved to another new unit since my visit in the Spring.

The basic "needs" of children are adventure, love and understanding, recognition, security and faith. The Elon Home, in my opinion, is doing an outstanding job in meeting these needs of young people, and the children seem responsive to the program and staff.

The Home needs your gifts, your interest and understanding, and your prayers as it deals with the discouragements and dreams of these young people. With God's help and yours, they will grow stronger in Christian faith and character. I am happy that I could be a part of this growth for one week this year.



Clara Spicer and Phyllis Pruitt get some tips on flower growing from their housemother, Mrs. Ella Kleinert.



Farming at our Home for Children — From left, Eugene Ray, Robert Cowan, Irvin Williams, and Jerry Rich with Charles Perkins, maintenance and farm manager, strip fodder from molasses cane.



Good citizens — Some of the older boys at our Home for Children as they clean along the railroad track which faces the Campus. This work was done in co-operation with the Community Development program as the Home's part in helping to make Elon attractive.



Boys and girls at our Home for Children observe life saving technique being administered by Sandra Williams to David Pegram. Standing by to give assistance if needed is James Biggerstaff, summertime recreational director.

Opportunity, Responsibility and Individuality

Life at our Elon Home for Children is, of course, very different from life for a child in his own home with his family. However, every possible effort is made to make the boys and girls happy in their institutional environment, to give them opportunities which will prepare them for successful adult lives, and to help them develop into fine Christian men and women.

In considering a child for care, the Home makes a careful investigation of his history and his need in order to be certain that he can benefit from its care and that he is in real need of it. When he has been admitted, he becomes a member of a new family and is taught the responsibilities which are his and the part he is to play in making his new home a place which all can be proud of and enjoy.

There is work to be done and the children help do it. This consists of all sorts of duties concerned with daily living. In the growing season, the boys have tasks connected with the growing of crops for the use of the Home and for feeding the white face Herefords in the winter months. The girls help prepare vegetables, can and freeze them for the boys and girls to eat in the winter months.

The grass must be cut, the meals must be cooked, the tables must be set, the dishes must be washed, laundry must be done, building must be kept clean, sewing must be done, and all the other tasks which are essential in any home must be taken care of. The boys and girls help do these things according to their talents and abilities. But they always have plenty of time for other important responsibilities such as school work, church, and extra-curricular activities at the school. Those who are in charge of the Home believe that a child should live as nearly a normal life as possible even though his own home is broken and he has to depend upon others than his parents for a home and care.



Time for recreation — Susan Lake, Dennis West, Ann Wilkerson, and Floyd Rich have a game of ping-pong in recreation room of Wisseman Cottage.

The children are a part of the community of Elon College. They have friends out in the community and are permitted to participate in social life with children in the community as well as in the Home. Because of this they make the transition from institutional to community living with much more ease than otherwise would be the case.

A well-rounded life requires fun and recreation as well as responsibilities. There is plenty of fun for the boys and girls. Although they are busy—as are all children—during the school year, there are opportunities to enjoy athletics and other recreation. In the summer, they have vacations away from the Home for two weeks or more. When they are at home, they have the swimming pool and many other recreational interests for their leisure time. The swimming pool, however, does much more than provide an opportunity for recreation, for the healthful exercise builds their bodies, helps assure their good health, and teaches them lessons which will stand them in good stead in the future years.

One important thing about the Home is the fact that no child needs feel alone there. The staff is composed of men and women who are deeply interested in the children and are dedicated to helping them. With 73 children and 15 employees there is one employee for each group of between four and five children which means that no child is without ample individual attention.

Another important thing about the Home is the fact that it is interested in helping when it can in the re-establishment of a child's home so that he may return to his own family. When the time comes that a parent who has placed his child in the Home is prepared to give him the proper care in his own home, Dr. Snyder and his associates are happy, for that, of course, is the ideal situation for the child.



James Paris was a most welcome visitor at our Elon Home for Children when he brought this helicopter for the boys and girls to enjoy. They inspected it carefully then had rides in it.

WHY WE WANTED A FOSTER CHILD

BY MRS. PAUL AIKEN

(Mr. and Mrs. Aiken live in the Mt. Hermon community, Route 6, Burlington. He is employed at Alamance Machine Products and Mrs. Aiken at Dura Tred Hosiery. Their foster son is Gary Medlin.)

As we planned our marriage we, as do most young couples, wanted a child. However, we were not fortunate enough to have children of our own. Because we liked children so much, we worked with the M.F.F. for six years. Paul and I were teaching a small class. We grew very close to most of the children. Being young in heart, we loved picnics and outings and we have had lots of young friends and still do. Many of them call us their second parents.

All of this made us think about how we might have a child with whom to share our home, understanding, and love. We felt as we grew older how much more life would mean if we were doing something for someone. We thought of adoption but felt that Paul's medical record would keep us from a full adoption. Then we asked our minister to write to the Methodist Home in Raleigh to get a child to spend the Christmas holidays with us so that we might share the true meaning of Christmas. When the week before Christmas had come and we had received no word, we decided to call the Children's Home in Elon. There I talked with a housemother and learned that one little boy 11 years old had not been placed for the holidays and was told to call Dr. Snyder or Mr. John Biggerstaff. I hurriedly called Mr. Biggerstaff and he told me to call the office the next morning; I did and he gave me the boy's name, age, and clothing size.

On Saturday before Christmas we took him shopping with us and got a real thrill out of seeing his eyes gaze at the toys, clothing, and other things we had him select for Christmas. We did not think what we had bought for him was very much, but the sparkle in his eyes told us that it was the most he had ever had.

He spent Christmas week with us and we began very soon to enjoy and love him. He was affectionate and friendly. We went to church, had friends in for visits, and went to a Christmas Eve party where he received many nice gifts from our young friends and their families. We had fun with a sled in the pretty snow.

After the holidays, we missed him so much we called to see if he could come to us on week ends. We were fortunate enough

to get him twice a month. We became attached to him and he to us. It got so that our week ends were nothing without him. We missed him and the love he wanted us to share with him.

Then Mr. Biggerstaff told us about the Foster Home plan and we began to work on our papers. We had a number of little boys in our home and visited them at the Home to be sure we had found the right one. Then more paper work was done before we got our child. Believe me, it has been a great pleasure. Life has been happier; work has been more pleasant—and coming home in the afternoon to a big happy smile and a "Hello, Mom and Dad" really does something for you. There is more work and more homework but it is a real blessing to have him with us. It makes you feel like your life is worthwhile. You feel like you are doing something to make someone happy.

We received our Foster Home license from the State of North Carolina on May 7, and on June 28 we took the boy to spend our vacation at the beach, where he had never been. It was a blessing to see his face when he saw the ocean. On July 17, Gary Medlin became our foster son and moved into our home. Our love for him grows deeper. He is very close to us and says he is very happy and a lucky boy. We are glad he has adjusted so well. He has made many friends and gets along well in family life. He is in the sixth grade at the E. M. Holt school and is a member of the Intermediate Class of the Mt. Hermon church in which his foster father is a teacher of the Senior Class. He celebrated his twelfth birthday on October 8.

We wish to thank our many friends and our pastor who helped to make it possible for us to have Gary. Most of all, we thank Mr. Biggerstaff and Dr. Snyder for their hard work and effort in completing our plans for becoming foster parents.

Gary means the world to us and we love him from the bottom of our hearts. It is our prayer that we may live a worthwhile life and raise Gary in the way God would have us. We pray for His guidance and that Gary may grow in wisdom and become a fine young man.

It made us very happy when Gary wrote the following: "I have got a good home and a mom and dad to love and depend on. And we have a good time working and playing together. I am very happy and have lots of good friends."

REPORT FOR OCTOBER 19, 1964

Southern Convention of Churches and Church Schools

Virginia Valley Conference	\$ 51.00
Eastern Virginia Conference	\$241.67
Eastern North Carolina Conference	\$ 74.00
Western North Carolina Conference	\$ 47.00
North Carolina & Virginia Conference	\$111.51
Total	\$525.18

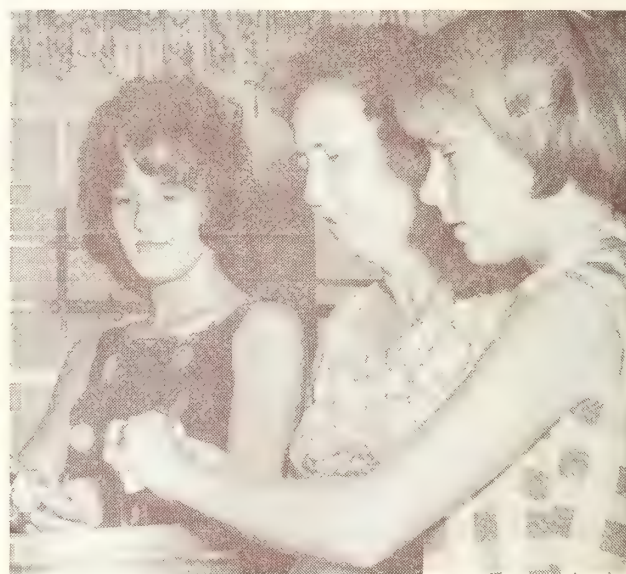
Special Offerings:

Women's Guild First Congregational Church

Chatham, Massachusetts	\$ 15.00
Elizabeth Brown Circle, Second Congregational Church, North Beverly, Massachusetts	\$ 10.00

Memorial Gifts:

In Memory of Mr. C. H. Fulk	
In Memory of Mrs. J. O. Carr	
In Memory of Mrs. Numa Brower	
In Memory of Mrs. E. B. Cantrell	
In Memory of Mr. James T. Dansey, Sr.	
In Memory of Rebecca Johnston	
In Memory of Mrs. Helen Harper	
In Memory of Mr. John M. Holt	
Total Memorial Gifts	\$ 88.50
Special Offerings	\$139.48
Total	\$252.98
Total for the Week	\$778.16



Getting ready for dinner — Mrs. Alvertine Privette, house-mother for the Clyde W. Rudd Cottage, and two of her girls, Peggy Coggins and Shelia Beamon, peeling potatoes.

Clyde W. Rudd, Alumnus

President, Board of Trustees - Elon Home

The best testimonial of the value of a service such as we provide at our Elon Home for Children is found in the lives of the children who come within its influence.

The Home has reason to be proud of its children and its alumni. It is especially proud of the president of its board of trustees, Clyde Wesley Rudd of Greensboro, for he is one of its alumni. We asked Mr. Rudd to write his story for this issue of The Christian Sun because we knew all friends of the Home would enjoy reading it. The following information reveals the importance of the Home to those who need its care and the effectiveness of its training.

Mr. Rudd entered the Christian Orphanage, now the Elon Home for Children, in January 1926 when he was 10 years old. His father had died two months earlier and his mother had no way of earning a living for the young boy and his sister, who was less than a year old. The family had been entirely dependent upon the father, who had made his living on a small farm in northern Alamance county.

His early education was continued at the Elon public schools. While in high school, he was active in athletics and other extra-curricular activities. He was president of his class for two of his four years in high school.

Because of the encouragement of Charles D. Johnston, superintendent of the orphanage, and others, he entered Elon College in the fall of 1933, remaining at the Home for his first year at college since he was not 18 years of age until he had completed that year.

Let's let Mr. Rudd continue his story:

"The Home helped me to find employment in Burlington during the summers while continuing in college as a resident student. The college allowed me to live in an upstairs room in the Power House, and help fire the boiler for part of my expenses. It was still necessary to do extra work to earn the necessary funds to stay in school. Monday nights were spent with a National Guard unit in Burlington. Saturday afternoons and evenings were also spent in Burlington, working in a fruit store. Holidays were spent working for a florist in Burlington. This florist (Moorefield) allowed me to sell flowers to various groups on the campus for additional earnings.

"In spite of the many extra jobs, finances became pretty tight during the last two years. Again, the Home came to my rescue. Mr. Johnston made the Celeste Penny Loan fund available to me. The last two years would probably have been im-

possible without this or some similar fund. Too, the college gave me a job as head waiter in the dining hall during my last year, which gave me a larger part-time income than I had enjoyed up to this time.

All was not work while he was in college, he participated in many extra-curricular activities. He was active in athletics, the Elon Players, the choir, the literary society, and his fraternity. He was college orator, a member of the Cabinet of the Student Christian Association and in his senior year was president of the Student body.

Mr. Rudd describes his business life since graduation as varied, interesting and certainly full of "hard knocks." His first full-time job was with the Chatham Manufacturing Company in Elkin. Because of economic condition in Elkin at that time, he was with the company less than a year but that year was long enough for him to meet Amy Kathryn Myers, who later became his wife and mother of their five children.

From Elkin, he went to Alta Vista, Va., for one and a half years with Burlington Industries in their payroll department. In September 1939, he began seven years of employment with General Motors Acceptance Corporation, an experience which was to be valuable in later life. He left this work for about three years in the retail furniture business and then was district sales manager for a large publishing company for two years.

He left the publishing company in

November 1950 to start his own business, which was to be known later as Clyde Rudd Associates, Inc. He started this business in a very modest way in his own home. It was necessary to continue some sales work with the publishing company at night to supplement his own business until it could get on its feet. After a few years, Mr. Rudd had built his business until it could no longer be a one-man operation in his home. The company now operates with a main office in Greensboro with 8,000 square feet of floor space and seven branch offices in the Southeast. It employs 26 persons on a full-time basis and is the largest sales organization of its kind in the country, specializing in the sale of Data Processing auxiliary equipment and supplies.

Mr. Rudd is active in the management of several businesses other than his own. He is a vice president and director of one national corporation and a director of three others.

He and his family are greatly interested in church and civic affairs in Greensboro where they have lived for the last 16 years. He has served as president of his Sunday School class and is an active member of the church finance committee as well as other committees of the Congregational United Church of Christ. Mrs. Rudd is on the Board of Deaconesses and a substitute Sunday School teacher. Mr. Rudd is a director of the Greensboro Lions club, a member of the board of directors of the Piedmont Chapter of the Data Processing Management association, first vice president of the Greensboro Chapter of Administrative Management Society, and a charter member and director of Sherwood Park.

Mr. and Mrs. Rudd have a very fine family of children. Clyde, Jr., graduated from North Carolina State College at Raleigh last June and now is married and lives in Portsmouth, Va., where he is employed in the Metallurgical Department of the Norfolk Naval Shipyard. Their oldest daughter, Betty Kay, is married to James Upchurch, a recent graduate of Guilford College. They live in Charlotte where he is employed by the General Electric Company and she is in her last year of the Charlotte Memorial Hospital School of Nursing. Margaret Ellen, their second daughter, is a sophomore at the University of North Carolina at Greensboro where she is doing well, and Rebecca Anne, the next daughter, is an honor student at Page High school in Greensboro. Amy Lou, the youngest, is in the first grade this year, and as her father says, "is teaching us all new tricks."



Clyde Wesley Rudd — Alumnus of Elon Home for Children and chairman of its trustees.

As A Child Enters

By John Biggerstaff

Assistant Superintendent and
Social Service Director

A child moving from his home into an institutional program brings with him three identities. These identities are not unique to the foster child, but because of his movement from family care into group care, they are magnified. Therefore the institutional staff has an obligation to help the child handle each identity.

FAMILY IDENTITY

The first of these identities is that of his own family, for regardless of the low standards, economic deprivation, lack of parental authority, and often basic non-caring attitude of the parent, the child finds separation very difficult. The child wants to feel that his parents do care and sincerely want him; often the contrary is the case. Because lack of earning power, little parental-self discipline, and refusal to accept family responsibility are a disintegration of the family structure, the child leaves the family. When a family crisis arises and one of the parents is left with the responsibility of caring for the child, he or she may contact the local Department of Public Welfare, seek advice from relatives, get in touch with the minister, or call a child caring institution such as ours.

As applications come in, they are referred to the social service department for screening and processing. The family requesting services is interviewed to determine what type of service is needed. Frequently, office or home counseling may keep the family intact. In many cases the social worker helps the parents to air out differences, become tolerant of each other, and "for the sake of the child" to keep the family united. If there is a reason for the child to leave the family, the worker helps the parent decide what type of service is needed. Referrals are made to agencies such as Mental Health, Department of Public Welfare, courts or others if we feel that our program cannot be beneficial to the child.

As we look at the identity that the child brings with him of his own family, we must remember that it cannot be destroyed or basically altered. The institutional worker must accept this fact and help the child to reevaluate this identity and objectively bring it with him into care. Complete emotional separation of the family and child is not possible. Frequently the more the separation is attempted, the stronger the identity becomes, yet the proper foster program will present to the child certain principles that he would want to adhere to. Thus the child must be helped to accept part of this old identity and part of this new. This type of relationship calls for an understand-

ing between the worker, parent, and child. Regardless of their irritability, negativism, and lack of concern, the parents must be involved in the program even on a limited basis in order to give the child his own sounding board against which he can project his feelings. From this, it is hoped that he will create within himself a set of principles on which he can mature physically, emotionally, mentally, and spiritually.

SELF IDENTITY

In order to enable us to help the child with the "identity of self," certain forms are completed. Our intake process consists of a psychological test, medical examination, and a social summary. In addition we have a financial and placement agreement signed by the placing agency or parent and Home.

Frequently the child placed in an institutional setting feels that he is not socially accepted or that something is wrong with him. The worker in the institution has the responsibility of helping the child to accept the identity of "self" as he moves into the institution. The child must realize that his parental relationship is not being served or sympathetically accepted; however, to assist the child in making the transition from the home into care, the worker must help the child to realize the reality of the situation. He has to come to terms himself with the fact that he no longer can remain in the family unit.

Facing reality is not easy for the child, for he wants emotional, physiological and psychological ties with his family. The in-



John Biggerstaff, assistant superintendent of our Elon Home for Children, and Mrs. Biggerstaff.

stitutional setting must provide for him the atmosphere in which he may express his hostilities and aggressions and "act out" his feelings about being separated from his flesh and blood. Yet, interwoven must be the reality that there is no other choice for the child. He has to realize that he must leave his home because of the breakdown of the family structure.

The institutional staff must be able to help the child come to terms with himself. As the child establishes confidences in the institutional program, he begins his adjustment. As this dependency is created, the institutional staff—be it the social worker, or other personnel—must provide the setting for him to learn adherence to rules and regulations, work, and study habits in an atmosphere which provides confidence and security.

To be sure, this is a two-way street in which the child and staff must share in a confidence building plan. As this relationship slowly develops, the child sees, feels, and experiences a change within. This change indicates a sharing on the part of the child and a willingness to make the change physically, psychologically, and emotionally. As the child comes to terms with himself, he will begin to face the reality of his identity and then turn emotionally to the identity of the new environment in which he suddenly finds himself.

THE NEW IDENTITY

The institutional program must cater to the needs of the group; yet at the same time be interwoven with the needs and aspirations of the individual child. The child has to be helped to accept the routine, the regimentation, and the total program of group living in a controlled situation as opposed to the free-lance living he may have experienced in his own community. Consequently, the staff must also realize that change does not come easily, especially for a child who has an emotional insecurity, who desperately clings to a shadowing past and yet at the same time reaches for a stable future. Perhaps the vital thread connecting the past and the future is the innate love which is not destroyed by the environmental conditions influencing the parental figures. Often there is a misconception that the innateness of love of a parental figure is destroyed in the external, environmental figures in which the family separates. This, I feel, is not true and perhaps is the area in which the most work can be done with the child in helping him to realize that the staff is not attempting to sever or cut the parental love, but is to

AS A CHILD ENTERS (CONT.)

tie in the past with the present and connect it to the future. Only then does the institutional program serve its basic purpose of helping the child to relieve himself from the decay of his environment. In so doing, he may be motivated to bring his parents up the ladder with him and this, we assume, to be the dreams, aspirations and devotions of every individual, as he relates to his past, present or future. Perhaps from this institutional experience, the family may be reunited. If so, the child is discharged from our care but an effort is made to continue contact with the family for a minimum of one year or until the family feels that the institutional service is no longer needed.

For these families, we have a form that they are requested to fill out which gives their present status. This serves as an evaluation sheet for the family and institution. The boys and girls who remain in our care until graduation from high school have the opportunity to enter a trade school, college, or military service. Those who wish to attend post high school courses are provided with scholarships and every effort is made to work with them until graduation.

To further meet the needs of foster children, especially adolescents, future plans call for a group home. This is a program where the institution supervises, maintains and supplies a cottage group for community living. It is a home purchased by the institution and foster parents are paid employees of the Home. The group home program is designed to assist those boys and girls who have had a long period of institution and move into the community.

As we have seen, it is no easy task for the child to handle these identities of home, self and placement. Certainly our responsibility as child care staff is to help change that which disturbed his past, assist him in his understanding of the present, and help him to plan effectively for his future.

The Home's Boy Scouts

Scouting is a means of giving a boy or girl excellent training as well as healthful, wholesome recreation.

At the Elon Home for Children, the Boy Scout program continues to improve and to grow in effectiveness. The troop is led by Garrett W. Simpson as Scoutmaster and David Stuckey as Assistant Scoutmaster. Mr. Simpson is a member of the Elon Community Church and Mr. Stuckey of the Edgewood United Church.

They have the support of an excellent committee composed of Robert C. Baxter, chairman, Wesley Alexander, Wesley Reynolds, and James T. Toney. These men work very closely with the boys.

The troop has three Star Scouters, Bobby Byrd, Dennis West, and Lee West, one First Class Scout, Phil Bolton, and one Second Class Scout, Rickey Uzzell.

Birthdays of Boys and Girls at Home For Children

JANUARY

Eddie Williams	1/12/59
Clara Spicer	1/26/48
Mary Lou Bolton	1/14/56
Elton Medlin	1/12/54
Linda McFatter	1/17/53
David Pruette	1/26/55
Phil Bolton	1/27/49
Larry Wayne Anderton	1/17/50
Barbara Tibbs	1/16/58

FEBRUARY

Elizabeth Ray	2/1/48
Ervin Williams	2/6/49
Danny Pegram	2/11/52
Shelia Beaman	2/27/51
Susan Rogers	2/25/53
Thelma Byrd	2/23/53
Richard Brady	2/27/51

MARCH

Patsy Tibbs	3/2/57
Teresa Skipper	3/11/52
Lawrence Wallace	3/14/52
Patsy Beaman	3/20/49
Charles Parker	3/24/51
Sally Umphlett	3/27/48
Cathy Holland	3/25/54

APRIL

Sandra Ferrell	4/5/45
Janet Wilkerson	4/7/54
James Wallace	4/12/50
Ricky Uzzell	4/30/53

MAY

Robbie Wilkerson	5/1/51
Cynthia Shoe	5/26/48
Susan Luke	5/26/48

JUNE

Dennis West	6/13/49
Donald Cowan	6/17/47
Peggy Coggins	6/22/47
Floyd Rich	6/28/48
Donald Anderton	6/25/52

JULY

Eugene Ray	7/3/49
Grover Beckley	7/12/53
Sandra Williams	7/19/51
John Pruette	7/28/51
Phyllis Bradner	7/27/55

AUGUST

Ann Paige Parker	8/2/47
Darnell Beckley	8/3/51
Lee West	8/3/51
Margaret West	8/6/53
Earl Bolton	8/16/54
Alton Williams	8/15/49
Phyllis Morningstar	8/28/46

SEPTEMBER

Tommy West	9/1/47
Phyllis Pruette	9/9/51
Peggy Medlin	9/9/50
Robert Skipper	9/10/55
Ava Turner	9/17/49
Dianne Cates	9/16/50
Janice Medlin	9/21/51
Wayne Payne	9/24/58
Gayle Rudd	9/14/53

OCTOBER

Linda Howard	10/2/47
Sue Medlin	10/4/49
David Williams	10/3/54
Dianne Wilkinson	10/7/49
Virginia Rogers	10/12/48
Jerry Rich	10/19/49
Bobby Byrd	10/21/47
David Pegram	10/21/50
Angelia Lunsford	10/20/50
Jimmy Holland	10/15/56

NOVEMBER

Robert Cowan	11/7/48
Brenda McFatter	11/11/48
Billy Joe Lambert	11/16/46
Herbert Parker	11/28/47

DECEMBER

Ronald Skipper	12/2/48
Leslie Anderton	12/23/53



The newest facility on the campus of our Home for Children is the Wisseman Cottage which was dedicated in June. The cottage fills a great need. It provides living room for 14 older girls and six other children along with dinning room facilities for the boys who live in Johnston Hall.

"My Impressions Of The Home"

By Mary Cross Brittle, of the Social Service Staff

As the daughter of a minister who is on the Board of Trustees of the Home, I have been familiar with it most of my life. As I was growing up, I felt that I knew a great deal about its setup and work. I had a visual image of the buildings, how they were arranged on the campus, and what groups of children lived in each building. I had a good idea about its operations. Our church and some of the Sunday School classes would send money occasionally, and we sponsored some children to whom we would send birthday cards, clothing, and a little money. We always looked forward to having the "orphanage" children visit with us at Christmas and a couple of weeks during the summer.

The summer that I worked as a Student Summer Service Worker at Moonelon Camp while in college was one of great revelation. Every week the camp staff would take the new group of campers on a tour of Elon, including the Home for Children. After a whole summer of these weekly tours, I learned that I had not known as much as I had thought.

My knowledge and impressions of the Home changed from just a visual image to a more concrete knowledge. I learned the names of the buildings; Johnston Hall, Holt Memorial Chapel, Montgomery and Rudd Cottages, and the White Building. I knew the highlight spots; the swimming pool and the story of the farm land. I began to know most of the children by their faces and some of them by their names. Even before we entered the campus, we knew which of the children would come running to hug us and which would shy away from us. My impression and knowledge of the Home consisted primarily of buildings, faces of children who were smiling and frowning, and a place that did a good job in caring for children.

Since becoming a caseworker on the staff, my impressions have changed completely. I have seen and experienced the daily, routine work that goes on within the buildings, and have begun to understand and to share in the joys that create the smiling faces as well as the worry and sadness that cause the frowns.

The Home has begun to mean more to me than just buildings, faces, a chapel, a swimming pool, and a few acres of land. It has become more than just a place to care for children. It has become a "home" for children. The buildings have taken character and have become homes inhabited by children who perform daily routines of working, eating, and sleeping, and who know both joys and sorrows. These buildings are definitely not the ideal, stereotyped homes. But they are "home" to many of the

children who live in them.

The faces of the children have become more than figures with smiles and frowns fixed upon them. They have taken particular names and characters for me. I have realized that behind this mass of faces are 73 individual boys and girls. No two of these children are alike. Therefore, they cannot be placed in one or even two categories. Their personalities, interests, abilities, and attitudes are unique to the individual. However, they are all boys and girls who are growing in mind, body, character, and soul. And in this process, they are striving to "know" themselves and to relate themselves to the world around them. They laugh, cry, play, and sing as other boys and girls do. The Home is attempting to help them to understand themselves and the world around them, and to help direct their growth and energies into proper and constructive channels.

The Chapel has become more than a pretty building on campus for me. It has become a structure which represents a type of training the Home is trying to give the children. The Chapel, however, is only one of the means by which the Home is attempting to give spiritual understanding, integrity, and guidance to its children.

The pool has become more than just a "swimming hole" to me. It is one of the many recreational activities which are offered the children for their enjoyment and to help them develop their bodies, their interests, and their talents.

The Home is trying to be as much of a "home" to its children as it can. I have realized that it is attempting to teach, to

train, to develop, and to give them what conscientious parents try to give their own children. The Home tries to help each child understand why he is here so that he may better adjust to this situation. However, I have learned that everything does not always run smoothly. At times the Home fails in its work with a child. But the important thing seems to be the continuing effort toward preparing the boys and girls to face life.

Since I have been working at the Home, I have realized also that it is not trying to grab all the children it can and keep them as long as it can. Whenever it is advisable and possible, the Home tries to restore children to their families. If group care or institutional care does not seem the best for a child or if a child cannot adjust in a group situation, the Home tries to meet the needs of the child through its Foster Home Program. I have also learned that the Home is looking to the future and is trying to work out methods and programs which will prevent the necessity of a child's being placed in the Home. One of these programs is the counselling service which it offers families.

When I became involved in the work of the Home, I realized and experienced the planning and the fulfillment; the work and the play; the joys and the sorrows; the confusion and the understanding that actually take place within the buildings, behind the faces, and on the campus. I now think of these and of a way of life when I think of the Home for Children.



All for beauty's sake — Mrs. Bertha Phillips, housemother in Wiseman Cottage, helps Cynthia Shoe with the hair-dryer.



David Pegram, left, enjoys watching Johnny Pruitt buffing the wax that he put on the floor. The boys at the Home for Children like to help keep their home shining and clean.



Two friends get together — Charles Perkins, maintenance and farm manager at the Elon Home for Children, and Jimmy Holland. Jimmy and his sister, Kathy, are the youngest children at the home from the standpoint of their date of admission.



It takes work to make a bicycle go. Leslie Anderton left, and Lee West are busy working on one. The boys spent a lot of time repairing bicycles during the summer.

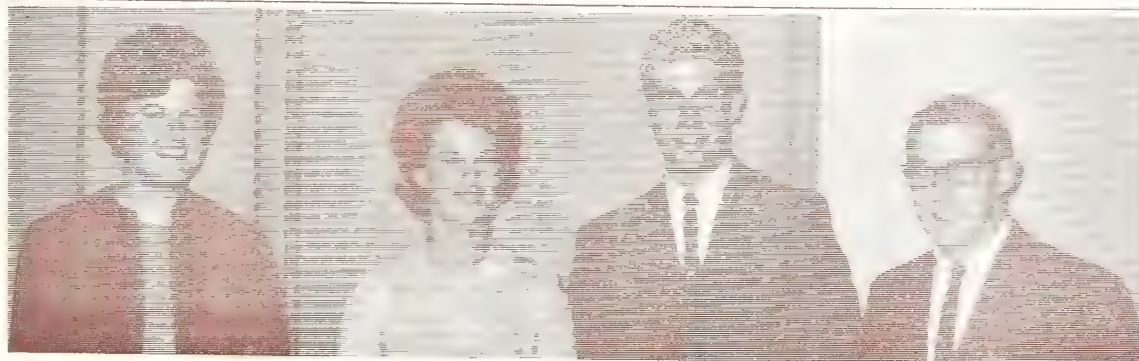
RIGHT → Many years of service — Those shown in the picture and one other staff member, Mrs. Nora Lambert, have a combined record of 41 years of service to the children at our Home for Children. Charles Perkins, maintenance and farm manager, and Mrs. Lambert have been with the Home for 11 years each. Mrs. Maude Crutchfield, housemother for the junior boys, shown at left, has been with the Home for nine years and Mrs. Alvertine Privette, who has the younger boys and a group of older girls, has had 10 years of service.



Two young ladies of our Home for Children, Phyllis and Patsy Beamon, as they left for summer vacation. In the last year, each child has had two or more weeks away from the campus with relatives, sponsors, and/or friends.



It takes work to make flowers grow. Wayne Anderton is determined that the flower bed at the entrance to our Home for Children shall be fixed just right.

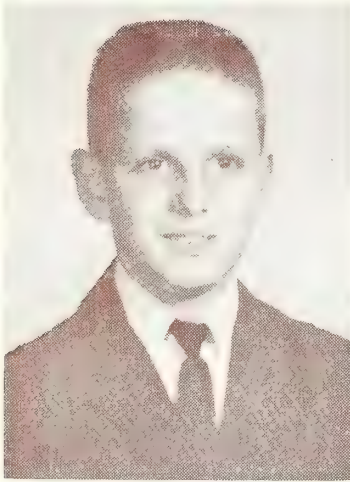


New officers pictured are: (left to right) Rebecca Harward, Chairman, Durham, N. C.; Sharon Branch, Secretary, West Palm Beach, Florida; Andrew Rohrs, At Large Member of the Executive Committee, South Deerfield, Massachusetts; Jerry Michael, Vice Chairman, Elon College, N. C.

Seventy United Church of Christ students at Elon College enjoyed dinner together at Holiday Inn, Burlington, N. C., Thursday evening, October 22. They were the guests of the College and the Southern Convention. Master of Ceremonies was Reverend John S. Graves, Elon College Campus Minister. Persons bringing greetings included Dr. Clyde L. Fields, Superintendent of Southern Convention; Dr. Wm. T. Scott, Director of Church Relations, Elon College; Dr. Wm. J. Andes, Minister,

Elon College Community Church. Miss Rebecca Harward of our Church of Durham, N. C., Chairman of the United Church student group at Elon, concluded the program with an expression of gratitude to the College and Convention. She urged whole-hearted participation of our Church young people in the program of the College and of the Church. Our student group holds two meetings monthly. The next meeting to be held will be on November 5, when they will share in a discussion on the United Church of Christ.

1964 Additions To The Family



These boys and girls have been admitted to care at our Elon Home for Children since the beginning of 1964. In the group picture above are shown, from left: seated — Jimmy Holland, Kathy Holland, and Gail Rudd with Angela Lunsford on arm of sofa; standing— Chipper Cox, Phyllis Bradner, Barbara Tibbs, Leslie Anderton, Sally Umphlett, and Wayne Anderton. The other children, shown in the individual pictures, are Donald Ander-ton upper left, and Greg Anson, lower left.

Local Service Groups Help

The Home for Children is indebted to many for their support and help of the Home and the boys and girls.

Among the organizations which have contributed greatly through the years is the Service League of Burlington. Because of its interest, the Home has this year, for the first time, school insurance for each of the children. The League also has helped in providing interesting activities for the children such as educational trips they otherwise would not have had. In the past summer, it has assisted with the recreational program.

The league has the boys and girls divided into three groups—the smaller children, intermediates, and the older children. Members take them on outings from time to time. Recently, a group prepared a spaghetti supper for the older boys and girls on a Friday evening before one of the home football games, making all the preparations and cleaning up afterwards. This was a real treat.

The older girls are given the opportunity to baby sit for members and this means a great deal to them.

Another organization which shows great interest in the Home is the Burlington Junior Woman's Club. The club is working with Mrs. Maude Crutchfield's group of 15 Junior boys. Each is given an allowance each month and some form of entertainment. Each member is assigned to a boy who is invited to visit in her home. She keeps in contact with him and remembers him on special occasions.

The club also is helping the Home generously with its school luncheon program.

For The Future . . .

The Elon Home for Children provides institutional and foster home care for its children. Its plans for the future include the beginning of a day care program which would add an important service for the people of the immediate area of the Home, those in Alamance County.

It is hoped that the day care program can be begun by the first of February. Plans for establishing it in the basement of Holt Chapel have been approved by the Day Care division of the North Carolina State Welfare Department which would help in initiating the program. Some assistance also is expected from The Duke Endowment.

The service would help families in which there are small children and both parents need to work. The mother could continue her job without having to worry over whether her children at home are receiving the proper care and are safe. There also are a number of families with very low incomes which could be helped greatly if the mother could take a job. She could do this if the day care program were in operation, thus adding dignity to her family's life and having her children taken care of at the same time. Welfare departments are permitted to pay for the day care when families need it and cannot afford it, and the proposed program at the Home would give preference to such families.

If possible, the Home also hopes to offer counseling service to families with problems involving their children, particularly those in the teenage category. Since Miss Mary Cross Brittle has joined the staff as a caseworker in Social Service, this can be done on an increasing basis. The Home has done as much of this as it could in the past and feels that it has been instrumental in helping some families to keep their children at home.

THE CHRISTIAN SUN

Vol. No. 116 No. 44

November 10, 1964

November 17-18, 1964

Congregational
United
Church
of
Christ

Radiance Drive
Greensboro, N. C.



The Special Called Meeting

Southern Convention of Congregational Christian Churches

With A Grain of Salt...

Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessings, even life for evermore.
/KJ

Behold, how good and pleasant it is when brothers dwell in unity! . . . For there the Lord has commanded the blessing, life for evermore.
/RSV

Lo, how good and lovely it is when brethren dwell together as one . . . For there has the Lord commanded the blessing: Life for evermore.
/Goodspeed

The Bible occasionally speaks of the value of unity among men. Sometimes it is spiritual unity . . . unity in faith. At times it seems to be intellectual unity . . . in ideas and truths. And in other instances it suggests physical unity . . . dwelling together.

Dwelling together — working and growing in close association. Living with each others' faith, ideas and ways of doing things. Becoming mutually appre-

ciative. Learning from one another. Serving together more meaningfully.

It is no easy task to dwell together as brothers. If it were, it would hardly be worth striving for. The task offers new life. Life continuing beyond immediate situations and needs . . . life in the depths and at the heights to which God calls us as dwellers together in the world.

THE SPECIAL CALLED MEETINGS

NOVEMBER 17-18, 1964

The three judicatories in our area acting as groups within the United Church of Christ (Southern Synod of the Evangelical and Reformed Church; Convention of the South, Congregational Christian Churches; Southern Convention of Congregational Christian Churches) will meet at Greensboro on November 17-18 to consider and act on final decisions relative to the formation of the Southern Conference of the United Church of Christ:

Convention of the South at St. Stephen's U.C.C.

Southern Synod at Peace U.C.C.

Southern Convention at Congregational U.C.C.

The program printed in this issue of the **Sun** will indicate beginning and ending times for both the separate sessions and the joint session. Delegates to the Southern Convention Special Meeting are urged to send in their registration cards and registration fee of \$1.00 to Rev. Richard N. Rinker, Box 336, Elon College, N. C., to facilitate their registration.

Special Called Meeting — Program

TUESDAY — NOVEMBER 17, 1964

SEPARATE MORNING MEETINGS

- 1:00—Registration
- 2:00—Call to Order by President/Moderator
Brief Devotional Service
- 2:15—Determining of Quorum
Report of Program Committee—Secretary
Announcement of Special Committees
- 2:30—Report of the Steering Committee
Report—Proposed Parallel Budget 1965
Report—Time Table of Implementation
- 4:00—Action on the Steering Committee Report
Action on Enabling Resolution
- 4:30—Report of Nominating Committee
Other Items of Business
- 5:00—Prayer and Adjournment

Service of Worship — 7:30 P.M.

Congregational United Church of Christ — Radiance Dr.

Service of Worship for delegates and visitors from
Convention of the South, Southern Synod, and the
Southern Convention.

Service arranged by Rev. J. Taylor Stanley, Dr. W. E.
Wisseman, Rev. Melvin Palmer, Rev. F. A. Hargett.
Speaker: Dr. Homer C. McEwen, Atlanta Georgia.

WEDNESDAY — NOVEMBER 18, 1964 — MORNING

SOUTHERN CONFERENCE

Southern Synod — Convention of the South — Southern Convention

- 9:00 A.M.—Call to Order — Chairman, Steering Committee
Devotional Service Rev. Joe A. French
- 9:15 —Announcement of Committee Appointments:
 1. Elections Committee
 2. Resolutions Committee
 3. Secretary pro tem and other persons or Committees necessary for transaction of business.
- 9:30 —Statement by the Chm. of the Steering Committee
Report of the Steering Committee
Report — Proposed Parallel Budget for 1965
Report — Time Table of Implementation
- 10:15 —Action on the Steering Committee Report
- 10:30 —Election of Officers:
 1. Report of Nominating Committee
Distribution of ballot
Recess — Coffee Break — Counting of Ballots
 2. Report of Elections Committee
- 11:15 —Report of Resolutions Committee
Other Items of Business
- 12:00 —Prayer and Adjournment

Let The Majority Speak

The national election is over. Our candidate may or may not have been elected. However, we shall be pleased that the majority of the voters spoke. More people voted in a national election than ever before. This is democracy at work.

The next great test of democracy for the Southern Convention is to take place at Greensboro, North Carolina, on November 17-18, 1964. Delegates and ministers of Boards and Standing Committees, will meet at the Congregational United Church of Christ November 17, at 2:00 P. M., to act on the report of the Steering Committee and hear the report of the Nominating Committee.

The issues are of such importance that every elected delegate, minister, board member, and members of standing committees should be present and exercise their right and privilege. The majority is not necessarily right, but the majority speaks in democracy. No more important decision has been presented to the Southern Convention than that which is before us in Greensboro on November 17th-18th. Our major concern in this article is not how we exercise our voting privilege with respect to a position

on the issues before us. Our concern in this article is that the issues be determined by as full a complement of delegates as humanly possible. Then, the decision will be the voice of the true majority.

It would seem regrettable that few delegates and ministers make the decision before us, either pro or con. The important thing is that we need in a representative manner to discuss the issues before us in our best light of Christian intelligence and then cast our vote. This right and privilege should be exercised by delegates from every church, ministers, board members, and members of Standing Committees. Nothing less than this will be true democracy. at work.

My hope and urgent request is this: Delegates, Ministers, Board Members, members of Standing Committees — let us all gather in Greensboro on November 17th, at 2:00 P. M. and exercise our right and responsibility to make decisions effecting our common life in the true spirit of democracy.

Clyde L. Fields, Superintendent

WORLDWIDE BIBLE READING The American Bible Society

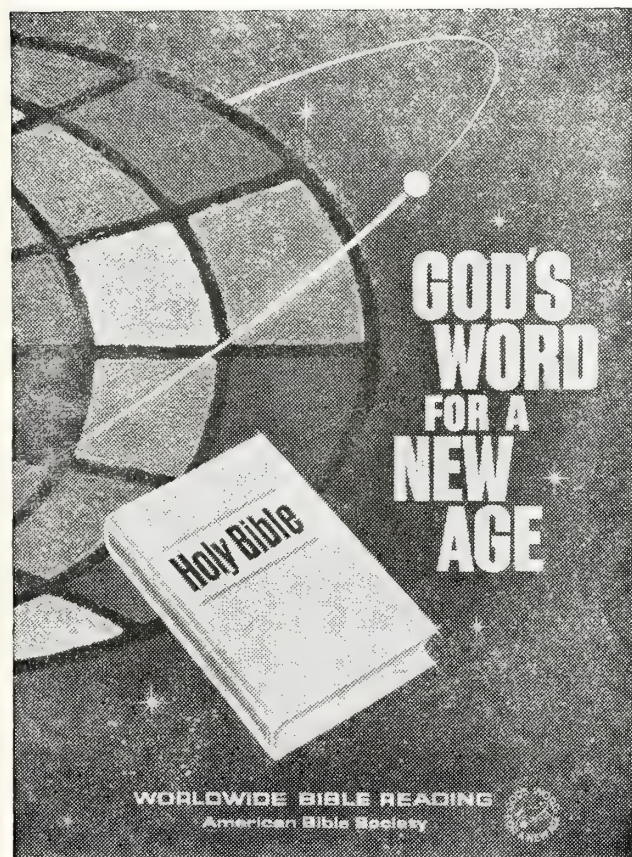
The annual observance of Worldwide Bible Reading — often described as the world's largest Bible reading class — will mark its twenty-first anniversary during the holiday season. The theme is "God's Word for a New Age."

Co-sponsored by more than fifty denominations with a membership of over 51 million persons, the Worldwide Bible Reading program invites Christians everywhere to join in a spiritual fellowship by reading the same pre-selected passage of the Bible on the same day each year between Thanksgiving Day and Christmas.

"For many Christians, reading the Bible has been practiced infrequently in our hectic lives. Until we can make its teachings a part of our actions—thereby renewing courage, moral strength and love for our fellow beings, we will miss the greatest opportunity in history," Nettinga said.

This year's readings start with the first Psalm. Any version or translation of the Scriptures may be used. Highlights of the program are Universal Bible Sunday, on December 13th, and the simultaneous reading of the Christmas Story on Christmas Eve.

In addition to the 15 million free bookmarks, pocket booklets containing the Christmas Story are available. These selections from the Gospel of Luke are printed in the King James Version, the Revised Standard Version and, for the first time this year, the New English Bible translation. Single copies of the bookmark and the Christmas Story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York, N. Y. 10022.



Poverty — The Church's Responsibility

Excerpt from a speech delivered by Michael P. Brooks, Director of Research for The North Carolina Fund, at the "North Carolina—Virginia Social Action Institute on Christian Crises—1964," Moonelon Conference Center, Elon College, North Carolina, October 17, 1964.

I recently heard it suggested that the most direct action the churches could take toward the elimination of poverty would be to raise the salaries of their ministers. . . .

It is easy—in fact, **too** easy,—to condemn the church for its tendency in the past to ignore poverty in the local community. It is, I think, ironic that so much money and effort has been expended on foreign missions and the poor in other lands, while so little attention has been paid to the poverty which exists in our own back yards. I don't mean to belittle mission programs; their contribution is extensive. I would say, however, that the poor overseas are often used as a convenient device for the painless pacification of whatever social conscience we might have. That is, it is relatively easy to be concerned about poverty we'll never personally have to see, or touch, or smell. We contribute money; ladies' circles meet and discuss it; we have drives to collect old clothing for shipment overseas, and so forth. All in all, it's a very satisfying operation: we have shown our Christian concern, we've **done** something about it, and we've been able to keep our hands unsoiled in the process. **Local** poverty is simply too real. It assaults our physiological senses in a very unpleasant way; to **do** something about it might even involve contact with unsavory people! Besides, we all know that the poor people in our local communities are poor because they're lazy and ignorant and immoral. And finally, if we show **too** much interest in them, they might even get the idea that they can attend our churches—and **that's** a dreadful thought if there ever was one! How much better it is, then, to focus on Asia or Africa or Latin America, where the poor are all of a noble and industrious breed, and will **appreciate** the wonderful things we do for them. And there's no chance, thank the Lord, that **they** will be knocking on our church doors Sunday mornings.

Again let me emphasize that I intend no criticism of efforts to help the needy in other countries. My argument is simply that we should **simultaneously** take a look at the other side of the tracks in our **own** communities as well. If the concept of "the brotherhood of man, under the fatherhood of God" is to have any real meaning for us, than we have no choice but to be concerned for **all** of our brothers. And what better place to start than in our own communities? (Interestingly enough, those persons who are generally the last to cast a

humane eye on the poor **locally** are often the same persons who cry the loudest about "all those Yankees and do-gooders from the outside meddling in our affairs." "We can take care of our own problems," they say. And many of these same people are avid supporters of the foreign missions program; it would appear that we define "meddling in local affairs" in terms of who is doing the meddling.)

A DEVELOPING CONCERN

Now — having gotten all my pet peeves and cynicisms off my chest, let me say that I am encouraged by recent indications that many churches **are** becoming deeply concerned about poverty in the local community. I see at least two major reasons for this:

(1) The emergence of a national concern for the problem of poverty. The churches, as always, are willing to follow. (But when will they start **leading**?)

(2) The plight of the urban church: as the centers of our cities experience physical deterioration and large-scale in-migration of minority groups, the solid church members of long standing begin to flee to the suburbs; should the church flee **with** them or should it stay and alter its program accordingly? The need to grapple with this question has been a second reason for increased attention by the church to the problems of poverty.

But what, after all this has been said, can the church really do? I don't have the answer here; in general, however, I would offer the following comments for discussion.

You'll remember that I distinguished earlier between **structural** causes of poverty — those which reside in the nature of the society and the economy — and the **personal** causes of poverty — those which reside in the individual himself. Regarding the first set of causes, I would say that the church has a tremendous responsibility — and opportunity — for the creation of an ethical climate for concern, and for undertaking action based on that concern. **Is** the church really a guiding force in American society, or is it rendered impotent by the divergent biases and ideologies of its members? How many laymen in this state, when confronted with a conflict between their political ideologies and their understanding of Christ's teachings, will consistently decide in favor of Christ? How many North Carolina ministers are willing to

take an active part in local programs of social action, knowing that in so doing they will offend many of their leading (and perhaps most wealthy) parishioners? The answers to these questions are, I fear, discouraging. And if the teachings of Christ are **not** made manifest in Christian action, seven days a week, then what is the church but a physical building wherein is held a weekly social event of little significance? In short, returning to our question regarding the church's role, it can be a source of values, and of guidance on how to put those values into practice.

DIRECT CHURCH ACTION

Now, what about the causes of poverty? What can the church **do directly** for the people living in poverty? Here I would give two extremely vague answers, which obviously require a good deal of fleshing out. First, the church is, among other things, a community center, and thus a logical source for the disbursement of certain services. Second, it's a tremendous reservoir of volunteer workers.

There is a problem, of course, in determining the proper division of labor between volunteers and professionals. Volunteers have often taken on tasks for which they were poorly equipped, and the results have been disastrous. The task is to identify those functions which volunteers **can** fruitfully perform.

Welfare workers and others are talking a lot these days about their inability to deal directly with the poor on a face-to-face basis, because their staffs are too small and their case-loads too high. A case-worker with 200 families on his list can hardly be expected to become familiar with the unique characteristics, problems, and needs of each of those families. The need, then, is for persons who, working under the supervision of professionals, **can** deal with families on a personalized, face-to-face basis. And since the universities simply aren't turning out well-trained personnel at anything like a satisfactory rate, I feel that emphasis is going to have to be placed increasingly on the use of volunteer workers for these purposes. If they want it, the churches may have a part to play here.

Finally let me say that there **are** constraints on how much the church can legitimately be expected to do for the poor. A church is not a social service agency; it does not have personnel trained to perform specific tasks related to poverty. Its main business lies elsewhere. Still, as a community of followers of Christ, supposedly dedicated to the translation of His teachings into daily life, the church does have a responsibility.

Clarification Of Herald's Role

UCC Executive Council Statement

The 1959 **Statement of Pronouncements** adopted by the General Synod stated the following relative to agencies within the United Church of Christ:

"A church agency speaks only for itself, not for the whole fellowship, except as members of that fellowship concur or their assent is won by the weight of what is spoken.

"An utterance of the General Synod or of any of its agencies binds no member of the United Church except as he is convinced and his commitment secured by what he accepts as the rightness of the utterance itself. This is axiomatic for the freedom of the Christian man."

The Executive Council of the United Church of Christ has examined carefully the letters of protest and resolutions concerning the editorial "Political Responsibility," which appeared in the September 1 issue of **United Church Herald**. The Executive Council wishes again to set forth the fact that the editor of the **United Church Herald** is both free and responsible. Nothing in this statement should appear to be an attempt to circumscribe his freedom. The editor has been appointed to produce the journal, and the final decision of what is to be included in that journal must be his decision and his responsibility.

In order that the role of the magazine in the life of the United Church of Christ might be clarified, the Executive Council.

- A. Reaffirms the role of the Editorial Policy Committee to counsel with the editor in accordance with By-Law 195.
- B. Adopts and transmits to the Editorial Committee the following:
 1. The legend on the masthead of the **United Church Herald** be changed to "The Journal of the United Church of Christ."
 2. On the masthead there be this statement, "The opinions expressed by the writers in this journal, including those of the editorial staff, are their own and are not meant to present an official view of the United Church of Christ or a Consensus of the views of its members."

The above statement was arrived at after several hours of discussion and thoughtful consideration by the Executive Council meeting on October 19-21. This statement clarifies for all United Church of Christ members the status of the **United Church Herald**.

GREENSBORO YOUNG ADULTS' CLASS

The Congregational United Church of Christ in Greensboro has added another ministry to its church school program. This one is directed toward the young married couples of the church not already affiliated with a church school group. This class is led by Mrs. Donna R. Luke and met for the first time early in October.

There has been another class meeting with college students and young single adults at this church. Its leader is Mrs. Martin T. Garren. Transportation is provided for college students attending this class, as well as for the 11:00 worship service.

November 10, 1964

"Associate Delegates" Invited To UCBWM Meeting

"Associate Delegates" are invited to join with the officially elected corporate members at the Annual Meeting of the United Church Board for World Ministries at the Second Church in Newton, West Newton 65, Mass., November 9-12, 1964.

Such Associate Delegates are supernumerary to the 225 elected by the General Synod of the United Church of Christ to carry on the corporate business of the Board. The votes and policy decisions, of course, are made by corporate members. But many others from the churches are vitally interested in the program, reports, and discussions prepared for this official body.

Nominated by their conference or volunteering to attend because of a special concern about or responsibility for the overseas work of the Church, the Associate Delegates will have all the privileges of the meeting except the vote (and except for one executive session when an alternative program of great interest, with nearly all staff present, has been planned).

Through the reports and discussions there will be a sharing of information and inspiration available to church representatives almost nowhere else. Dr. Alford Carleton, Executive Vice-President of the UCBWM and a member of the Central Committee of the World Council of Churches, will deliver his "State of the Board" address. A survey of world conditions and the Board's work will be made by the area secretaries. Policy will be discussed relating to overseas work and the home churches. The budgetary stringency will be diagnosed and, hopefully, prescribed for. Recruitment needs and procedures will be examined.

Overseas nationals and missionaries will take part. The fellowship will be inspiring. As Colon Williams proposes, it may be that the mission of the Church is the most important thing happening in history today. Here will be suggested materials of great use for church programs and for stimulus to association and conference stewardship concerns.

Registration cards are available from the Southern Convention Office, Box 336, Elon College, N. C., 27244. Each "Associate Delegate" will be responsible for his or her own expenses.

VA. BEACH SHEPHERD FAMILIES

The First United Church of Christ at Virginia Beach has instituted a Shepherd Family Plan for a special emphasis on spiritual renewal during the coming weeks. Such a plan is in keeping with the idea that fellowship members are "members one of another" in more than name only.

Shepherd families have been asked to offer concern and care for no more than six or seven families within the church. These "guardian families" are taking their role quite seriously and making a real effort to carry out the mission of outgoing concern to which they have been called.

As one aspect of this plan, the shepherd families are calling on the families in their care. When needs arise of any kind, the families are being encouraged to call upon the family under whose care they have been placed. In this way the church family becomes a life-enclosing fellowship rather than a sometime-someplace function in which members occasionally share. Such a plan would seem highly valuable for many of our churches. The need is certainly for greater concern for what goes on in the lives of people beyond the doors of the church. The church family has been called to responsible action wherever the witness to the compassion and concern of God has to be made, be it in the pulpit or in the living room.

On the Edge...

Copies of the **Revised Steering Committee Report** are available at the Southern Convention Office for study by local churches. The cost is 10¢ per copy.

Dr. Martin Luther King has received the \$54,600 **Nobel Peace Prize** for 1964. He is the third Negro and twelfth American to win this award. The other two Negroes were Dr. Ralph Bunche, Under Secretary General of the United Nations, and Chief Albert J. Luthuli, anti-apartheid leader now under house arrest in South Africa.

Get in your advance registrations for delegates to the **Special Meeting of the Southern Convention** on November 17-18. It will save time now and at the meeting.

Rev. L. Bill Simmons was guest speaker at the Youth Rally of **Eure United Church of Christ** on October 25. Prior to the Rally he met with advisors and officers of the PF there.

Family Night in November at the **Christian Temple, Norfolk**, was held on the second. Following the dinner, 45 minutes were used to present several brief talks by members of the church on "How Our Church Is Organized for Its Mission".

A series of four filmstrips is being shown at **Beverly Hills United Church of Christ, Burlington**, on "How Our Bible Came To Us". This series is for general viewing by the church.

Within the past twelve months, a total of 75 new members have united with the **Congregational Christian Church (UCC) at Durham**. The church continues to grow in effective witness and outreach. Pastor of the church is Rev. Richard L. Jackson.

Two ministers will be received into the **North Carolina and Virginia Conference** when it convenes at Tryon November 5-6. They are the Rev. Mrs. Barbara Zikmund, a June graduate of Duke Divinity School and a native of Michigan; Rev. Gene Thursby, a June graduate of Oberlin School of Theology, native of Ohio, and a graduate student at Duke as is Mrs. Zikmund.

Participants in the Installation Service for the Rev. Richard Muse, pastor of **Parkway United Church of Christ, Winston-Salem**, included the Reverends H. Winfred Bray, W. J. Andes, Carl Wallace, Wilson Busick, Clyde L. Fields, and Mr. Raymond E. Binkley, president of the congregation.

Those sharing in the 25th anniversary service for the **Asheboro United Church of Christ** on October 25 were: the Reverends Dr. F. C. Lester; Lacy M. Presnell, Sr.; Dr. Clyde Fields; William Everhart. The Chancel Choir and Junior Choir provided anthems.

The Annual Chest of Joash Service was held at **Calvary United Church of Christ in Thomasville** on November 8. Sounds fascinating! Won't someone send in some information about the background of this tradition in the former E & R churches? It is associated with the giving of time, talent and possession in a stewardship emphasis.

At **St. Peter's United Church of Christ in Greensboro**, the youth fellowship members took the younger children of the church out for UNICEF Trick or Treating and shared a party with them afterward.

E. N. C. Ministers

YEAR'S PROGRAMS PLANNED

Rev. Carl F. Dunker, president, has announced the following programs for the Eastern North Carolina Conference Ministers' Association for the coming year.

- Oct. 5 . . . **Toward Understanding the Civil Rights Law**
To be led by a guest lawyer
- Nov. 9 . . . **The Right Wing and the Churches**
Led by Collins Kilburn
- Dec. 7 . . . **Communism and Christianity**
Led by Richard Jackson
- Jan. 4 . . . **Mission on Renewal and Evangelism**
Led by Grant Burns
- Feb. 8 . . . **The Sex-plosion**
Led by Charles Jones
- Mar. 8 . . . **Parish Backtalk**
Led by Carl Dunker
- Apr. 5 . . . **Dorthea Dix Hospital**
Led by Carl Wallace
- May 3 . . . **Unusual Parsonage Experiences**
Wives will be guests

All ministers of the Southern Convention in the Eastern North Carolina area are invited to share in these helpful programs.

With Elizabeth Lester In Japan

Carol Nethercut and Elizabeth Lester, teachers continuing to do fine work in the teaching of English in the High School Department at Kobe College, Nishinomiya, Japan, are room-mates at Pinewood, a Japanese-style four room house on the campus. They are enjoying their housekeeping chores which include marketing, cooking for themselves and entertaining student and faculty guests.

Both Carol and Elizabeth are involved in extra-curricular activities on the campus, excursions with the students, chapel talks, Sunday Bible classes. The stamp table in the annual bazaar last May was their responsibility and thanks to some of their supporters in America, the table netted \$54.00 for the benefit of Kobe College.

Carol Nethercut comes from Chicago, Illinois. Elizabeth Lester is the daughter of Dr. and Mrs. F. C. Lester of High Point, N. C.

**OUR CHRISTIAN WORLD MISSION
NEEDS YOUR REGULAR SUPPORT!**

The Family Resource Book

By Eleanor S. and Truman A. Morrison

I have just received a copy of the brand new resource book for families with children between six and twelve years of age. It has been a long time in coming. It's worth waiting for! The Table of Contents will reveal something of its nature and usefulness:

Stories (67 pages)

Cynthia and the Witch
The Heavy Secret
Black Tuesday
Pee Wee
No Turkey for Thanksgiving
et al

The Family and Christmas (50 pages)

The Origins of Christmas Customs
Christmas Family Activities and Traditions
Gifts and Decorations for Children to Make

Family Worship Resources (13 pages)

Advent and Christmas Worship
Everyday Worship Suggestions

Parents' Section (50 pages)

The Mark of a Christian — Faith
The Mark of a Christian — Love
Growing as Christians
Questions Children Ask

Books, Addresses

The book is loaded! All kinds of helpful stuff! Both parents and Children will enjoy it. Copies may be ordered, by churches for families or by individuals, from Division of Church School Publications, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102. The cost is \$1.50

Carl Wallace Called By Newport News

The Reverend Carl E. Wallace has tendered his resignation as minister of the Church of the Wide Fellowship, United Church of Christ, Southern Pines, to become pastor and teacher of the Newport News First Congregational Christian Church (UCC) beginning the first of the year. Mr. Wallace has been with the Southern Pines fellowship since 1957. Prior to his call there he had served as minister of the Beulah-New Hope Parish and Eutaw Community Church at Fayetteville.

In 1950 Mr. Wallace received his B. A. from Elon College and went on to complete work for his B. D. degree at Duke Divinity School in 1953. His wife Rachel and he were married in 1939 and to this union were born Carl, Jr. and Rosemary. Both Mr. and Mrs. Wallace have been active in the work of our fellowship.

The Work Of The National Council

FIRST PERSON PLURAL

FIRST PERSON PLURAL is a 78-frame color filmstrip with recorded narration. The showing time is 12 minutes.

The script tells of the work of the National Council of Churches. The extent of this cooperative work is shown in many areas: mission, education, relief, worship, social services, broadcasting and other activities. The purpose of this filmstrip is to help laymen and lay women understand what the National Council of Churches does on their behalf, how their

SUCCESS

Success in life is composed of many great and small successes. But the greatest and most essential is being a successful Christian.

But Christian success does not come easily. Each part of our daily lives has a role in attaining this success.

First we must study the Bible, the very word of God. It is the key. Also you should pray. This is talking to God about your problems, needs, and your appreciation. Then put **yourself** into the Christian faith. Work daily in your own small but fine ways to observe the teachings of Christ and help others see and believe. And besides yourself, put in your funds. For although we are yet so young we have already begun to climb the ladder of success and should tithe out small but precious earnings. For young Christians grow up to be great Christians.

In conclusion I would like just to restress the fact that Christ is not only absolutely necessary but that He is altogether sufficient and that true success is possible only through successful Christian living, for what else matters in salvation?

Noel Allen
Youth Editor

Reidsville Calls Dan W. Jones

The Reverend Daniel W. Jones, Jr. has resigned his pastorate at the Haw River United Church of Christ to accept a call to serve as pastor and teacher for the First Congregational Christian Church of Reidsville. Mr. Jones has been minister of the Haw River church since 1959.

A graduate of Elon College and Duke Divinity School, with a B. A. and B. D. degree earned at these institutions, Mr. Jones is married to the former Geraldine White of Chesapeake, Virginia. The Jones' have two children, Michael Allen and Colette Leigh. Mr. Jones is a native of South Norfolk. He has served on several committees of the Southern Convention and his conference.

own denomination is related to it, appreciate the combined work of the Council and discover new ways in which they may render ever more effective witness to the cause of Christ in today's world.

You may reserve this filmstrip by writing to the Southern Convention Audio-Visual Library, Box 336, Elon College, N. C., 27244.

The Elon Home For Children

Children Visit Churches

Dear Friends:

Last week was our special Thanksgiving issue of the Christian Sun. We tried very hard to tell fully our story in this issue. If you enjoyed it and would like to have copies to share with other families who do not receive our church paper, we will be happy to send you additional copies for distribution if you will contact us at Box 157, Elon College, N. C.

We are now in the midst of our Thanksgiving appeal. We are receiving requests for material as well as the use of a set of slides that we have. In other incidents, people are visiting our campus as well as our visiting various churches during this time. We were very happy last Saturday to welcome the Rev. Carl Dixon and a busload of his members from our Clayton Church. They visited Elon College, our Home for Children and Moonelon. We were very happy to have them spend an hour of their time on our campus during which we were able to share with them the facilities and what we are endeavoring to do for those in our care. We are very glad of the opportunities we have had and will have in telling our story in some of our churches during this Thanksgiving season.

On the fourth Sunday in October, we visited the Monticello Church where Mr. James Biggerstaff, a ministerial student at Elon College, is the minister. On November 8 we visited the Concord Christian Church where the children and Mr. John Biggerstaff, my assistant, shared in the services. The Rev. Wayne Gardner is the pastor of this church.

On November 15 we will have the privilege of visiting with our Wake Chapel Church at Fuquay Varina. The Rev. Carl Dunker is the pastor of this church. We are eagerly looking forward to the opportunity of being with Rev. Dunker on this Sunday as well as the Rev. Richard Peterson at the Shallowford Church on the following Sunday, the 22nd.

Then on the 29th of November, not only those children participating in the program, but all of the children as well as the staff, will visit our Bethlehem Church at Altamahaw where Rev. Doland Talbert is the minister. Each year on the Sunday following Thanksgiving this church invites all the children and staff for the morning services and a picnic dinner afterwards. On December 6 our boys and girls will share with me in a service at our Mt. Zion Church. At present Mt. Zion is without a minister.

In all of these incidents where children share in the service, they are a part of the morning worship hour. The 17 who participate in the program are those who volunteered to share in such a way. Every effort is made to let the children share in the hour of worship in such a way that it will show some of the training they receive at the Home and yet in no way extort them. We are grateful for those opportunities we will have to share what we are endeavoring to do for those in our care. Should any of our churches like to have our children visit them or for us to come and tell the story or send our set of slides, we will be glad to do any one of these three things in telling our story.

Walstein W. Snyder
Superintendent

REPORT FOR OCTOBER 26, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 42.00
Eastern Virginia Conference	51.50
Eastern North Carolina Conference	346.00
Western North Carolina Conference	—
North Carolina and Virginia Conference	165.90
Total	\$605.40

Special Offerings

Ladies Bible Class, First Congregational Church, Henderson, N. C.	25.00
Evening Guild, First Congregational Church, Litchfield, Connecticut	10.00
Mr. and Mrs. R. E. Newton, Crescent City, Fla.	5.00
A Friend	15.00

Memorial Gifts:

In Memory of Edith McPherson Spencer	
In Memory of Sharon Jones	
In Memory of Harry P. Taylor	
In Memory of Mr. J. W. McLennon	
Total Memorial Gifts	42.50
Special Offerings	6.56
Total	104.06
Total for the Week	\$709.46

Concord UCC — 150th!

The One Hundred and Fiftieth Anniversary of Concord United Church of Christ, Elon College, N. C., was celebrated on Sunday, October 25 at the regular morning worship service. The Reverend Wayne A. Gardner, pastor, led the service and presented the sermon **God's Creative Church**. During the service a sacrificial offering was received. This special gift will be used to complete the construction of four additional classrooms in the educational building of the church.

A picnic lunch was served in the fellowship hall after the service. A large number of friends and former members returned to Concord for this historic occasion.

Two College Students For Moonelon In 1965

Two junior or senior year college students will be employed at Moonelon Center during the camp and conferences season in 1965. Their tasks will include regular maintenance work and pool surveillance. Qualifications for one or both include a Senior Red Cross Lifesaving Certificate valid when camp opens. Weekly reimbursement for fulltime service will include meals and accommodations. Accepted workers must live on the grounds and remain there except for the period from Saturday evening through Sunday late afternoon. Work will not include counselling or small group leadership. Apply to Rev. Richard N. Rinker, Box 336, Elon College, N. C.

News From Elon College

Dr. Emanuel Stein Speaker & Visitor

Dr. Emanuel Stein, Head of the Department of Economics at New York University, was guest speaker and an all-day visitor on the Elon College campus Wednesday, October 21. He appeared under the auspices of Piedmont University Center of North Carolina as one of its visiting lecturers. The Visiting Scholar Program of the Piedmont University is a part of the services rendered by the Piedmont University Center, organized two years ago by seventeen institutions of higher education in the central portion of North Carolina. The purpose of the Visiting Scholar's Program is to enrich the campus programs and at its member institutions through cooperative effort interlocking use of distinguished scholars from great educational institutions.

Dr. Stein spoke at a regular Elon Chapel Convocation on the subject, "The Nature and Uses of Economic Power." At 8 o'clock that night he also spoke in Whitley Auditorium on the subject of "Developments in Labor-Management Relations." In addition to his lectures, Dr. Stein met with Elon Students and faculty in an informal discussion in Mooney Chapel Theater. Under the direction of students from the Department of Business Administration and Economics, he made a tour of selected industrial facilities in the Burlington area.

A Phi Beta Kappa graduate of New York University, Dr. Stein joined the University faculty in 1930 and became the Head of the Department of Economics in 1955. He has also served as Chairman of the Social Science Group of the NYU Graduate School, as Director of the NYU Institute of Labor and SS and a Director of the Fund of the American Management Group. Dr. Stein paid high tribute to the caliber and interest of Elon students.

Professor Sahlmann Acclaimed By Lyceum Audience



Fred Sahlmann, pianist, was acclaimed by a standing ovation from a large audience at the conclusion of his brilliant recital in Whitely Auditorium, Elon College, Monday night, October 19. Professor Sahlmann, a graduate of Elon and a former member of the College music faculty, now Assistant Professor at McNeese State College in Lake Charles, La., presented the first program in the annual lyceum series at Elon. The occasion of Professor Sahlmann's return to his Alma Mater was of special significance. His concert dedicated a new Steinway concert piano recently purchased by the College.

Professor Sahlmann, a native of Charleston, S. C., began playing the piano at the age of five, played his first solo recital at ten and appeared with the Charleston Symphony when only fifteen years old. He has appeared in many cities on the concert stage and has always been received with high praise by critics.

Professor Sahlmann holds the A. B. degree from Elon College and the M. A. degree from Teachers College, Columbia University. At Elon, he was a piano and organ student of Dean Fletcher Moore. Following two years in the armed services, Mr. Sahlmann spent a year at the Academy of Music in Vienna, Austria, studying on a Fulbright Grant. He returned to North Carolina in 1956 to join the music faculty of Elon, where he taught until 1963. During these years, he was heard frequently in both solo recital and as a soloist in the N. C. Symphony Orchestra. He has pursued graduate studies at the Eastman School of Music in Rochester, New York, where he is a candidate for the degree of Doctor of Musical Arts in Performance and Pedagogy. At Eastman he was a student of Jose Echaniz, and received his Diploma of Performance in 1961 and appeared as a soloist with the Eastman Philharmonia under the baton of Dr. Howard Hanson.

Professor Hume, music critic for the Washington Post has praised the pianist's "fine ear for the instrument's widest dynamic range," his "brilliance and power," and his "singing tone of unaffected beauty."

Elon is proud to have Mr. Sahlmann as one of its alumni and as one of the talented young musicians of America.

ELON SCHOLARSHIP CHECKS PRESENTED

Scholarship checks were recently presented from First Federal Saving and Loan Association, Burlington, North Carolina, to the following Elon students: Ellen Huffines,

a junior; Janet Lamm, a sophomore; Bonnie Roe Longest, a senior; Rita Paulette Lockhart, a freshman. These awards are a part of the Scholarship Awards Program of the Association.



The message of the morning on Laity Sunday at **South Norfolk** was given by Mrs. Leroy Ober instead of Mr. Ober as printed in the **Sun**.

November 15 will be Women's Fellowship Sunday at **Apple's Chapel United Church of Christ in Gibsonville**. The women of the church will be responsible for leading the morning worship.

November 10, 1964

In Our Educational Mission

Christmas In The Church School

Perhaps your church school has often been smitten by that deadly bug called Procrastinatus Letswaititis. Christmas is one of the seasons when the disease seems to strike hardest. The simple remedy for it escapes many of us. Begin planning now! Start getting committees working on the plans your church school needs to have in preparation for a Christian observance of Christmas.

Church School Worker is an especially fine tool for advance planning. In the November 1964 issue, for example there is a dramalogue for use in the chancel as a worship experience. It includes a speaking choir, singing trio, Mary, Joseph, three shepherds, and one other character. Hints are provided for staging this dramalogue.

The International Journal of Religious Education for November also has some helpful material. There are worship resources for the advent season as the church school prepares for Christmas, by department levels.

There is an Advent Candlelighting Service in the November issue of **Children's Religion**. Remember this is primarily for use with children up through junior age (sixth grade) and with their parents.

There are other ways to get ready for Christmas, too. How about seeing if money can be found to provide a year's subscription for your high school young people to **YOUTH**, our denominational publication. Here is an excellent resource for personal use and for programming in the youth fellowship.

To counteract the highly commercialized aspects of the holy day of Christmas, why not arrange for special observance of the season of Advent? This year it starts on November 29th. It should be marked by study, special worship and opportunities for a developing understanding of the total significance of Christmas in the lives of children, young people and adults.

A Helpful Service — The Congregational Library

In the chapel of Old South Church on Washington Street, Boston, the Congregational Library Association was organized May 25, 1853. The founders were dedicated to the task of gathering and preserving books, pamphlets, and manuscripts related to the Pilgrims and early Congregationalism, that they might not be destroyed or "scattered among irreverent heirs." By the end of the 19th century, untiring efforts resulted in the building of the Congregational House at 14 Beacon Street. The Congregational Library, which occupies space on the 2nd and 3rd floors, has one of the largest and finest collections on Congregationalism to be found anywhere. Resources today number approximately 100,000 books and 100,000 pamphlets, sermons and tracts. These include in addition to writings on Congregational history and polity, the following: Archives of the National Council and General Council of the Congregational Christian Churches; Congregational Councils; histories of local churches; town histories; theological works of the 16th and 17th centuries; Bible; hymnals; and modern theological works. Of particular value is the large collection of the works by Richard, Increase and Cotton Mather. Purchases include new

New Hymns Sought For Children

The Hymn Society of America is seeking the writing by poets, clergymen, hymnists and others, of a group of original hymns suitable to be sung by children. From the new texts submitted, a committee of judges will select the best and they will be sung at a "Hymn Festival for Children" on May 16, 1965. This festival will be under the auspices of the Philadelphia Chapter of the Society, and held in the Second Baptist Church of Germantown.

"It should be noted", says Dr. Deane Edwards, president of the Hymn Society of America, "that this is not a quest for hymns **about** children, but for hymns that children will sing. It is suggested that in writing the new hymns, authors should have in mind use by children 8 to 12 years of age. If a child is to sing the hymn, it should be in language that has meaning to him, and should express ideas he can appreciate".

Dr. Edward adds that writers are free to choose their own subjects; but he suggests as appropriate topics: "God's creation, love, and care"; "Jesus, our Friend and Savior"; "Living and growing as a child of God". Other suggested topics may be obtained by writing the Hymn Society of America, 475 Riverside Drive, New York, N. Y. 10027.

The search is primarily for new hymn texts, Dr. Edwards says. They should usually be written in the well-known meters of standard church hymnals; but if the author desires, a new tune may be submitted with the text. Hymns chosen by the judges will be published and copyrighted by the Society; a later quest may be made for new tunes for the hymns selected.

New hymns should be sent to the Hymn Society of America not later than January 1, 1965.

GET ORDERS IN NOW FOR
SECOND YEAR — SECOND
SEMESTER UNITED CHURCH
CURRICULUM

books published in America and England in the fields of religion and theology, especially. Books in other fields, history, literature, biography, social problems, etc., are also part of the resources.

All but rare books, are available to anyone interested in borrowing them, either at the Library or by writing for them, with no restriction on the number of books that may be borrowed at a time. There is no charge for the privilege of using these resources, though the borrower frequently reimburses the Library for mailing costs. The Library is supported by its founding body, the American Congregational Association. Individuals, Churches, Associations and State Conferences contribute to the work of this Congregational organization. A Bulletin, published three times a year, lists the new books purchased. This is available without charge to readers and to all who request it. To receive books by mail, simply send a postcard or letter giving author and title or subject of books. For further information, please write the Librarian, Room 207, 14 Beacon Street, Boston., Mass., 02108.

A Remarkable Record

Mr. E. W. Neville

Mr. Everette Walters Neville is a remarkable gentleman. In 2,610 possible Sundays, he has missed going to church only ten times! For fifty-four years Mr. Neville was a sexton, witnessed all except ten members join the church, all christenings of babies, carried his offering and attended all funerals except one.

This isn't where his record ends, however. He has been a subscriber to the **Christian Sun** since August, 1898—sixty-six years! He is probably the oldest subscriber in the Southern Convention.

Having been a faithful servant of the Lord, he has held every office in the church except those of minister, organist and choir director, before being retired at the age of ninety. He continues to be an active member of the United Church of Christ at Chapel Hill.



Front Row: (left to right) Mr. and Mrs. Hubert A. Neville; Mr. and Mrs. Everette W. Neville; Mr. and Mrs. G. T. Sykes. Back Row: Mr. and Mrs. Lindsay C. Neville; Mrs. Annie N. Ferrell; Mr. and Mrs. William S. Neville. The members of the Neville family presented one pulpit hymnal and one hundred and fifty Pilgrim Hymnals to the Chapel Hill UCC.

Sanford Women Enjoy Banquet

Through the "goggie" eyes of a little Bookworm and twenty "helpers", the Women's Fellowship of the Sanford Congregational Christian Church were introduced to the Spanish-Speaking Americans as presented through the mission books, **DEATH OF A MYTH**, **WHERE THE CLOCK WALKS**, and a letter written by Patricia Mathis who resides in Puerto Rico telling of many customs and conditions as they exist today.

The banquet tables were colorfully decorated with red peppers and fall flowers. Mexican Sombreros were used as covers for programs and menus. Many comments were heard as the ladies tried to compare the taste of plantain chips and pigeon peas (gifts from Mrs. Mathis) to American foods.

Mrs. R. M. Cline, President greeted the members. Mary Jane Stevens entertained with a Mexican dance. A variety of handcrafts from Puerto Rico, Mexico and Cuba were displayed. Mrs. Helen Way, Mrs. Paul Wicker, Jr. and Mrs. S. E. Kennedy were hostesses.

Women Guests Of Men At Graham

One of the most interesting meetings of the year was held Sunday evening, October 25, at Providence United Church of Christ, when the Churchmen's Fellowship entertained the Women's Fellowship. The Boy Scout Troop of the church served a fine meal after opening remarks by the men's president, Joe Bowman, and prayer by Robert Russell.

Following the dinner, there was group singing led by Mrs. Walter Andrews; a brief worship service with the pastor, Rev. John Littiken, presenting an address on **The Laity of the Church at Work in the World**. He emphasized the fact that the laity included both men and women and that the laity, whether at work or play, should be spreading the gospel all the time. Appropriate thanks were extended to the men and the Boy Scouts at the close of the evening by Mrs. O. J. Stuckey and Beatriz Foushee.

The Women's Fellowship of **First Congregational Christian Church in Richmond** held an open meeting on October 13. Speaker for this special event was Mrs. Helen D. Gannon, Director of the Volunteer Service Bureau, who discussed the Underprivileged White Area of Richmond. Worship was led by Dr. E. B. Gatten and Mrs. Joseph A. Talley.

The Adult Bible Class of the **Lynnhaven Colony United Church of Christ, Virginia Beach**, held their annual banquet on October 15 with thirty members present. New officers for the group include: Mr. E. T. White (president), Mrs. Neil Wilson (vice president), Mrs. Eddie Gardner (treasurer) and Mrs. Edward Morse (secretary).

Mr. E. Z. Jones, of radio station WBBB (Burlington) was guest speaker for the Churchmen's Fellowship at **St. Mark's Reformed United Church of Christ in Burlington**. New officers for the group include Virgil Windham, Banks Smith, Sam Finley, and Glenn Shepherd.

The worship service at the **Congregational Christian Church in Warwick** on October 18 was led by eight men: George Seals, Dallas Crandell, Charles Wilson, J. H. Booth, Tim Morgan, Aubrey Fitzgerald, John Weldon and Jim Spielberger. The sermon was a discussion of the principle of the priesthood of all believers.

On November 2, the women of the church were responsible for the morning worship service at **Sanford Congregational Christian Church**. Guest speaker for the morning was Mrs. F. C. Lester of High Point, Southern Regional Secretary for the Council for Lay Life and Work of the United Church of Christ.

NOTES FROM THE DESK

The Southern Conference - Some Hopes

Organizations are several things. They are tools with which to carry out our purposes. Or instruments for efficiently administering plans and program. They can be promotional for a cause just by being effectively functional. Or implements for meeting needs.

The proposed Southern Conference of the United Church of Christ could become all of these things, and should. It may become a lot more when these roles are operationally secure in the minds and lives of those who will make up its fellowship. Through the same problems being faced in the formation of the Southern Conference, there comes also a unique opportunity. The opportunity includes becoming more than the characteristics suggested above.

The Southern Conference can be a symbol as important to our witness as its roles as tool, instrument or implement of service. It can raise the cry of "unity in Christ" from a nebulously and ambiguously comfortable phrase to a proclamation of power for God and witnessing action for Jesus Christ. This can become a symbol for living and meaningful unity where we are and at this time in our history.

The Southern Conference could symbolize our willingness - our eagerness - to take our place within the continuing revelation of God at work in history. For as the Bible shares with us the record of man's growth toward God in ancient times, in the days of Jesus of Nazareth, and in the time immediately following his life, so also does the Word of God urge us to continue in our growth. That which the Southern Conference can symbolize is in our desire to praise God together, witness to Christ with renewed and increased strength, and serve the needs of mankind in multiplying measure. We have been growing. We have attained goals. Now the goals must be raised higher and their achievement requires the combined efforts of us all, made in mutual, well-planned cooperation.

The Southern Conference can also become a symbol for a basic truth in our Christian faith . . . that all men are equally partners in their devotion and service to God. That regardless of economic standing, historical background, cultural characteristics, ethnic origins, or the inter-personal relationships previously shared, all men are under the Fatherhood of the same God, and to Him together they respond in out going testimony to His love, compassion and mercy.

These the Southern Conference can become. Do we dare stand as symbols for unity in effective action, growth in the tradition of the biblical challenge, and the inclusive Fatherhood of God as He calls men to respond to Him in the world?

THE CHRISTIAN SUN

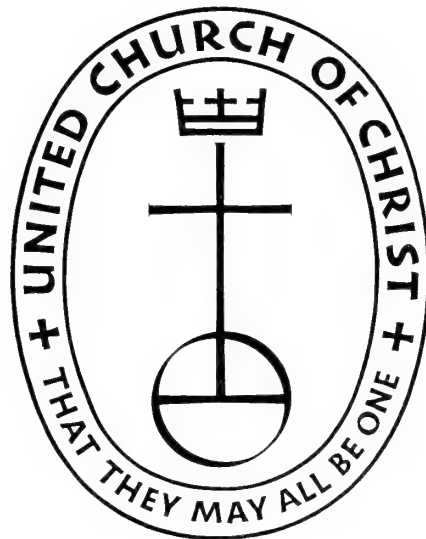
Elon College Library

Vol. No. 116 No. 45

November 17, 1964

Our Outreach In Service

World Ministries _____
Pension Boards _____
Homeland Ministries _____
Stewardship Council _____
Christian Social Action _____
Office Of Communication _____
Church & Ministry _____
Lay Life & Work _____



With A Grain of Salt...

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

/KJ

Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

/RSV

Believe me, unless you change your whole outlook and become like little children you will never enter the Kingdom of Heaven.

/Phillips

Children's personal prayers are so often far more honest than adult prayers. And they express a genuine confidence unblemished by the scars of a rational relationship with God. They have a while before making the disillusioning discovery that, for adults, God is bound by propriety, blessings proportionate to ethical living, and a dislike for anything different . . . all self-persuasions in adulthood which are transferred to the image of God. The religious passwords of moderation, goodness and conformity have not begun etching ruts into life.

The prayer "Help me become a better person," for example, is an ambiguous admittance of a need for improvement without a commitment for being better for anything in particular. Adults

prefer this kind of piety. It's humble and yet not too demanding or searching.

To say, along with a four year old child, ". . . and help us don't smack somebody!" is to bring humility into the realm where it belongs . . . in relation of others like us. While the grammatical structure of such a prayer might make God wince (if He's the perfectionist we are led to believe He is), the idea can hardly be expressed with much more insight into personal shortcomings. There is the important recognition, moreover, that others (eg., "us") have the same kind of problem and we do not need to grow alone.

On the Edge...

The first meeting of the **Trinity Garner Men's Fellowship** was held on October 22. New officers are Dwight Wilson, Charlie Alford, Grant Burns, and David Currin.

Guest preacher at **Reidsville Congregational Christian Church** on November 22 and 29 will be Rev. Richard N. Rinker, North Carolina Field Secretary for the Southern Convention.

The **United Congregational Christian Church in Portsmouth** will be host for the Union Thanksgiving Service on November 26 at 9:00 a.m. The preacher will be Rev. Carl Flick, pastor of the Pinecrest Baptist Church.

The **Apple's Chapel Women's Fellowship** met with the Women's Fellowship of **Monticello United Church of Christ** on November 8 to observe World Community Day.

The Community Thanksgiving Service for their area will be held at the **Monticello United Church of Christ** on Wednesday, November 25 at 7:00 p.m.

Homecoming will be observed at **Liberty Vance United Church of Christ in Henderson** on November 29. A special offering will be taken for the Building Fund of the church.

Remember that your regular support of **Our Christian World Mission** is vitally important. Encourage your church to make remittances at least monthly to the Southern Convention office.

Copies of the 1964-65 Directory and Calendar of Prayer are available at the office of the Southern Convention. In quantities of six or more, the cost is 6/\$1.00 plus postage if they are not picked up at the office.

At **Great Bridge United Church of Christ, Chesapeake**, a **salty Christians Bible Study** went on for three nights, November 9-10-11. It is sponsored by the Women's Fellowship.

Laymen's Sunday will be observed at **Durham Congregational Christian Church** on November 22. The sermon will be delivered by the president of Duke, Dr. Douglas Knight.

Many churches are bringing together their **Family Thank Offerings** to be sent through the Southern Convention Office for OCWM and special project use.

A new young adults group has gotten underway at **Oakland Christian Church in Chuckatuck**. They have had their first meeting and made plans for regular monthly get-together. Pastor of the church is Rev. Dwight W. Moore.

November 8 was Laity Sunday at **Long's Chapel, Burlington**. Participating in the service were Mrs. Ethel Rudd, Mrs. Janet Sledge, Mrs. Lillian Carey, Mrs. Edith Anderson, Mrs. Joan Wrenn, Mrs. Liz Carter, Mrs. Larry Russell, Mrs. Donna Wyatt, Mrs. Betty Hopkins, Mrs. Sarah Faulkner, Mrs. Becky Wyatt and Mrs. Polly Lewis.

Dr. W. W. Snyder, superintendent of the **Elon Home for Children** has been preaching at the **Mt. Zion United Church of Christ in Mebane** during the past several weeks.

Pembroke Manor United Church of Christ at Virginia Beach continues to move ahead with activity and program planning for all ages. This is a growing, serving fellowship. If you're in the area stop in and worship with them at the Pembroke Elementary School, 10:45 Sunday mornings.

Jerry Cameron, ministerial student at **Elon College**, was the guest preacher at **Turner's Chapel Christian Church**, near Sanford, on Sunday, November 15.

Rev. John Kittenger was guest minister at **Zion Christian Church near Burlington** on November 15.

The Power And The Response

Mark 16 and Acts 1 and 2 record the post-resurrection ministry of Christ to his dejected, defeated, and bewildered disciples. For the disciples, the conqueror had been conquered, eternal life had been swallowed up by eternal death, and the kingdom of his world had overcome the kingdom of God. The disciples were more concerned with seeking a job than with converting the world.

Mark 16 has the eleven gathered in an upper room to lick their wounds following the tragic turn of events at Calvary. This was the Board of Directors of Christianity, Inc., at about 33 A.D. Here, they sat with a dead hope and a dead Christ. Peter had cursed, and Thomas had said that Christ must show his wounds before he would believe. Here sat no titans of industry, no heads of state, no heads of universities or theological schools, no military generals, no prominent citizens, and none were listed in the four hundred. Their agenda for conquering the world for Jesus Christ and the Kingdom of God was a blank sheet of paper. They had not even elected a chairman or a secretary to take the minutes.

Into their presence and room came the resurrected Christ. Peter stopped his cursing and Thomas stopped

his doubting. Fishing nets and tax collector's tables were banished from their minds. The Lord Jesus Christ was alive!

Christ announced a bold program of assault of the Kingdom of Satan. The assault would come in two stages—the first was the responsibility of God to provide the power needed to accomplish the objective. The second was the responsibility of the channels of that power. History records that both were faithful to their task. The corps of a committed few, filled with the mighty power of God, was to be sent out to evangelize the world. How staggering a plan and how pitifully few and inadequate seemed the material and physical resources!

There were no boards or committees to which this plan might be referred for approval. How on earth did this earthly man do church business without buildings, committees, finance, or political power? They, too, felt a commitment to be about their Father's business.

It is no secret what God can do with a corps of committed disciples. This was true in 33 A.D., and it is true today.

Clyde M. Fields

1963 Per Member Giving

According to a survey of reported statistics from the major denominations in America, Protestant giving has increased in 1963. In the ten major groups, the following figures were given by the National Council of Churches:

1. Lutheran Church—Mo. Synod (1,730,674 members) ..	\$102.26
2. United Presbyterian Church in the USA (3,289,771)	90.46
3. The American Lutheran Church (1,679,203)	81.11
4. Protestant Episcopal Church (2,245,782)	76.20
5. Disciples of Christ (1,274,261)	75.81
6. United Church of Christ (2,220,706)	73.12
7. Lutheran Church in America (2,203,306)	71.45
8. American Baptist Convention (1,448,543)	68.34
9. The Methodist Church (10,294,412)	59.60
10. Southern Baptist Convention (10,395,940)	53.49

These are the ten denominations with more than one million members reported. You will note that the United Church of Christ has a per member record of giving for all causes through the church of \$73.12 for 1963. This is about \$1.40 a week and 20¢ daily for the cause we continue explaining to others as the most important in the world and the one concerned with the ultimate values in life and beyond!

Dr. Skidmore — Zestful!

With pertinent satire and warm humor, Dr. Harold N. Skidmore of the United Church of Christ Annuity Fund and Pension Board addressed the five conferences of the Southern Convention which met at the end of October and early in November.

Addressing both clergy men and laypersons with his concern for Christian provision for adequate and fruitful retirement planning, Dr. Skidmore caricatured common experiences and attitudes with elderly ministers and youth-minded churches. Pointing out the stumbling blocks in readjustment through which retiring pastors must go, he emphasized the increased burden imposed on these men when adequate resources have not been accumulated for their retirement years.

Through participation in the Annuity Fund of our denomination, beginning as early as possible in their careers, ministers can build a secure financial foundation for the later years of their lives. This enables them to go on preaching as needed and with dignity, and affords security through a sound program unsurpassed in its returns to its members.

Dr. Skidmore proved to be a refreshing speaker in the midst of the necessary reports and business. With his charming wife, he returned to New York following the last of the conferences on November 6.

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.

SUBSCRIPTION: 1 year—\$3.00; 2 years—\$5.00; church rate— $\frac{1}{2}$ families @ \$2.00.

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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

World-Wide Bible Reading

Youth Week Packet

January 31—February 7 is **YOUTH WEEK 1965**. Plans should be underway where you are to observe this special emphasis and encourage young people to share in the plans. The complete **YOUTH WEEK PACKET** can be very helpful. It costs \$1.35 and may be ordered from: Office of P & D, National Council of Churches, P.O. Box 301, Madison Square Station, New York, N. Y. 10010.

Pembroke Manor PF

The Pilgrim Fellowship at Pembroke Manor United Church of Christ went to work Hallowe'en and rang doorbells for **UNICEF**, trick or treating for money to share in the United Nations program to feed and care for children overseas. \$54 was raised! If everyone of our PF groups did as well, UNICEF would have a substantial amount of support from us. After the good night's work the young people enjoyed a pancake supper at the parsonage. The Rev. Charles F. Pegram is pastor.

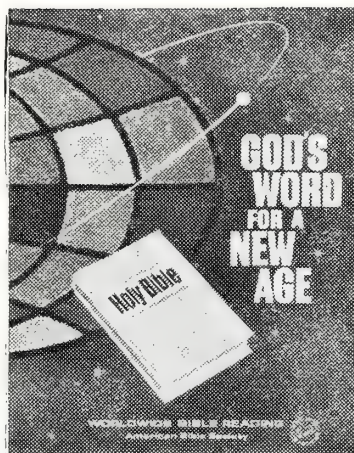
New UCC Emblem (On Cover)

The official emblem for the United Church of Christ, adopted on October 20 by the Executive Council, is based on the ancient Christian symbol known as the Cross of Victory or the Cross Triumphant. The cross is white on a blue background with a red crown and white lettering. The reverse, blue cross and lettering on a white background may also be used. Traditionally, this symbol—the cross surmounted by the crown and all of it atop the orb—signifies the kingship of the Risen Christ over the world. The orb, representing the world, is divided into three parts to signify the command of our Lord to his disciples: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." On the perimeter is the name of the church and the text: "That they may all be one."

Norfolk Ministers Host Dr. Miller

On Sunday, November 8, beginning at 3:00 p.m., the Norfolk Ministers Association sponsored an ecumenical worship service for the Christians of the community. It was held at St. John's A. M. E. Church and the guest speaker was Dr. Ruben Mueller, Bishop of the Evangelical United Brethren Church and President of the National Council of Churches of Christ in the United States.

God's Word For A New Age



What one book has timeless meaning to all people of all ages? It is the great book—the Bible, for it expresses truth, shows love and promises hope to all mankind. The Bible speaks to everyone and in all tongues for the easiest understanding.

Over 34 million scriptures in 444 languages and dialects have been distributed in the past year by the American Bible Society. This non-profit organization has published the Bible without note or comment for almost a century and a half.

Three thousand translators are at work on six continents helping the Society to carry the Bible message. They continually translate the Bible or portions into different tongues; some are printed for the first time; others are revised and brought up-to-date.

Between Thanksgiving and Christmas this year, people around the world will be reading the scriptures listed below from their favorite Bible. Will you join?

NOVEMBER

26	Thanksgiving	Psalms	100:1-5
27		Psalms	103
28		Psalms	103
29	1st Advent		
	Sunday	Hebrews	11:1-39
30		Psalms	19:1-14

DECEMBER

1		James	1:19-27
2		James	2:14-23
3		1 Peter	1:13-25
4		Isaiah	6:1-10
5		Isaiah	11:1-9
6	2nd Advent		
	Sunday beg.		
	Univ. Bible		
	Week	Isaiah	40:1-11
7		Isaiah	40:12-31
8		Isaiah	52:7-15
9		Isaiah	53:1-12
10		John	1:1-18
11		John	15:1-11
12		John	15:18-27
13	3rd Advent		
	Sunday Univ.		
	Bible Sunday	1 John	1:1-2:6
14		1 John	3:1-10
15		1 John	3:11-24
16		1 John	4:7-21
17		Ephesians	3:1-21
18		Ephesians	4:1-32
19		1 Corinthians	13:1-13
20	4th Advent		
	Sunday	Matthew	1:18-25

WORLDWIDE READING of the CHRISTMAS STORY

21		Luke	1:5-25
22		Luke	1:26-38
23		Luke	1:39-80
24		Luke	2:1-20
25	Christmas	Matthew	2:1-12

For the last six days of the year, these passages are recommended.

26		Luke	2:21-38
27	Sunday	Luke	2:39-52
28		Matthew	5:1-16
29		Matthew	6:1-15
30		Matthew	7:1-29
31		Ephesians	5:10-20

Will you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Reading 1965" (U155) from the American Bible Society, 450 Park Avenue, New York 10022.

Guy H. Veazey to Leave Zion

The Reverend Guy H. Veazey has submitted his resignation as pastor for the Zion United Church of Christ in Burlington to be effective as soon as a new minister can be called. Mr. Veazey has served the church since 1963. He also is the camp manager for Moonelon Center.

Word From Your Mission

The House Of Affection — Greece

Dear Friends:

After almost two and a half years, Greece has really become "home" to us. A quiet enjoyment of people, places, and habits and a deeper involvement with the problems and strivings of our adopted country have replaced our earlier excitement over the newness of everything. Differences between life and attitudes in Greece and the U.S. have now become more sharply defined, allowing us to appreciate strengths in both cultures, yet the sense of a common humanity facing common problems in similar ways begins increasingly to overshadow these differences. We continue to struggle for real fluency in the Greek language, (which Al has achieved to a greater degree than Wendy through his daily use of it in his work) but have at last reached the point where some real communication is possible.

One of the activities of Wendy's class which interested and involved both of us this year was its social welfare project assisting an orphanage run by an unusually community-minded Greek Orthodox priest in nearby Glyfada. Three years ago, Father Kalystos began his "family" with ten boys whom he took care of in his church tower with his meager salary. Today the family of orphans and boys whose parents cannot care for them numbers 55 and lives in two overcrowded, dilapidated, rented houses. The Greek Government does not support the "House of Affection" (as the orphanage is called), but Father Kalystos has enlisted the help of a number of people because of his success in creating a

real home atmosphere here for these boys, who hold their heads high because they feel like somebody. He somehow manages to feed and clothe the boys and to send most of them to local schools. For the future he plans, with donations from friends of the orphanage, to build a permanent home for his "family" which he hopes will become a model for the spread of smaller, less "institutionalized" orphanages than the Greek Government now supports. With the concept of social welfare relatively new and undeveloped in Greece, there is a great need for such projects.

The needs of the "House of Affection" are many and great, but we all agreed that it was worthy of any support we could offer. Early in the year Al managed to find someone to donate material for a roof which was all that was lacking from a new building that had been started to provide a warm and large-enough space for meals, study, and recreation. Feeling that companionship and affection were the most valuable things they had to offer, the girls of Wendy's class visited the orphanage every other Friday for recreation (games, movies, etc.) and organized Christmas and Easter parties on the school campus at which the boys enjoyed gifts, refreshments, and fun.

Mr. and Mrs. Richard A. Bushley
Greece

Cuban Refugee Needs

There are 55,000 Cuban refugees in Miami who are receiving federal welfare support in order to live. In this group are 20,000 who can benefit from resettlement if church sponsorships can be found for them. None of these 20,000 want to resettle. Among the reasons for their reluctance is fear of the unknown and a brand of Cuban patriotism which labels all who resettle as traitors. But in the months ahead, our government will confront these 20,000 Cuban refugees from the welfare case load with a difficult choice. They will have to choose settlement or life in Miami without welfare support.

A closer look at these 20,000 refugees shows about half of them to be individuals and families who have all the skills and characteristics necessary for successful resettlement. They hold back out of fear. Sponsors who receive families from this group will have to give, in addition to the regular housing and employment assistance, an extra measure of love and concern.

The second half of this group of 20,000 has individuals and families with special resettlement needs. These special needs can be met by any interested congregation, but special guidance for these persons will be necessary so that they can make use of your community's welfare medical and educational resources.

For the record, in 1962, 439 Cuban refugees were resettled through United Church of Christ sponsorships; 377 more in 1963. More than 200 congregations in 29 states have sponsored these persons, many congregations sponsoring second and third families.

Help is still needed in this task of resettlement. Information about this special concern may be secured from Rev. Truman R. Stehr, Refugee and Migration Office, Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, New York 10027.



In Our Educational Mission

And Then, There's Art!

By Richard N. Rinker

Several aspects of the new denominational teaching tools, United Church Curriculum, have caused vigorous response. Most of the response, considering the national picture and not just the more outspoken reactions in our area, has been exceptionally good. So good, in fact, that publishers found it virtually impossible to keep up with the demand for the new materials.

Among the elements of the curriculum to which people reacted with either great enthusiasm or unconcealed dislike were the teaching pictures. Two sets, one for each year of the two-year cycle, containing large pictures in color, graded for use with nursery age children through juniors, comprised the collection. Artists included contemporary painters such as Roger Martin and Arthur Polonsky. At the upper age levels, "classical" art such as **The Crucifixion** by Antonello Da Messina, **Christ Driving The Traders From The Temple**, by El Greco, and **The Journey of the Magi** by Sassetta, were reproduced.

Three points need to be understood in connection with these teaching pictures. First, one of the goals of artwork used in the curriculum is to cultivate an understanding and appreciation for Christian art. Something which most adult Christians have never achieved. They either like it, and it is acceptable, or they do not like it, and it is thrown out or ignored.

To help nurture understanding and appreciation for Christian art, the curriculum teaching pictures are (1) painted for particular age levels according to the child's ability to respond to what is seen, and (2) painted with creative imagination generally free of the stereotypes familiar to adult Christians of today.

These paintings have a freshness about them which sometimes disturbs people. It makes us do some re-examining, not only of our understanding of art in Christian teaching, but also of our theologies and the depth and inclusiveness (or lack of them) of our personal faith.

A second point: in order for a picture to be good art, it is not necessary that we "like" it. As a matter of fact, some

of the best art is very difficult to like, just because it makes us think of things we find is more comfortable not to think about. Children are not concerned about this reluctance too greatly because they have not had time to develop the adult prejudices, distortions, provincialism and prosaic tastes which so limit adult perspective. Children can see fresh art with open minds — and it can gain a response from them if it has not been negatively presented to them by unappreciative adults.

Here is the purpose of "good" art: to gain a response. Not to be liked necessarily, but to cause thinking and reaction. Adults who shut their minds off to what a picture is saying, because it does not conform to their notion of what a picture should look like, resent having to think about what the art might have to say about them or their ideas. If it requires work to think about and to react to, this makes it easier to dislike and ignore. We have the same problem with literature and music.

The third point: attitudes are easily learned. Adults who have closed their minds to contemporary and age-graded art, because they do not like it, are in danger of closing young minds as well. If it is our purpose to encourage Christian growth, then a part of this growth occurs in art planned for young minds and created in fresh forms. We have not the right to limit such growth to the avenues and forms which spoke to us when we were children. Indeed we cannot if the gospel is to have relevancy for young people and boy and girls today.

What makes art "wrong"? The fact that we do not like it? What makes art unusable? The fact that we cannot understand or appreciate it? What makes such art unreligious? The fact that it says nothing "religious" to us?

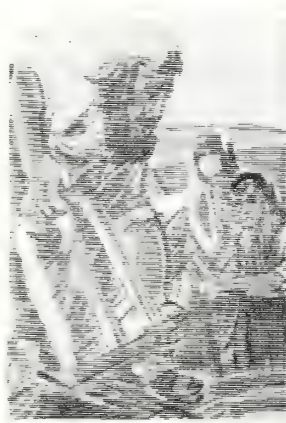
Such self-centered judgments would seem to deny that our God, in His wisdom, has always used contemporary tools to reach His people. It would also seem to make light of our continuing need for growth, even as adults and even in the appreciation of art we do not like or cannot understand. Because it cannot speak to us does not mean that it will not speak to others.



The Rich Young Man

By Roger H. Martin

From Primary Picture Portfolio I



Jesus Understood Boys and Girls

By Roger H. Martin

From Lower Junior Picture Portfolio I



Pilgrim Harvest

By Roger H. Martin

From Primary Picture Portfolio I

These teaching pictures are from the portfolios used with the United Church Curriculum, copyright 1963, United Church Press. Used with permission.

The Church Meeting Human Needs

The church must become increasingly attuned to tensions in modern life and assume a leading role in the "cultural crisis" facing the nation, rural church leaders at the National Convocation on the Church in Town and Country maintained here.

The consensus of 550 clergymen and laymen winding up their three-day annual meeting Oct. 15 at St. Mark's Methodist Church, was that while the church is equipped to deal with "spiritual hunger," it must become more involved in meeting physical human needs.

Fifteen discussion group leaders, reporting to a final plenary session Thursday, said their groups agreed the church "must be relevant" to modern-day issues, must be at the "center of the things that happen," and must "lose its life in service to the community." The leaders held that the churches' "prime purpose remains the strengthening of the spiritual ties of Man to God, while at the same time helping to raise the economic and social level of all members of a community."

Theme of this year's convocation was "The Church Meeting Human Needs." The 15 groups which had met intermittently during the conference were severely critical of the churches' shortcomings, yet saw hope in situations where churches working together had helped alleviate economic blights. They urged rural churchmen to "abandon their shell" and assume together with laymen the responsibilities "which as Christians they must assume."

"The church has to be strong institutionally before it can reach out into the community. The minister alone cannot be a private mission society. His denomination has a responsibility too," one group leader said.

Urging a re-evaluation of present church programs, another group said ministers change posts less often in order to provide "a longer unbroken leadership."

One group warned against "thinking only in terms of middle class needs," suggesting that churches get together and share each other's concerns for all members of the community.

They agreed that the churches' overriding mission is to "meet the unmet needs of our society" by motivating people for community action, even if it must "take unconventional means to solve conventional human needs."

America's cultural crisis and the churches' role in meeting people's spiritual needs within its context were emphasized by Professor Harold M. Warehime, of Presbyterian Seminary in Louisville, Ky., on the convocation's opening day, Oct. 13. Declared Professor Warehime:

"If the Christian Church is going to make any crucial difference to people's lives in our time . . . it must do business with the spiritual and moral dangers of affluence, separation from God, the experience of emptiness, and other conditions which plague the hearts of modern men."

Dr. Warehime presented an acute analysis of the cultural impasse of Americans in our time. He said we are living in a symbolic "big candy store" in our affluent economy of abundance—but are becoming slaves of our possessions and are making consumption of goods our way of life.

Further, we live under a God-proof "solid brass sky," a symbol of modern dedication to a man-made, man-controlled world created under the guidance of technology.

Also, in the midst of worshipping our man-created world, with God safely sealed off from it, we find ourselves spiritually on a kind of "hot tin roof," the speaker said. There we are faced with the big decision: to stay on the hot tin roof of our material plenty by developing "tough spiritual callouses" and being blind to others' needs, or to leap off in search of another way of life.

Dr. Warehime posed a third alternative to solving man's dilemma: "A way to be in the world but not of it." This way, he said, would lead to a knowledge of God and of how to live in His world.

"Despite all the critical and true judgments made upon the current 'revival of religion' in America," the theologian said, "floods of people have recently been swept into our churches, and many, many of them have come on serious business." But the Church can only hold these new members and bring real meaning into their lives if it faces up squarely to the deep dilemmas of modern, secularized life, he said.

"NONE DARE CALL IT TREASON"

A paperback book, **None Dare Call It Treason**, by John A. Stormer, has attained some notoriety in the current political campaign. Perporting to be "carefully documented", the book's thesis is that the Communists and their dupes have infiltrated and threaten to control the government, the courts, the labor movement, the mass media, education and the churches. Charges of communism in the National Council of Churches, for example, which were thoroughly discredited back in the McCarthy era, are revived.

Included in the book's "documentation" are numerous quotations from statements by J. Edgar Hoover. Interestingly enough, the author does not print the following statement by the head of the F. B. I. concerning remarks attributed to him before a meeting of the House Un-American Activities Committee. Over his own signature, Mr. Hoover wrote: **"I want you to know that neither on this occasion nor at any other time have I made any statement criticizing the National Council of Churches."**

Another quotation not included in this book is a United Press International item in the **N. Y. World Telegram and Sun**

of April 29, 1961: "FBI director J. Edgar Hoover is deeply concerned about the danger that self appointed 'vigilantes' may, in the name of anti-communism, play into the Communists' hands. He has sent FBI Chief Inspector William C. Sullivan to deliver speeches in many parts of the nation warning Americans not to be taken in by charges that their churches are overrun by Reds."

The author digs up the four-year-old story of the Air Force Manual but omits informing readers that it was withdrawn by the Air Force, officially retracted by the Defense Department and drew a public apology from the Secretary of Defense to the National Council of Churches.

Virtually all of the author's sources are the well-known "apostles of discord" familiar to most responsible church people as professional dissidents dedicated to discrediting the nation's clergy. He also uses quotations from the **Congressional Record** to add authority to some blatant misstatements. Not quoted, however, from this same **Congressional Record** are the articles which clearly and categorically refute and disprove such misstatements.

The Elon Home For Children

Christian Nurture — An Important Concern

November 2, 1964

Dear Friends:

Although we do not make a point of it often in our letters, I am quite sure you realize religion is very much a part of the program that we have for our children at our Home. The personal interest that institutions like ours takes in a child many times is the difference between our kind and what we so often think of as state-supported and other such institutions.

We were caused to come face to face with this question last week when we received a letter from a seminary student asking what we thought our unique roll was in the area of child care. While we recognize that it was only a personal opinion, we expressed the fact that we believed a church-related institution took a more personal interest and put more emphasis on the religious phase of one's life. This is not to say that a private or state-supported institution would not have a personal interest or would not even have in some institutions some religious emphasis. But it has been our findings in the short time that we have been in this work that church-related institutions are unique in that they offer a greater religious emphasis than do non-church-related institutions.

For instance, our children in each of their family units have their own family devotions each day, either in the morning or evening. They have a mid-week service which is religiously centered three out of the four meetings per month. The fourth meeting is of a variety nature, usually on some educational theme to the children.

They also are required, unless sick or some other worthy reason, to attend Sunday School and church each Sunday. They are a part of the youth fellowship of our church. While this is not compulsory, they are urged to have a good attendance. Also, each of our children has a Bible and they are encouraged to have their own private devotion.

It seems to us that this Thanksgiving season is a good time for us to talk a little bit about the religious emphasis at our Home for Children. While we do not have a regular weekly Sunday Service in our chapel, at certain periods of the year,

such as Lent, we do have these special services in the morning or evening and emphasis is given to the kind of program that would be meaningful to our boys and girls.

We believe that in order for a child to have a well-trained life, he needs to be able to enjoy all of the various elements that go into making up his life. It is important for him to know how to work. It is important for him to know how to play. We are also very certain that it is very important for him to know how to pray . . . to communicate with his Father and God. We believe that this emphasis in the area of religion makes our church related institution different from the non-church institution that is endeavoring to meet the needs of boys and girls entrusted to its care.

This we believe makes a church related institution like ours unique in its service.

Walstein W. Snyder
Superintendent

REPORT FOR NOVEMBER 2, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 34.00
Eastern Virginia Conference	243.21
Eastern North Carolina Conference	48.00
Western North Carolina Conference	115.00
North Carolina and Virginia Conference	109.43
Total	\$549.64

Special Offerings

New Hope Christian Church, Roanoke, Alabama	\$ 10.00
Mrs. Ethel Pierce, Roseboro, N. C.	8.00
Ladies Aid Society,, South Congregational Church, South Glastonbury, Conn.	1.00

Memorial Gifts:

In Memory of Mrs. John Moser	5.00
Total Memorial Gifts	5.00

Special Offerings	52.19
Total	76.19

Total for the Week	\$625.83
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Parents' Day Reunion

Parents Of Freshmen Meet Again

Luther N. Byrd

The annual Elon College "Parents' Day," which was a highly successful event last weekend, might well have been called "Reunion Day," for it was just exactly that for three pairs of parents, who have freshman sons and a daughter attending Elon this year.

It all started back in 1946 when Mr. and Mrs. Albert L. Lewis, Mr. and Mrs. O. D. King and Mr. and Mrs. Ralph S. Ferren were all living in the same block on Fairmont Street in Tremont Gardens, a residential suburb of Falls Church, Va. In that year all three families had new babies, a daughter for the Lewises and sons for the Kings and Ferrens.

Then came separation. The Kings moved to Durham, N. C., in 1948, and the Ferrens moved to Atlanta, Ga., in 1952. The families did not keep in touch through the years, but the babies of 1946 grew up to be college freshmen in 1964, and all three came to Elon College in September of this year.

The three youngsters, Diane Lewis of Falls Church, Va., Steve King, of Durham, N. C., and Joel Ferren, of Atlanta, Ga., had been too young at the time of separation in Falls Church to remember or to recognize each as former neighbors, so neither of the three had any idea that they had once resided in the same block. In fact, none of the three even knew the others here at Elon.

Then came "Parents' Day" at Elon last Saturday, and the parents of all three freshmen journeyed to Elon to visit their youngsters. Mutual recognition followed, and quite a "reunion" followed among the three pairs of parents and the three freshmen.

The "Parents' Day" program at Elon, staged each year through cooperation of the college's Student Government Association and the college administration, drew approximately 400 parents to the campus. It was an all-day affair, with the parents privileged to visit classes with their sons and daughters in the morning, followed by "Open House" visits to dormitories in the afternoon.

Dr. J. E. Danieley, Elon's president, and Fred Stephenson, student government leader, spoke briefly to parents at a convocation in Whitley Auditorium on Saturday afternoon. Following the convocation, parents met with members of the faculty in an hour and a half session. This event furnished the opportunity for parents to get to know faculty members and discuss with them the various aspects of the College program. The parents were also guests of the College at the evening meal in McEwen Dining Hall and were guests at the Elon-Newberry football game that night.

* * * *

Mrs. Prudence L. Fulton

Mrs. Prudence Linville Fulton, 84, of Belews Creek, North Carolina, passed away November 9. Funeral services were conducted by Dr. Wm. T. Scott, former pastor, at Vogler's Funeral Home, Winston-Salem, with burial in the Belews Creek Congregational Christian Church cemetery on November 10.

November 17, 1964

News From Elon College

Dr. Brand Blanshard

Yale Educator Visits Elon

Dr. Brand Blanshard, Professor of Philosophy at Yale University and one of the outstanding authorities in that field of study, visited the Elon College campus November 5. He addressed the students and faculty as a part of the program sponsored by Piedmont University Center, of which Elon is a participating member. At 8 o'clock in the evening, he delivered an address on "The Life of the Spirit in a Machine Age."

A Rhodes Scholar, Dr. Blanshard has taught at the University of Michigan, the University of Minnesota, Wesleyan University, and Swarthmore College, in addition to his long service at Yale. He has received numerous honors, among them the senior award from the American Council of Learned Societies. He holds the Medal of Honor from Rice University, has been a fellow of Merton College of Oxford University and a fellow of the British Academy. He is a member and former president of the American Theological Society and holds membership in the American Philosophical Society, the American Academy of Arts and Sciences, and of Phi Beta Kappa.

Dr. Danieley Presides at College Council

Dr. J. Earl Danieley, who served as President of the Council of Church-Related Colleges in North Carolina, presided over the annual meeting of the Council held at the Queen Charlotte Hotel in Charlotte, North Carolina, November 5.

At this meeting, Dr. Danieley completed his term as President of the Council. He is also a past President of the North Carolina College Conference, which body is composed of all state and private schools of North Carolina.

Notice To Youth Fellowships

There are regular mailings which go out to key young people, adult youth leaders and local ministers. These mailings contain important and helpful information about the Youth Ministry, Rallies and Moonelon Center. In some cases we have absolutely no names of young people or their adult leaders in a local church. If you want to keep up with what's going on among the young people of the Southern Convention, better send your key young person's name to Rev. Richard N. Rinker, Box 336, Elon College, N. C. Send along the adult advisors name and address, too. Lots of things are happening your group should know about!

Operation: Icebreaker

The 1964-65 Southern Convention

Pilgrim Fellowship Project

For Moonelon Cabin Heaters — \$1,500

How Responsible Are We?

So we call ourselves young Christians! Maybe, maybe not. But it seems that as Christians we should know what duties accompany the title "Christian".

Unfortunately this is a subject which is usually skirted or ignored until it is nearly forgotten. However, with the world infected with poverty, atheism, hate, and violent death, and on the local scene, a deep moral erosion, we of the young in faith must look around and inquire as to what relationship Christians have with these problems.

Perhaps we can say now that we are too young to do anything about the problems of a grown-up world. Yet the excuse is not as sound as it might seem. Stopping to reason things out, we find a basic truth—that generally speaking the character instilled in a young person grows into the adult. For example, barring extenuating circumstances, a child who learns and uses Christian principles will normally use them later in life.

What does this mean? Simply that in the light of the fact that our characters are strongly influenced by our friends our own age, we can play a significant part in molding a more Christian society as our generation looms over the threshold now occupied by our parents.

Now to hit at the topic directly: How much should we do to spread Christianity? First we should realize that this is not a question asked only of those our age. Anyone, no matter what profession he holds, can ask, "Isn't there something else I can do for Christ?" **Is it enough to live a Christian life**—to attend church, tithe, pray, and be kind to others?

Or should we spread our faith by words and "personalized preaching"? But this type of discipleship may not always be effective and may even be detrimental. Although that statement may hit you in the face, it is not as strong as it may seem. For example: we learn the fundamentals of mathematics by a process of exposure over several years. But if a student were handed one concise explanation of what normally takes years to learn, he could not be expected to want to learn it or to be able to use it.

On the other hand, many of today's dedicated Christians were converted by one sermon or incident.

So this whole line of questioning has two sides. Perhaps the answer to the question is a personalized one. This simply means that people who have aptitude in speaking may be more effective as "personalized preachers" trying to convert their acquaintances by explaining their convictions, whereas others might do better by setting examples.

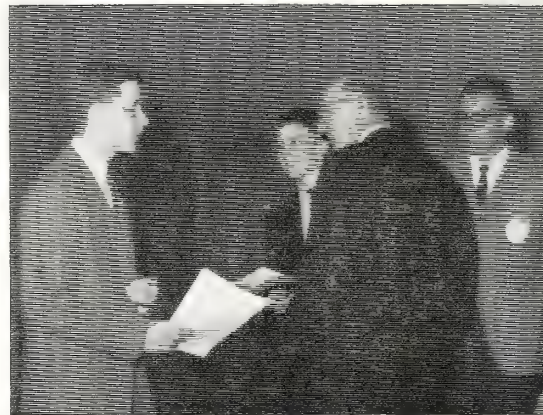
Wherever the answer lies for each of us, it will not be found by **not** asking. Just as we are measured for a tailored suit, we must fit ourselves with the right size responsibility.

NA

"A LISTING OF CHURCH OCCUPATIONS"

The latest revision of the bulletin **A LISTING OF CHURCH OCCUPATIONS** is available from the Department of the Ministry, National Council of Churches. They may be ordered for 15¢ a copy from the Office of Publication and Distribution, 475 Riverside Drive, New York, N. Y. 10027. This bulletin lists 42 categories by estimated number now serving, activities involved and training requirements.

N. C. & Va. P. F. Rally



The November 8 North Carolina & Virginia Pilgrim Fellowship Rally held at the Congregational United Church of Christ in Greensboro was a successful gathering of young people and adults from about twelve church youth groups. The program included reading and ratification of the newly proposed Constitution for the Southern Convention Pilgrim Fellowship, the showing and discussion of the motion picture, "The Boy With the Green Hair", and a sack lunch. In the picture are, from left to right, Gerry Oxford, president of the North Carolina and Virginia P. F.; Charles Terrell from the Elon College P. F.; Rev. William J. Andes, pastor at Elon College Community Church; Noel Allen, vice president of the Southern Convention P. F. and Youth Page editor for the Christian Sun.

Christian Perspective On Sex

The church must accept the fact that young people look to the adult world for guidance in sex matters, and that to a large degree the young people have been let down. The Reverend Edward A. Powers, head of the Division of Christian Education for the United Church Board for Homeland Ministries, stated: "Through our new church school curriculum we are trying to help the 12- and 13-year olds understand their own sexual development and to see its meaning as part of God's purpose, and are trying to give the older adolescents an understanding of sex in relation to Christian marriage."

In both adults and young people, the church has been content to allow secular explanations and information suffice in matters of sex and Christian marriage. Now the opportunity has been offered to churches, through their church schools, to reach young minds with a healthy and balanced Christian perspective. Those local churches which have already made use of the courses have found them very helpful and basically sound in their approach. The materials are flexible and are built in to the total well-rounded Christian educational program offered by the United Church Curriculum.

Busload From Clayton Visits Moonelon, College & Home



On Saturday, October 24, a busload of more than thirty people came to Elon College for a visit at the three institutions located there: The Elon Home for Children, Moonelon Center and Elon College campus. Bringing along picnic lunches, the boys and girls, men and women, planned their tour to allow them to eat lunch at the Moonelon Dining Hall. After the meal, Miss Dorothy Ballinger, a member of the Moonelon Center Board of Managers, showed them the facilities.

The picture shows a group of the Claytonites getting ready for their picnic lunch in the dining hall shortly after arriving from their visit at the Elon Home.

New President — U. C. Women

The new president of the United Church Women, a fellowship of 12 million Protestant and Orthodox women, is Mrs. Stuart E. Sinclair of Greenfield, Massachusetts. Mrs. Sinclair is a leading laywoman of the United Church of Christ and a member of the Board for Homeland Ministries.

Disciples Draft Plan of Union

Delegates to the 115th Assembly of the International Convention of Christian Churches (Disciples of Christ) have authorized the drafting of a plan of union with the United Church of Christ. A similar resolution will be submitted to the General Synod of the United Church next July in Chicago. Such authorizations will not commit either denomination to accept a plan of union; however the resolution adopted by the Disciples pointed out that many issues of union do not become clear until an attempt is made to draft a plan.

In Memoriam

GEORGE LEE SOMERS

Reidsville Congregational Christian Church; usher, teacher, Scout leader, deacon, faithful member.

Rev. William A. Rich

Called To Belew Creek And Salem Chapel

Rev. William A. Rich has resigned the Halifax County Parish to accept a call to Belew Creek and Salem Chapel Churches near Walnut Cove, N. C. He is expected to move on or about February 1, 1965. Rev. and Mrs. W. A. Rich and four daughters have served the Halifax County Parish made up of the Ingram, Pleasant Grove, and Liberty Churches in Halifax County, Virginia, since 1957. He has served with distinction in his parish and in his Conference.

Suffolk Bethlehem P.F.

The Bethlehem Senior High Pilgrim Fellowship held a meeting October 25 to go Trick or Treating for UNICEF. They had a brief business conducted by their president, Mary Holland. Devotionals were led by Charla Rhodes. "Children of the Developing Countries", a film, was shown before they left to go trick or treating. They had a scavenger hunt while they were out. This really gave them lots of big entertainment. Refreshments were served by Mrs. Doris Rhodes and Mrs. Roy Mizelle.

How Great Thou Art!

God cannot be measured. We can discover how great He must be in a limited way, by looking at the creation for which He has been and is responsible. For example, it is a fascinating fact that even when we sit perfectly still we are moving in five different directions. Apart from breathing and the molecular movement within our bodies; apart from the inner workings of our bodily systems, that is. These, in themselves, produce something about God in our thinking as we ponder them. But after all they are quite local.

Living on the earth as we do, we are traveling at 1,000 miles per hour as the earth rotates on its axis. We are, of course, quite unconscious of this movement. We are equally unaware that we are also going at a speed of 20 miles per second as a part of the earth's rotation around the sun. But this is nothing! The whole solar system, those heavenly bodies involved in our own small sun's system, is moving within a local star system at the rate of 13 miles per second. And this local star system is moving within the Milky Way at the speed of 200 miles per second. The Milky Way drifts along in relation to external galaxies at the rate of 100 miles per second. And all of these movements go in different directions!

"What is man, that thou art mindful of him?"

NOTES FROM THE DESK

JOYFUL, JOYFUL, WE IMPORE THEE!

Music has always been one of the important elements in Christian worship. Leaders will be pleased to know that a new hymnal, The Hymnal For Wide Awake Worship, has been issued for use in local churches. This new resource contains some of the old familiar tunes as well as some new ones. A quick look will reveal the quality of this publication.

One example of an opening hymn which is especially appealing is an old favorite among Christians, Be Strong, We Are Not Here To Stay. What finer way to begin worship Sunday morning! Another which would be helpful about halfway through the service is a kind of call to action for deacons, Brother, Man Awake! The tonal quality of this respected hymn serves a two-fold purpose really. It first will keep worshipers awake and, second, will remind deacons that they have a responsibility for maintaining a reasonably high proportion of responses to unison prayers and responsive readings.

One hymn which is certain to become popular as it is used for morning offerings is the relatively new All Beautiful the March of Pys. This hymn possesses dignity and majesty not usually found in modern hymnology. Another which will stimulate worship, with just a trace of admonishment, is one which has been used and used, perhaps without much thought, by churches. It is the nineteenth century Wise Up, O Men of God.

For special occasions we can find appropriate hymns of resounding merit in the new hymnal. For example, when the time comes to rededicate those book, paper, clip and sheet music collections on top of your pianos, it is suggested that you use From Age To Age They Gather. Or when you are holding a commissioning service for a new janitor in your church, there is the meaningful Christian Dust Thou See Them. This hymnal is filled with such highly valuable worship aids.

A special feature of The Hymnal For Wide Awake Worship is the responsive reading section at the back of the book. Its most unique feature is that it is written in Sanskrit. The feeling of the editors was that something ought to be done which emphasized the need for educational mission in our worship. Instead of just repetitional mumbling of responses, this new hymnal demands alertness . . . you just don't hardly mumble Sanskrit. Then too, there will be greater encouragement to pay attention to the Sunday morning Sanskrit lesson which is recommended in the introduction of the new hymnal as part of the worship service.

The table which indexes the hymns for the easy access demanded by users has a system which is virtually unsurpassed in the history of hymnology. Using four simple classifications, leaders can easily find the hymns they want. The four divisions are: Gospel, Liberal, Heretical and Leftovers.

Realizing that most worshipers prefer singing in the traditional way, the lines of each hymn are printed as people sing them. For example, the hymn Courage Lord, I Come begins like this: FearnotLordI'mcomingwithmy strengthandvalorbright. This, of course, lends itself well to slurring words together indistinctly. If words come along which appear unpronounceable, this feature is particularly helpful.

Altogether this new hymnal promises to be a boon to harrassed worshipers. One other feature should be mentioned. The format size of this hymnal will be 30" x 36". It will provide cover for funnypapers, sleeping, gossiping, and shelter from the blasts sometimes emanating from the pulpit.

THE CHRISTIAN SUN

ELON COLLEGE LIBRARY

Elon College Library

Vol. No. 116 No. 46

November 24, 1964



Thanksgiving -- 1964

With A Grain of Salt...

One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

/KJ

You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.

/RSV

There is one thing you have missed. Sell everything you have, give the money away to the poor—you will have riches in heaven. And then come and follow me.

/Phillips

Having followed the commandments diligently, what then is missing? Jesus has clearly stated that obedience to the laws of religion is not enough to follow him. Perhaps it is the lack of thankfulness toward God for what He has accomplished in our lives. Maybe it is self-centeredness rather than God centeredness. It might be devotion to petty gods like wealth, prestige, pleasure, comfort, power or independence. Could be it's all of these things, for man is a complex creature; many are the diversions keeping him from discipleship.

We have been thankful according to custom. We thank God for food, for shelter, for clothing, for

families, for whatever pleasant and useful comes to us. We thank Him for the Bible, the Christ, the disciples and the church; for whatever helps us to believe that we are being good pursuers of His way. We thank Him for just about everything we like. The time may be upon us to begin thinking about thanking Him for the things we do not like to admit we need and depend on.

His patience with us. His fathomless love. His compassionate willingness to forgive again and again. His self-revelation which goes beyond the mere giving of rules and commandments . . . which goes to the heights of personal sacrifice and suffering.



THANKSGIVING DAY

By W. H. Bradshaw, Rosemont

This, another Thanksgiving day,
Although enacted by mortal man,
Let's pray our Savior nods his assent
And smiles on us as none other can.

Our first Thanksgiving day
Was a day set aside by the Pilgrims,
To give thanks to Almighty God,
Even though cast down and bewildered.

Surely their situation was far from enviable,
Their plight was in no wise a tradition,
As they stood on that day with bowed heads
And offered thanks in humble submission.

Yet from such an unusual background
America celebrated her first Thanksgiving,
And down through the years of war and strife
We have kept this sacred vigil, we the living.

May all generations yet to come
Keep this our hallowed heritage,
This trust we leave as we depart,
To their hands and minds the privilege.

Many Thanksgivings have come and gone.
Our history notes the many scars
Of those early eventful, unrivaled days,
After their ships had crossed the bars.

We like to sing America the beautiful
Without a thought of the human cost;
The sacrifice of lives and property
For the frontiers we almost lost.

To those stalwart, undaunted Pilgrims
Who placed great emphasis on returning thanks,
Even in the face of seeming disaster,
After landing on the outer banks.

So on this our Thanksgiving day
Of the year nineteen sixty-four,
May we bow in solemn tribute,
Thanking God for His open door.

Thanks for those who paid the price
At the birth of our nation, and then
Left a tradition so worthy of life,
We pray our thanks to God. Amen.

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.
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The Fall Conferences In Retrospect

The Fall Conferences of the Southern Convention were something special this year. The 116th Annual Meeting of the **Virginia Valley Central Conference** was held at **Winchester, Virginia**. The president was the Rev. Mark W. Andes, son of one of the outstanding former ministers in the life and work of this Conference. In spite of the handicap of a sore throat, Mark Andes presided with efficiency and dispatch. The Conference voted to become an Association of the Central Atlantic Conference when proper release is voted by the Southern Convention. 116 years of history now will likely flow into the formation of the new Shenendoah Valley Association. Such is the ongoing of history. Strong ties of fellowship and relationship will continue for many years to come while changes take place.

The **Eastern Virginia Conference** met with the folks at **Lynnhaven Colony** in their lovely new church building. The Rev. Thomas Britton and the members had prepared well for the meeting. President Robert Marr presided with dispatch and efficiency. The agenda kept on schedule. Reports, discussion, the meeting of the C. M. A. members, and other events received the attention and interest of the delegates. It was a beautiful day and a good meeting. It was good to be in Eastern Virginia.

The **Eastern North Carolina Conference** met with the Rev. Willis E. Joiner and the good folks at **Liberty Vance, near Henderson**. The new Fellowship Hall proved the perfect place for food and fellowship. President Carl E. Wallace kept things moving on proper schedule and pace. Reports, discussion of realignment, business matters, and the entire program were good and right. One feature was the report of the Rev. A. M. Campbell on "What it means to be a member of the Executive Board of the Southern Convention". He is firmly convinced of the rightness of the Congregational polity. Rev. Carl Wallace expressed his appreciation to the Conference for the privilege of serving in churches of the Conferences for a number of years. He will be moving to Newport News on January 1.

The **Western North Carolina Conference** met with the Rev. Kenneth Ferree at **Pleasant Union Church, near Farmer**. The day was perfect; the food was ample; the program was full and good; the reports were well prepared; a panel on realignment was shared by Rev. Melvin Palmer from Southern Synod; and President J. Avery Brown presided with efficiency

and dignity. The attendance was good and delegates were faithful in doing the work of the Conference. One of the interesting features of the conferences were the one minute reports from the churches. Occasionally a church would go overtime, but the news was good and interesting to all.

The **North Carolina and Virginia Conference** met at beautiful **Tryon**. The Rev. William R. Stevenson and the Tryon Church had arranged beautiful fall weather with all the color of autumn seen in the leaves and mountain scenery. The lovely church buildings; the excellent entertainment of delegates and visitors for meals and overnight; the well-planned program; the most impressive Memorial Worship Service led by the minister and host church choir; the excellent reports and participation by delegates and the closing service of Installation of Officers were features that make Tryon and the fall conference one to long remember. Rev. H. Winfred Bray, president, and parliamentarian Robert Baxter kept things going on schedule and according to Roberts' Rules of Order. This is to be commended.

The warm and moving spiritual witness and presentation of Dr. Harold Skidmore, from the Annuity Fund and Board of Ministerial Relief of our Fellowship, made every conference one of an enriching spiritual experience. It is rewarding to know that we are part of the United Church of Christ which has such a man and such a concern for the retirement years of Veterans of the Cross, so eloquently presented in the person of Dr. Harold Skidmore. Dr. and Mrs. Skidmore drove from New York to attend all of the conferences. It was the first trip to the churches of North Carolina and Virginia for them. We are the better for their coming.

Your Superintendent would express his admiration for officers and leaders of all the Fall Conferences for good work and forward-reaching programs with vision. Rev. Bill Simmons and Rev. Richard N. Rinker shared attendance at the conferences and gave account of their stewardship.

I came home to a desk and engagements piled up during a two week absence attending Fall Conferences in the firm conviction that the Holy Spirit is moving in our churches and conferences.

Clyde L. Fields

Special Meeting Attendance

A total of 230 registered delegates attended the Special Called Meeting of the Southern Convention held on November 17-18 at Greensboro to implement the formation of the Southern Conference of the United Church of Christ. More about this Special Meeting will be found in a subsequent issue of the **Sun**. Noted by conferences, the figures are as follows:

	Delegates	Board Members	Ministers	Total
Virginia Valley	5	—	3	8
Western No. Carolina	19	—	11	30
No. Carolina & Va.	39	8	29	76
Eastern No. Carolina	17	4	12	33
Eastern Virginia	48	28	7	83
	128	19	83	230

CENTRAL DISTRIBUTION SERVICE

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**CENTRAL
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United Church of Christ
1505 Race Street
Philadelphia, Pennsylvania 19102

In Our Educational Mission

NOISERY OR NURSERY?

BY RICHARD N. RINKER

Let's take an honest, unsentimental, unmystical look at 3-6 year old children attending Sunday morning worship services. The custom probably goes back to a time when few churches had facilities for adequate, planned nursery programming. This was the only way in which a church could try to minister to the children at 11:00 on Sunday morning. And that was as it should have been.

For many churches, times have changed. For many others, customs which have somehow taken on highly idealistic significance for adults should give way to sound Christian practice in the light of our understanding of children and Christian purposes. For some churches the custom needs to be continued because adequate facilities are still unavailable. But there are fewer in this last category than many churches are willing to admit. They have perhaps mistaken an 11:00 noisery for a nursery.

SOME DISADVANTAGES

Supposing we consider some of the disadvantages of trying to minister to 3-6 year olds at the 11:00 Sunday morning worship service designed to meet the needs of adults.

The obvious disadvantage most of us are aware of. The distractions caused by normal, active children are distressing to some, amusing to others, and a pleasant diversion for still others. Even the most devoted Christian finds it difficult to concentrate on the worship of God while being distracted by a child nearby who is hard put to it to "be a good boy".

The discomfort of some parents is often more trying for worshipers than the bouncy, bubbling child. Paper and pencil for drawing; books to look at; offering envelopes to play with; pocketbooks to empty and refill; bribes of chewing gum and candy; threatening looks which promise warm posteriors at home—all make one wonder.

Less obvious, but more disturbing, is the unreasonable pressure exerted on a child for whom the experience of worship in a formal setting has very little meaning.

Worship in church may well start as an unpleasant experience under such circumstances. The result could conceivably be a strong desire for freedom from such pressure and meaninglessness at the earliest possible time in life. Usually this comes in the teens.

None of these disadvantages are the most significant, however. The greatest harm being done is this: there are more effective ways of using this time for the Christian nurture of the child.

THE HABIT FALLACY

Broad generalizations are very dangerous. Never-the-less, there are no advantages in taking a 3-6 year old child to Sunday morning worship which outweigh the disadvantages, if a church has adequate facilities for providing a planned nursery session. Please read that generalization again.

The most common argument expressed to support the bringing of children to the regular morning worship service is the belief that such a practice develops a habit which lasts for life. This is both a fallacy and totally unchristian! Webster says this about "habit": "A usual or characteristic mode of action especially when so established by repetition as to be unconscious, involuntary, or spontaneous." If church attendance is based on this kind of understanding of what the individual's relationship to God through the church ought to be, then woe be unto the church of Jesus Christ! Our worship had better become far more than habit.

To suppose that while acquiring the habit something else will mystically occur in these early years is sentimentally unrealistic and borders on an understanding of religion which is almost magical. God can work more effectively when children are ministered to according to their needs and abilities, and not according to the patterns and customs of adults. The purpose, one of the purposes, of a nursery is to introduce children to God in terms within their understanding and appreciation abilities.

NOISERY OR NURSERY?

Too many churches are running noise-ries and not nurseries. The difference between the two is not the quantity of sound being produced but in the quality of the sound --- just noise or creative self-expression. Just baby sitting or planned nurture? Noiseries require far less work. Leaders are hard to get, though, because they feel their time is wasted in baby-sitting. This, in no sense, is part of the educational mission of the church.

Nurseries are important adjuncts to the church's educational mission. They should be the responsibility of every individual in the church as they seek to witness to the children involved. This is a ministry which cannot be handed over to someone else, or relegated to the realm of a babysitting service while mom and dad worship. The nursery is a church in action! It is the church witnessing, if it is planned.

The planning can be carried out from two or three starting points. First, and most ideal, the nursery can be a continuation of the church school hour for the 3-6 year olds. This means two hours of church school instead of one. Good educational materials provide for this possibility.

A second starting point might be that of an informal learning opportunity concentrating on living Christianity in play, story-telling, singing or spontaneous worship.

A third starting point could be creative activities. This involves encouraging self-expression in response to religious themes. For example, a story based on Bible truth could be told and the children encouraged to draw, paint, model or dramatize what the story had to say to them.

One thing to keep in mind: be certain your fellowship knows the difference between a noisery and a nursery. Attitudes make a difference in finding leadership and carrying out a meaningful program.

Speak softly and sweetly—you never know when you may have to eat your own words.



United Church Curriculum II - 2 Shipments

Word has been received that the second year, second semester United Church Curriculum materials, for use beginning in February, will be mailed out beginning November 18. Expectations include:

Primary Pupil's Book—late December
Junior High Coursebook—mid-December
Senior High Pupil's Book—late November
Adult Coursebook—late November
Adult Resourcebook—late November
Leadership Manual—late November

Orders for the new materials should be sent in immediately to the Department of Church School Publications, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pennsylvania 19102.

The theme for the second semester of the second year in UCCurriculum will be **BELONGING TO THE CHRISTIAN FELLOWSHIP**. Courses will include such concerns as **Helping One Another** (Kindergarten); **The Mark of Christians** (Primary); **Understanding the Church** (Lower Junior); **What Is the Church?** (Junior); **I Belong** (Junior High); **My Christian Heritage** (Middle High); **Journey Into Faith** (Senior High); and **Christian Creeds** (Adult).

"To Liberate Human Life"

The business of Christians is not to build an institution called "the church" but to liberate human life in all its aspects --- liberate it from fear, self-hatred, a narrow self-love, and the fruitless search for meaning and worth and happiness apart from God and our neighbors. Those who see this and have taken at least some steps on the road of liberation are the church, even if they never go inside a building called a church. Christ, the great Liberator, is not inside an institution called the church, sitting in judgment on the world outside the church. The Liberator is in the world; and the church, like all other institutions, is judged by him.

Christian social action knocks on the doors of our churches, inviting them out of their unchristian and sociologically absurd self-centeredness --- out into the world where men and women are and where God is ...

That part of the Christian mission we call social action is not to be equated with liberalism or conservatism, with socialism or capitalism, with any political party or any social panacea. Its center of interest is not politics or an economic system or the nation or the social order. Its whole concern is with persons. And because it cares, first and last, about this man, this woman, this child --- whatever the race, class, creed, or nationality, --- it summons us to act with and through all the relationships and institutions that form the environment within which the person exists.

From *Man's New Home*, Herman F. Reissig

Women's Fellowship — Zion, Burlington

Women's Fellowship Sunday was observed at Zion United Church of Christ on November 8. The following people participated in the service: Mrs. Margaret Bowes (president of the group); Mrs. Grace Childress; Mrs. Mabel Veazey; Mrs. Virginia Stafford; Miss Brenda Rudd; Miss Melinda Rudd; Mrs. Florine King; Mrs. Emma Smith; Mrs. Wanda White.

HCL And Your Minister

"No responsible institution except the church charges part of its business costs against the salaries of its staff members," states a new guidebook released this week by the Department of the Ministry of the National Council of Churches. Over 200,000 copies of the guide will be distributed to local churches to help them determine whether the salaries and allowances they are paying their ministers are realistic in today's economy.

A sampling of approximately 110,000 local parish clergy in 15 predominantly white Protestant communions showed, among other things, that 81% of the 5,623 ministers responding pay a portion of their car expenses; only 18% receive regular annual salary increases; only 44% had their expenses paid to attend denominational meetings in the past four years; some 15% are forced to resort to "moonlighting" to make ends meet. The wives of 21% of the married ministers responding are employed and one-half of them work full-time.

The survey of annual salaries of all ministers responding indicated that \$5,158 is the median, far below national averages for most professionals and white collar executives. When did your church last examine realistically the salary your minister is receiving?

Women's Fellowship - Christian Temple

During the past year's activities, the Women's Fellowship of the Christian Temple in Norfolk has carried on a program both active and serving. Eleven morning meetings, eight evening meetings, and four executive meetings were held. One of the highlights of the year was a Bible study offered by the pastor of the church, Dr. Frank Hamilton.

The missions study programs were held during the morning meetings and centered on the national themes: **These Glorious Cities** (The Changing City) and **The Christian Issues in South Asia**. Mrs. J. Frank Morgan and Mrs. C. H. Smoke led these studies. Evening meetings were held jointly with the laymen of the church. Visiting speakers brought messages of interest.

In November an impressive service of dedication was held for the Family Thank Offering. This gift of \$181.50 was given to the new Pembroke Manor work.

Among the many activities and expressions of concern carried out by the women during the year were the giving of sheets and pillow cases, food and funds to the new Union Mission; Christmas gifts to seven foster children; a contribution to migrant workers; serving as hostesses at the Navy Y.M.C.A.; sewing for the Cancer Clinic; made church calls, sent cards and cheer packages to the sick and the shut-ins; presented two life memberships and five memorials.

The new officers for the group are: Mrs. R. E. Brickhouse (president); Mrs. S. M. Smith (I Vice President); Mrs. Clinton Smoke (II Vice President); Mrs. C. E. Downing (Rec. Secretary); Mrs. D. T. Dunn (Asst. Secretary); Mrs. S. J. Dix (Corres. Secretary); Mrs. H. G. Byrd (Treasurer); Miss Pearl Haughwaut (Asst. Treasurer); Mrs. L. W. Staggs (Historian).

The Family Thank Offering boxes were received and dedicated as a special part of the morning worship. The sermon for the morning was delivered by the Rev. Guy H. Veazey former pastor of the church who recently retired. Testimony has been received with regard to the service of both Mr. and Mrs. Veazey; they shall be missed in the church and community because of their conscientiousness and devotion.

News From Elon College

The Need For Expanded College Facilities

The need for dramatic expansion of higher educational opportunities in North Carolina in the year immediately ahead were recited at Chapel Hill in early November, when a vice president of the Consolidated University of North Carolina spoke to the professional fraternity for educators.

Dr. Arnold K. King, Vice President for Institutional Affairs, warned that previous enrollment predictions were "far too conservative". He cited college enrollment projections recently made by Dr. Horace Hamilton of N. C. State, a recognized authority, to show that "the total enrollment in all North Carolina colleges and universities for 1970 will be 160,000, and for 1975 it will be 205,000." These new figures compare with a total enrollment of last fall of 86,085 in North Carolina colleges. Private colleges enrolled 38,518, or 44.7%, and public (State) colleges 47,567 or 53.3%.

If the 1975 enrollment prediction comes true Dr. King pointed out that it "would be an increase of 137.5% over 1963." He warned that "in 1975 the non-public colleges (church-related and privately-endowed colleges) would probably enroll no more than 72,000 or 35.4% of the total." This would leave, according to Dr. King, 132,600 or 64.4% of the college students dependent upon public colleges and universities for their education.

On the basis of projected enrollment, the member colleges of the North Carolina Foundation of Church-related Colleges would need to increase their enrollment by 32,000 over present enrollment, or an increase of approximately 80% in ten years.

The Church Must Educate

Church people should be concerned that the church continue its vital function of helping to educate the youth of North Carolina and of America. If the proposition was ever sound that the church has a place in education, it ought to be as sound today when secularism threatens to engulf society. We dare not forfeit the responsibility and opportunity given to the church of helping to educate our youth. Elon College is our Southern Convention particular responsibility, and in North Carolina the United Church of Christ will express its witness through Christian higher education both at Elon and Catawba Colleges.

Are The Churches Willing?

All of these needs and demands mean that increased funds will be needed if these church-related colleges are to fulfill their mission. Youth are going to be educated, and the public is going to pay for it. They'll either pay for it by increased taxes or by helping to maintain church-related colleges like our Elon.



Diamond Anniversary Campaign Success

The success of the Diamond Anniversary Fund for Elon College will help to insure our future. It is hoped that the churches of the Southern Convention will complete their goal of \$225,000. This can be done if each of the churches in the Convention will take a reasonable share in this worthy mission in the name of the church. We are happy to make the following progress report of the Diamond Anniversary Fund:

To November 10, 82 churches of the Convention had sent Letters of Intent of given assurances totaling \$157,593, or 70.04% of the Church Goal of \$225,000. Breaking this down by Conferences, the churches have reached the following percentages of their minimum goals:

Eastern North Carolina Conference	42.50%
Western North Carolina Conference	47.98%
Eastern Virginia Conference	75.50%
North Carolina & Virginia Conference	79.38%

We are confident that the churches have it in their capability to contribute the remaining 30% of the Minimum Goal, so that we can successfully complete the church phase of the \$600,000 Campaign.

We make acknowledgement of the following Letters of Intent or assurances from churches not previously reported: Eastern Virginia Conference—Windsor, Antioch; Waverly, Spring Hill; Disputanta, Centerville. From the Eastern North Carolina Conference—Youngsville; Chapel Hill, United. From the Western North Carolina Conference—Asheboro, Pleasant Union; Sanford, Northview. And from North Carolina and Virginia Conference—Burlington, Edgewood; Reidsville, New Lebanon.

Other churches have indicated that they expect to take action soon so that they may send us assurances or Letters of Intent. We hope that our people will respond so that we can complete our Diamond Anniversary Campaign by December 31, 1964. We are grateful for the response thus far given.

Congratulations To Dr. F. C. Lester!

At the North Carolina and Virginia Conference in 1914 he was licensed, and was in 1916 ordained by the same Conference. He graduated from Elon College in 1918 and from Yale University Divinity School in 1924. He received the Doctor of Divinity degree from Defiance College in 1941. Dr. Lester has been one of our more faithful, able, and dedicated ministers. He has served pastorates in North Carolina and Virginia, prior to becoming Promotional Secretary of the Southern Convention in 1938. In 1944 he became the first Superintendent of the Southern Convention, in which position he served until 1946. He has served as the editor of **THE CHRISTIAN SUN** and has had other responsible positions and trusts of his Conference, Convention, and our national Church body. Presently, he is serving our First Church, High Point, where they have just completed the first unit of a new building.

Word From Your Mission

With The Riggs' In South India

Dear Friends,

This is our windy month and the house is covered with dust most of the time. We have had less wind and dust than usual because of the failure of the southwest monsoon. But the sun seems to be hotter. It makes the sun harder to take when you know that the farmers depending on the western slope irrigation water are in trouble. With the failure of the rains so far, and a slowly climbing inflation, the outlook for the coming year isn't very good.

After a nice three-week reunion here in Kilanjanai during vacation time last month, our older three have gone back to school again in Kodai. In general their letters are cheerful, but they do seem to count the days till one of us can come up to see them now and then.

Ed has only three outside clinics a week at present, but with the increasing patient load he keeps very busy on his days at home with various administrative problems. We are building new store rooms and a garage for the jeep to protect it against the weather and from damage by prying little fingers. Also our new staff quarters are finally finished, and a new row of mud-and-thatch sheds for TB patients in a new field we have just bought. So we grow and grow.

But we still find it exceedingly hard to get skilled workers to be attracted by our primitive backwood practice, even tho' we serve the same number of patients served by some of the big and beautiful city hospitals and our wards are always jammed with desperately sick patients. It's just that for a city person, living here is inconvenient. Everything except rice is hard to get or expensive. There are no cultural attractions, and no other educated persons to talk with and share experiences with because the villagers are all farmers. Our new male nurse tried Kilanjanai for a month and left, complaining of being completely bored. In other words we need Indian personnel who are well trained but with a few stars in their eyes and willing to put up with local rebuffs for the sake of the bigger and more important job.

Mary is no longer a baby but a little girl with a very strong will of her own. She loves **people**, bosses everyone around—and gets away with it because she is "the doctor's daughter". She still speaks English with great effort but is able to understand stories read to her in English. She has beautiful Tamil grammar, and phrases all her English sentences to sound just like Tamil grammar. She doesn't mind if we misunderstand her English, but is highly irritated when her Tamil, which is spoken correctly, is not understood. Sometimes she will make me repeat the words after her to see if that helps.

At present I have no regular job, but have been doing stock-taking to clear up dirty corners of a hospital which is growing much too fast. All the puttering keeps me busy.

We have had several letters of complaint from people at home who have sent things and have not heard from us right away. Because of our getting things through Church World Service, the packages of bandages come through much more slowly. Also the bandages are often repacked so that we don't know who the donor may be. We would like very much to thank you all and to know those who are interested in our work. If you send things could you also drop us a note so that if there is a delay we can still thank you and let you know how things are going here. We enjoy your letters and appreciate very much the interest you take in our efforts out here. So don't forget to drop us a card when you send something. We have also asked our Mission Board to please give us your names so that we will not lose you in the general red tape and slowness of the bigger organization.

It is vacation time in America and this may reach some of you late. We hope you may be well rested and refreshed for next year's work.

Cordially,
Fran Riggs
Kilanjanai, South India

The Southern Conference Ad Interim Officers

On Wednesday, November 18, the following persons were elected as the ad interim officers of the Southern Conference of the United Church of Christ:

Conference President	Rev. G. Melvin Palmer (Greensboro)
Conference Vice President	Rev. W. Judson King (Bricks)
Conference Secretary	Mr. John Xanthos (Burlington)
Conference Treasurer	Mr. Walter L. Cooper (Burlington)
World Ministries Coordinator	Rev. Carl E. Wallace (Southern Pines)
Church Extension Coordinator	Rev. G. Harold Myers (Burlington)
Christian Social Action Coordinator	Rev. George Fidler (Concord)
Lay Life & Work Coordinator	Mrs. W. D. Gay (Raleigh)
Worship Coordinator	Rev. F. A. Hargett (Greensboro)
Health & Welfare Coordinator	Rev. Lawrence Leonard (Burlington)
Evangelism Coordinator	Rev. A. Odell Leonard (Lexington)
Higher Education Coordinator	Dr. J. Earl Danieleley (Elon College)
Stewardship & OCWM Coordinator	Mr. W. H. Baker (Newport News)
Church & Ministry Coordinator	Rev. William J. Andes (Elon College)
Budget & Finance Coordinator	Mr. William Greenland (Salisbury)
Historical Coordinator	Rev. William T. Scott (Elon College)

WOMEN'S FELLOWSHIP WINDSOR

On November 3, the women of the Windsor Christian Church met to worship, fellowship and learn more about their activities. Reports indicated that school bags and supplies had been made ready and that World Community Day would be observed in cooperation with other churches of the community at the Christian Church. A presentation on "Worship, Service and Dedication" was given by Mrs. Thomas Alphin.

Plans have included the sending of shirts to the Elon Home for Children; a Family Night Dinner early in November; and continued attendance at the area meetings of the Women's Fellowship. The worship for this November 3 meeting was led by Mrs. Sarah Whitley. A solo was given by Miss Peggy Grissom. Others sharing in the evening program included Mrs. C. E. Fulgham, hostess for the evening.

On the Edge...

Guest preacher at **Mt. Zion United Church of Christ, Mebane**, on November 29 will be the Rev. John W. Wilder of Tallassee Alabama.

Mrs. Clyde L. Fields was the guest speaker at **Apple's Chapel United Church of Christ in Gibsonville** on November 15. A skit was presented during the worship service entitled "The Money That Wanted To Travel".

The Churchmen's Fellowship of **St. Mark's Reformed United Church of Christ in Burlington** is planning a Ladies Night Banquet on December 11. The Women's Fellowship of the church sponsors a Golden Jubilee Christmas Party for any one over 62 years of age in the church; this will be held December 12.

The Rev. Gale Brady, formerly a pastor serving churches in the Southern Convention and now in the military chaplaincy, will be in Germany serving with the Third Armored Division for three years. He was formerly at Fort Story, Virginia. His new address will be % Hq 3rd Armored Division Art.; APO 165, New York, N. Y.

The Legion to Liquidate the Literature Bill was instituted at **St. Peter's United Church of Christ in Greensboro** to pay for church school materials bills for the year. According to reports received the LLLB seems to be growing.

**RESOLUTION
GROUP INSURANCE FUND BOARD OF TRUSTEES
TO THE EXECUTIVE BOARD OF THE SOUTHERN CONVENTION**

The Board of Trustees of the Group Insurance Plan in special session at the Congregational United Church of Christ, Greensboro, November 17, 1964, passed the following resolution unanimously, and presented the same to the Executive Board of the Southern Convention in session November 18, 1964. (The Executive Board voted the Resolution):

WHEREAS the 1964 session of the Southern Convention of Congregational Christian Churches adopted a recommendation from the Group Insurance Board of Trustees — that the present Plan continue until an equal or better Plan may be developed, and that no change in the present Plan be made without prior notice of at least one year having been given, and

WHEREAS, the Southern Convention of Congregational Christian Churches in special session at Greensboro, North Carolina, May 17, 1964, approved the Steering Committee Report and the recommendations of Implementation and Time Table for completing the organization of the Southern Conference of the United Church of Christ.

THEREFORE BE IT RESOLVED

First, that notice be given through the Executive Board and **The Christian Sun** that it is the purpose of the Board of Trustees of the Group Insurance Plan to effect a change in the present Plan whereby the Southern Convention ministers and other Convention employees may be covered in a Plan to be developed in cooperation with the Southern Synod of the Evangelical and Reformed Church and/or the Convention of the South of Congregational Christian Churches to be effective at a date around January 1, 1966;

Second, that the Chairman of the Board of Trustees of the Group Insurance Plan be empowered to appoint a committee of three, which committee with Superintendent Fields will confer with the Southern Synod officials and/or Convention of the South in Developing a Plan of coverage;

Third, that the Board of Trustees of the Group Insurance Plan present to the Executive Board of the Southern Convention for ratification anticipated changes in the present Plan prior to effecting changes in the Plan.

John G. Truitt, Secretary
Wm. T. Scott, Chairman

AN AUTUMN PRAYER

NOEL ALLEN

Oh, let my heart be like the autumn sun
And shed its meager light to save the land
From cold and freeze as much as one sun can,
And so its rays may brighten everyone.

Oh, let my hope be as the autumn tree
And lose its leaves while knowing leaves anew
Will take their place to hold the morning dew
And hide the clouds which sadder men can see.

Oh, let my smile reflect the joy profuse
Of fallen leaves adorning plain and hill
While warning older hearts from winters chill
And showing, too, the fallen leaf's abuse.

Oh, let my faith store food from cold's abyss
That it sustain itself to fight despair.
But never let it sleep or fail its share.
With Faith I live to live than to exist.

A CHARGE TO THE CONGREGATION

DR. R. E. BRITTLE

Given to the members of Eure Christian Church on the occasion of the Installation of their new pastor, Rev. Rosser Lee Clapp. This statement represents the responsibilities of any church for their pastor, and church members would do well to give a serious look regularly to what it charges.

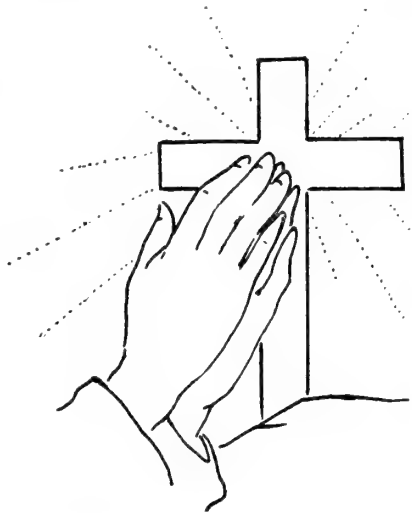
First of all I commend you very highly and congratulate you on getting as your pastor and leader one that I have learned to love dearly and appreciate very much because of his deeply humble and spiritual life. It becomes my very happy privilege and responsibility, therefore, to remind you as a church congregation of some of your responsibilities toward him as your pastor, in order that his ministry may be rich to you-ward and the work of the church and kingdom may be advanced. I hope that you will accept and consider this charge not only as a group or congregation in which you as a single church member may feel swallowed up, but that you will realize that this charge is designed to emphasize the importance and duties of each one of you as a single member of this church. You do not have the right to expect any other member to be more faithful to the church and its whole program than you as an individual are yourself. In the selection of your subjective pronouns, in speaking of the church and its activities, never use the third person "they", but "we", remembering that you as an individual are, or should be, a very vital part of this whole plan of God. I charge each of you therefore as individuals, to remember the sacred vows you took to God when you became a member of His church.

INDIVIDUAL RESPONSIBILITY

I charge you to remember that your pastor did not come to you accidentally or incidentally, but that he came to this church and community because he was called and invited. According to our form of church principles and government he was, or should have been, called by a vote of the whole church, and everyone in it may realize a sense of personal responsibility. In our church, which by its organization is congregationally governed, any other plan is inviting dissatisfaction and discord. I charge you to keep in mind that when he and his family came to this community, there were strong ties in their former community that had to be broken. These ties were not broken because they were weak, but in order that he and his good family might come to be with you and serve. Picture his children leaving their playmates to come where every face is a strange face. All this was done for you. Out of appreciation for this let your warmth of consideration be deep.

YOUR LOVE NEEDED

I charge you in the name of the Lord, Jesus Christ, that you love your pastor. He did not come here primarily to be loved. He came here to pour out his love and to give his best to God and to you. Yet your spiritual lives will grow in direct proportion to the measure of your love. Love begets love and loving increases the capacity of one's heart to love. "God is love" and the more love there is in a heart, the more that heart is filled with God's spirit.



HEAR HIM & LISTEN

I charge you to consider with courtesy his opinions and suggestions. He does not pose as having all the answers and knowledge in church affairs, yet because of his call, preparation and position, he is at least to some degree an expert in spiritual guidance and church administration. It is very amusing, as well as sometimes ridiculous, to notice that there are more self-appointed experts in the field of church administration who never had a day of formal training and yet are sure in their own minds and insist that theirs is the full answer. If your child is seriously ill, you do not call the grocer, but the doctor. He knows best, even though some cases may be hard. Your pastor will guide you the best he can in church and spiritual matters.

SUPPORT HIM

I charge you to support your minister. I am sure at the mention of this word "support" that some of you have already

pictured something of monetary value. This, of course, is part of the picture, but your most meaningful picture of support will be to give the greatest possible measure of loyalty and devotion to the whole program of your church. Attend faithfully the services and meetings of the church. Assure your pastor by words of commitment and practice that he can depend on you. It is not good for him or you that he be financially embarrassed. You are to be commended for the beautiful and convenient parsonage you have provided.

BEFRIEND HIM

I charge you to accept your minister and his family as neighbors and friends. They are your friends and they want to be a part of you and the community. It will mean a great deal in adding joy to his life if when he visits you he can be a part of your family. If he calls and you are ironing just ask that he have a seat in the kitchen and keep on with your work and talk together. If when he calls you have slipped off your shoes to rest your aching feet, please do not get excited and run to dress up as fine as you can. He has seen a lot of bare feet in his life and knows how they look. Just be natural and normal and he will feel at ease and more at home.

Finally, I charge you to pray regularly for your pastor. Whether you are mindful of the fact or not, I am sure that he will pray for you daily. I know from experience that there is nothing more heartening, encouraging and strengthening than to be assured of being remembered in prayer, and to hear occasionally, as someone leads a group in prayer, "God, wilt thou bless our pastor." He needs it. Not every experience is on a mountain top. Often he walks through the shadows. His heart weeps, if not his eyes, with every family or individual in the community that has trouble. If, in your opinion, he makes a mistake, go to him and lift him up. Instead of talking about him, pray for him and you will be a better person for it and he will get the kind of help he needs from God.

I heard a man, whose life meant so much to me in my early ministry, make a statement I have not forgotten: "Churches help to make good ministers as well as good ministers help to make good churches." How good will you make your minister?



The Elon Home For Children

The Special Thanksgiving Appeal

Dear Friends:

As you know, again this year we have set a goal of \$25,000 for our Special Thanksgiving Appeal which is to be received during November and December.

As you know, we are most interested in providing the best possible program for the children in our care. You know, too, that any time you increase your service or try to raise its quality, you have greater financial expense. While we have made every effort to keep the cost as low as possible, it has, of course, increased. And, too, as we all know, the cost of living continues to rise. This means that if we are to do what we should for the children in our care, the \$25,000 goal for the Thanksgiving season is certainly a must and not by any means a luxury.

We are most hopeful that our churches will make an effort to meet the goal this year. Last year, with the assistance of businesses and industries in the Alamance county area, we were able to meet it, but we wish so much that the churches would raise the \$25,000 themselves this year.

We have more than 200 churches in the Convention. Do you realize that if each church gave an average of \$125, the churches would reach the goal? We know that many of our churches would reach the goal? We know that many of our others which are larger and could give more. Together, the large and the small ones surely could give the amount we are seeking.

We might look at it another way. Our churches have more than 36,000 members. The \$25,000 goal is an average of less than \$1 for each member.

It seems certain that if our churches and our members made a real effort they could raise the \$25,000, which we believe is a realistic amount for us to seek.

If your church has not already received a special offering for us during this Thanksgiving season, we hope very much that you will do so within the next month. We can only hope to meet our goal of \$25,000 by all of our churches co-operating. Help make this the best Thanksgiving special in the history of our Home from our churches.

Walstein W. Snyder

When Are Children People?

"Daddy, what's a people?" inquired Cindy Jane one afternoon while we were out in the backyard raking leaves.

"People means a bunch of men and women," I tried to answer, Half-thinking about needing a new rake.

"What is it when you're a bunch of boys and girls, then?" our daughter went on.

"Children!" I responded.

"Well, when are children people?" Cindy persisted.

"Only when someone takes time to see them as this boy and that girl, and not as children lumped together." I leaned on the rake for support, but Cindy ran off in pursuit of a kitten chasing leaves.

REPORT FOR NOVEMBER 9, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 9.00
Eastern Virginia Conference	\$ 35.50
Eastern North Carolina Conference	\$ 52.00
Western North Carolina Conference	\$ 22.00
North Carolina & Virginia Conference	\$ 227.75
	\$ 346.25

Special Offerings

Women's Fellowship, Hampshire Colony Congregational Church, Princeton, Illinois	\$ 25.00
Mrs. Coy Ellis, Sr., Clayton, N. C.	\$ 5.00
Dr. Mary Frances Thelen, Lynchburg Va.	\$ 20.00
First Cong. Church, Canton Center, Conn. Sunday School	\$ 4.51
United Church of Christ, Saugus, Mass.	\$ 10.00
Mr. and Mrs. D. M. McLelland	\$ 10.00
Carrie Beale S. School Class, Franklin, Va.	\$ 25.00
Dr. C. W. McPherson, Burlington	\$ 5.00

Memorial Gifts:

In Memory of Mr. M. A. Coble (6 memorials)	
In Memory of Mrs. Curry Smith, Sr.	
In Memory of Mr. Robert Lee Wilkinson	
In Memory of Mrs. Sanders	
In Memory of Mrs. J. S. Snyder	
In Memory of Mrs. John D. Winstead, Jr.	
In Memory of Mr. and Mrs. Albert H. Sanford	
In Memory of Mr. J. W. McLennon	
In Memory of Miss Flonnie Leer	
In Memory of Mrs. Edith McPherson Spencer	
In Memory of Mrs. Zeda Halyburton	

Total Memorial Gifts	\$ 220.00
Special Offerings	\$1,317.38
Total	\$1,641.89
Total for the Week	\$1,988.14

GIVE THANKS
BY GIVING



Two-Purpose Christmas Cards — UNICEF

UNICEF Greeting Cards' fifteenth anniversary could hardly be more festively celebrated this year than with an array of offerings that is outstanding even by the United Nations Children's Fund's own exacting standards. Participating in the gala event are fifteen noted international artists; their spectacular contribution—twenty paintings, a mosaic and a woodcut—make up an assortment of exceptionally brilliant and fetching designs.

To supplement this outstanding collection, UNICEF is also offering a datebook Engagement Calendar featuring prize-winning children's artwork from all over the world. Functional and beautiful it is a tribute to youthful genius and to the taste of whoever chooses it for himself or as a gift.

The program has certainly come a long way since 1950, when some 130,000 reproductions of a native drawing became the first UNICEF card. It was the spontaneous creation of Jitka Samkova, age 7, as a thank you for the post-war help given the starving children of her village in Bohemia. With great simplicity, it showed happy youngsters dancing around a maypole. "The picture expresses joy," she wrote. "The wreath at the top of the maypole is to show that the line of children being helped is endless."

Since then, 79 of the world's most prominent artists have contributed paintings to UNICEF Greeting Cards, including Henri Matisse, Saul Steinberg, Ludwig Bemelmans, Ben Shahn, Joan Miro, Marc Chagall, Pablo Picasso and Henry Moore. Through 1963, 150 million cards have been sold around the world—some 34 million of them last year—with proceeds totalling \$8,250,000. In terms of a fictitious ship the S. S. UNICEF, loaded with \$250,000 worth of milk, medicines and badly needed supplies for over 100 countries assisted through more than 500 long-range programs, this represents a proud fleet of 33 such life-saving vessels.

Last year's proceeds alone were enough to equip 5,000 small maternal and child health centers, AND to supply the vaccine to protect one million children from tuberculosis, AND to provide a three months' supply of vitamin capsules for 3.5 million children or mothers. The proceeds from a single box of ten UNICEF Greeting Cards priced at \$1.25 can mean the penicillin to cure 20 children of yaws, a crippling tropical disease, or the antibiotics to save four young victims of trachoma from possible blindness. The sale of five boxes means protection for 35 children against malaria for a full year.

In keeping with the Christmas season—although UNICEF cards are universal in scope and inspiration and are sold in some 100 countries with many different religions—several designs for 1964 feature classical Christian themes. To Irene Delano of Puerto Rico the series owes two of its most delicate compositions: "Nativity" and "Epiphany," both conceived in the style of Persian miniatures. The Manger scene and the Three Wise Men appear on golden backgrounds, combining naive simplicity of rendition and luxury of tones.

Two French churches in the romanesque architectural tradition skillfully express Jean Couty's reverent and loving feelings. "Romanesque I," a night scene, reveals a crenelated, massive structure amid a sleeping town's peaceful silence. In brilliant contrast, the church in "Romanesque II" surges in daring strokes of burning colors against a tormented sky reminiscent of Van Gogh's. Another church, of joyful limpidity, towers in the background of Nicola Simbari's typically Italian "Procesion"

Shepherds in a wintry landscape, awesomely gazing at a dazzling Star, are the inspiration for one of two fine cards contributed by Hearld Wiberg of Sweden. In the other, "Winter Night," he portrays the daintiest, long-bearded Scandinavian gnome following his elfish shadow along a snowy path.

Traditionally, several UNICEF cards are devoted to the

portrayal of children. Inspired by his own little daughter, painter Sung Vo-Dinh of Viet Nam captures, in his design, "Wind Play," a youngster's rapt involvement in her pin-wheel fan. France's famous illustrator, Jacqueline Duheme, shows youngsters flying "Kites in Japan," playing at "Flying Ball in the Middle East," "Fishing in Paris," "Skating in New York" and "Kayak Racing in the Arctic".

A Swiss-born American, Roger Duvoisin, has done a typically American painting in "Holiday Gifts"—a group of mailboxes at a wintry roadside, filled to the brim with colorfully wrapped packages. "Nothing is more heartbreaking than to see children suffer," he says. "UNICEF is doing so much, with compassion I am also helping a little when I contribute my art to the UNICEF Greeting Card Fund."

Another American painter, Edward John Stevens, Jr., of Jersey City, expressed similar feelings. "During my career as an artist, I have had the opportunity to travel extensively, to every continent and to many exciting islands," he wrote. "In many countries the poverty has disturbed me, and I have wondered how I might help these unfortunate people, especially the children . . . By my contribution, then, one of those scenes of poverty which I have remembered may have been erased." Stevens' painting, "Desert City," vividly depicts Arabs and camels among sparkling sand dunes and varicolored tents.

Allen Ullman of the U.S.A. has painted his interpretation of a "World Port" with flags of many nations woven intricately into a dazzling design. Paul Guiramand of France has conceived a colorful, horse-drawn "Jaunting Cart" with two children having a joyful ride. New Yorker A. Birnbaum has presented his impression of the "United Nations". Another portrayal of the same landmark, painted by Raoul Dufy a few years ago for UNICEF, is being revived for the new card series to commemorate the 20th anniversary of the United Nations in 1965.

Sudjana Kerton of Indonesia is the author of a woodcut, "Homeward," while Hans Unger of the United Kingdom has created a lovely mosaic, "Dolphin Ship," in which three children ride the back of a giant fish in sheer joy. For this year's special edition design, American artist Loren MacIver has suggested the holidays' happy atmosphere in "Festive Lights".

UNICEF Greeting Cards are offered ten to a box at \$1.25 (except for "Festive Lights," a deluxe edition at \$2.50). Season's greetings in the five official languages of the United Nations are optional. A free full color brochure-order form is available from UNICEF Greeting Cards, United Nations, New York.



Buy UNICEF cards. Help the world's children.



NOTES FROM THE DESK

Nostalgia, Trivialities and Despair

Few things in life are less dependable than new beginnings. Several times each year there are occasions which come and go, making it seem prudent to embark on such new beginnings. New year's day with its resolutions. A birthday with its one year wiser. Lent, seeking to make new beginnings at loosing life of old habits---at least temporarily.

They all come and go, briefly interjecting reminders into our lives of how sunken in our ruts we really are and how habitual in neglect and vices we have comfortably become.

At this particular time of the year we are between gratitude and eager anticipation. Gratitude as attested to quickly amidst the gluttonous gorging of Thanksgiving. Anticipation as the scarcely-noted season of Advent presages the coming of Christmas. And what shall this combination afford us? We who refer to ourselves as the religious ones, faithful church-goers, and Christians?

What shall it afford us? Undoubtedly a feeling of nostalgia. We shall frequently hear it said, "Ah, but it isn't like it used to be." And indeed it is not. Because the way it used to be has resulted in the way it now is.

There shall also be a sense of the increased speed with which time is passing. As though God, or somebody, has placed a finger on the hour hand of life and is nudging it ahead more rapidly than usual. Because we crowd our lives with the trivial and the impact of the significant moments impresses upon us more forcefully just how trivial we have become in our concerns.

Perhaps there will be a feeling of despair: "What's the use!" And we will fall before the rushing, impersonal feet of mobs racing to work, charging to bargain sales, escaping from school. Because we have found the utter purposelessness of revolting in a society where revolution and being different are just two other ways of conforming.

At this particular time of the year we are fortunate. There is a new beginning possible as it is never possible at any other time of the year. We can indulge the nostalgia, pursue the trivial, and suffer the despair when we gather about our overburdened Thanksgiving tables, mumble hasty thanks, recall the good old days and, in bewildered dismay, see another Thanksgiving vanish. And maybe this will be the year for some to become sick to their souls with it all.

For those to whom this sickness comes, a new beginning will be possible. As the season of Advent begins, they will open their lives in search of the understanding, the compassion, the shame, the love and an amazingly patient God---all of which make the coming holy day celebrating the birth of Jesus of Nazareth a day of wonder rather than plunder.



THE CHRISTIAN SUN

Elon College Library X

Vol. No. 116 No. 47

December 1, 1964



**The
Southern
Conference
of the
United
Church
of
Christ**



**New
Officers**



**The
Timetable**



**Getting
Underway**



With A Grain of Salt...

December — Special Times

November 16, 1964

Dear Friends:

The boys and girls here at our Home for Children always look forward to the month of December. There are several events that they look forward to annually.

On the first Sunday in the month, the Mary Sue Brittle Sunday School Class from the Bethlehem Church near Suffolk come and have a party for all of our boys and girls bringing individual gifts for each one. They also bring treats which are much enjoyed by the children. Then on the second Sunday in the month, the Woodmen of the World, who have visited our Home for a number of years at Christmas, will pay another visit. Each year they too come bringing gifts for the children—gifts of usefulness, not only for this season, but throughout the year. This is true of the gifts received from the Sunday School Class as well. The children at these parties share by presenting a program for those who attend. These are always joyous events.

Then, just prior to school being out, each family unit will have their own Christmas party. At this time, they will open gifts that they receive from various friends far and near. Then when school is closed for vacation, they depart to their various places in North Carolina and Virginia to spend Christmas vacation. Some go to visit relatives; others go with sponsors and friends. We are so very grateful to these many individuals and organizations who take such interest in our boys and girls. This helps to make Christmas time more of a joyous period for these boys and girls.

We can never say thank you enough to all of the fine people who help to make this month a most joyous and happy one.

By our boys and girls taking their vacation with relatives, sponsors and friends, our staff of housemothers are able to get some vacation time as well. These dedicated ladies who work so diligently and dedicatedly at their tasks deserve very much time off. We allow half of our housemothers to take off the first week and then the other group take off the second week. This enables them to have time to enjoy the holiday season as well as rest and be prepared for the new year for all of our boys and girls who return the first of January with plenty of energy and need all of the guidance and direction they can give. Thus, you can see why the month of December is a month that is looked forward to by both our boys and girls and those housemothers who work directly with the children.

Sincerely yours,

Walstein W. Snyder, Superintendent

* * * *

First Church, Burlington

The Lila B. Sellars Bible Class held its 54th annual banquet at the First Christian Church, Burlington, N. C., November 19, 1964. The class, organized in 1910, now has more than 100 members. Mrs. Joy Riley, President of the Class, was in charge of the program. The Fellowship Hall was decorated in the Fall motif. Following the turkey dinner, Dr. Robert Kimball, pastor of the Church, presented the guest speaker, Dr. Clyde L. Fields, Superintendent of the Southern Convention. Dr. Fields spoke on the topic of "Gratitude."

REPORT FOR NOVEMBER 16, 1964

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	\$ 0.00
Eastern Virginia Conference	187.87
Eastern North Carolina Conference	122.00
Western North Carolina Conference	28.00
North Carolina and Virginia Conference	97.01
Total	\$ 434.88

Special Offerings

Women's Fellowship, Popes Chapel Cong.	\$ 10.00
Afternoon Bible Study Circle, First Congregational Church, Comfrey, Minnesota	5.00
Monticello Cong. Church	30.00
Mrs. Pearl M. Basnight, Chapel Hill	25.00
Bethlehem Cong. Church, Disputanta, Va.	10.00
Women's Bible Class, United Church of Christ, Southern Pines	10.00
First Cong. Church, Canton Center, Conn.	60.00
First Cong. Church, Women's Guild, Russell, Kansas	15.00
Lawrence S. Holt, Trust Fund	450.00

Memorial Gifts:

In Memory of Mrs. Luther Andrews	
In Memory of Mr. M. A. Coble (9 Memorials)	
In Memory of Mr. Charles V. Sharpe	
Total Memorial Gifts	\$ 80.00

Thanksgiving Offerings

Mr. H. P. Nelson Greensboro N. C.	50.00
Aqueboque Sunday School, Aqueboque N. Y.	25.00
Central Square Church Bridgewater, Mass.	5.00
Mr. and Mrs. Samuel Watkins, Hinsdale, Ill.	10.00
Mr. and Mrs. Russell Romeyn, Wapping, Conn.	3.00
Mr. and Mrs. R. O. Browning, Burlington	50.00
Mr. V. C. McIver, Sanford, N. C.	5.00
Mrs. W. H. Ayscus, Henderson, N. C.	25.00
Mr. and Mrs. I. H. Vickery, Henderson, N. C.	200.00
Miss Stella Sharp, Summerfield, N. C.	25.00
Eure Christian Church, Eure, N. C.	10.00
Ladies' Aid Fellowship	
Amelia Women's Fellowship	10.00
Mr. and Mrs. Paul Seabolt, Elon College	20.00
Mr. and Mrs. William Slade, Chelmsford, Mass.	25.00
Mr. J. W. Drake, Pittsboro, N. C.	50.00
Mr. and Mrs. G. H. Pritchett, Elon College	25.00
Dr. and Mrs. Arthur H. Perkins, South Weymouth, Mass.	10.00
Mrs. Mamie Perkinson, South Hill, Va.	10.00
Mr. R. C. Brown, Randleman, N. C.	25.00
Mr. Charles Brasch, Norfolk, Neb.	10.00
Mrs. George Brannon, Sanford, N. C.	5.00
Total Thanksgiving Offerings	598.00

Special Offerings	253.98
Total	\$1,546.98
Total for the Week	\$1,981.86

The Christian Sun

Greensboro In Retrospect

The Special Called Meetings of the Convention of the South, the Southern Synod, and the Southern Convention, held at Greensboro, November 17-18, 1964, were historic and are history. Much good work was done. The interim transition period from now until September 30, 1965, is an important time. Cooperative and coordinated efforts can do much to weld the Southern Conference into its proper program and service structure. To this end, we must all now lend our hearts and hands.

Attendance from the Southern Convention was 230 delegates, 83 of these being ministers. The delegates entered wholeheartedly into the important matters which were decided. Democracy demands intelligent participation on the part of delegates making their decision in important matters. Democracy was satisfied at our meeting.

Your writer was not privileged to be at the meetings of the Southern Synod and the Convention of the South, since he had responsibilities with the Southern Convention. Your writer would commend Dr. Banks J. Peeler, Southern Synod President, and other leadership of the Southern Synod for successful meetings held. Your writer would also commend Rev. J. Taylor Stanley, Superintendent of the Convention of the South, and other leadership for the successful meeting of the Convention of the South.

The contribution of Attorney Paul Ridge to the Greensboro meeting was of invaluable service. His explanation of the Articles of Consolidation was most helpful to the Southern Convention. It is our understanding that the legal requirements necessary for the filing of the Articles of Consolidation for the proposed Southern Conference make it necessary for the Convention of the South to hold a meeting of delegates in June to approve the Plan of Consolidation.

Your writer would commend the following for helping to make Greensboro a historic place and event:

The Steering Committee, for 2½ years of faithful service. President Joe A. French and the Executive Board for faithfulness and patience at many meetings.

The faithfulness and patience of the Executive officers

and leaders of Southern Synod and the Convention of the South.

The faithful work of the Nominating Committee, and the fine slate of elected officers and Conference Committees Co-ordinators introduced in this issue.

The diligent and precise work of the Committee on Parallel Budget and Timetable of Implementation.

Dr. W. E. Wisseman and the host Church for hospitality extended in so many ways.

For all who participated in the evening service of worship, when Dr. Homer C. McEwen proved to be a most able and eloquent preacher.

Dr. Frank Hamilton and the skillful manner in which he presided over the Joint Session on November 18th.

To Miss Dorothy Ballinger, who was elected Secretary pro tem of the Joint Session.

For the fine work done by the Elections and Resolutions Committees at the Joint Session.

The Conference Secretaries, who have acted as Registrars for two sessions of the Convention during one calendar year.

To Rev. Richard N. Rinker for serving as chief Registrar, in addition to his other duties.

To Rev. Bill Simmons and the Convention Office Staff for giving so unselfishly of extra service in preparation for the Greensboro meeting.

The Conference Presidents and other officers in providing leadership and information in preparation for the Greensboro meeting.

Your writer would commend all of the above and many other individuals and groups for helping to make the days at Greensboro both historic and a part of history. The great task now before us is to implement the Greensboro meetings with a welding together of three units of the same great fellowship into a working Conference of the United Church of Christ. To this end, let us pledge our prayers, our talents, and our dedicated willingness.

Clyde L. Fields

Special Notice To Ministers

Ordained, Commissioned, or Licensed ministers of churches may now join Social Security under certain conditions by an amendment of the Social Security Act of October 13, 1964.

A minister who passed the deadline for enrolling in Social Security may now join Social Security by filing Waiver Form #2031 and by paying self-employment tax prior to April 15, 1965 for the period January 1, 1962 through December 31, 1964, or beginning with the date of their self-employment as a minister, whichever period of time is shorter.

This is important. Ministers who passed the last deadline of Social Security are now given a second chance. This second chance will close April 15, 1965. Please visit your Social Security Office and get enrolled immediately.

Newly Licensed or Ordained ministers should enroll in Social Security as soon as possible after being Licensed or Ordained.

Recommendations Passed At The Special Meeting

I. That the Southern Synod, Convention of the South, and Southern Convention operate as the Southern Conference of the United Church of Christ under provisions of the proposed Parallel Budget and Time Table of Implementation for the calendar year 1965 and under conditions I, II, III, and IV set forth in the Revised Report of the Steering Committee.

II. That the Nominating Committee be requested to present a slate of nominees on November 17-18, 1964, for officers of the Southern Conference for 1965, which would include President, Vice President, Secretary, Treasurer, and nominees for the thirteen Conference Committee Coordinators.

Reasons For The Proposed Budget & Time Table

Southern Conference 1965

1. Provides for an operating budget for 1965 without a deficit.
2. Provides for an acting staff for 1965 rather than for a full compliment of staff and office personnel.
 - (a) present office personnel continue
 - (b) present staff personnel would carry additional responsibilities as acting staff personnel for the Southern Conference in addition to other duties -
3. Provides for an orderly phasing out of the staff officers of the three consolidating bodies.
4. Provides for an orderly progression in the creation of the administrative structure and program of the Southern Conference.
5. Provides for creative and practical preparation of the 1966 Budget and capital fund needs for office and housing of personnel for the Southern Conference.
6. Provides for an early consolidation of the program of work for the Southern Conference.
7. Provides time for the Southern Convention to transfer the Virginia Valley Central Acting Association to the Central Atlantic Conference.
8. Provides time for the Convention of the South to transfer acting associations in Tennessee, Alabama, Georgia to the new conference to be formed in that area.
9. Provides for the early consolidation of the publications, insurance programs, ministerial scholarship program, and committee structure and work.
10. Would offer the Time Table of Implementation to the three consolidating church bodies as an orderly and practical interpretation of Condition IV in the Revised Report of the Steering Committee.

Universal Bible Sunday December 13

For many years, the American Bible Society has been making copies of the scriptures available to many lands and in many languages. The scriptures are now available in more than 1,000 tongues and dialects to the people of the world. The work of the American Bible Society in making the scripture available to the nations of the world should commend itself to the support of every church of the Southern Convention. A small gift from each church would help to make more possible the tremendous task gladly accepted by the American Bible Society.

The world-wide distribution of the scriptures by the American Bible Society in 1963 totaled 34,400,139 volumes. More than 55 denominations have contributed a total of \$1,120,277.00 during 1963 to the Society.

The American Bible Society has embarked upon a three-year program entitled, "God's Word for a New Age". The Society hopes to distribute 75,000,000 annually by 1966. The four main objectives of the American Bible Society are:

1. A Bible in every Christian home.
2. A testament in every Christian's hand.
3. A scripture portion for every reader.
4. An opportunity for those who care to share God's word.

The pastors and churches of the Southern Convention would do well to call attention to the work of the American Bible Society on the second Sunday in December.

A Time Table Of Implementation For The Southern Conference

An interpretation and schedule for Condition IV of
The Revised Report of The Steering Committee

November 17-18 1964

1. Approve Constitution and By-laws for Southern Conference
2. Receive the Report of the Nominating Committee
3. Approve Proposed Budget for 1965
4. Approve Time Table of Implementation

January 1, 1965

1. Begin consolidation of total Southern Conference program of work, which would proceed as rapidly as possible
2. Conference headquarters office and other officers as duties
3. Present office locations and office personnel continue, with attention given to job assignment and acquiring of central office

September 29-30, 1965

1. 9:00 a.m.—Filing of Articles of Consolidation (Sept. 29, 1965)
2. 10:00 a.m.—First Meeting of the Southern Conference (Sept. 30, 1965)
 - (a) Election of officers, Board of Directors
 - (b) Election of Conference Minister
 - (c) Adoption of 1966 Budget

January 1, 1966

1. Conference staff and office personnel begin service
2. Conference headquarters office and other offices as needed will open
3. Housing arrangement for Conference staff completed

Southern Union College Becomes Junior College

Southern Union College of Wadley, Alabama, became a Junior College in the Alabama State system of Colleges on October 1, 1964. Southern Union College was formerly a Congregational Christian College. The Board of Trustees of Southern Union College voted to deed the campus and equipment to the State of Alabama in order to be part of the Alabama State system of Education.

This action on the part of the Board of Trustees of Southern Union College was brought about for the following reasons:

1. The financial support received by the College was not adequate to suit the needs of the institution.
2. The churches and other sources of support in the immediate area of the college and in the United Church of Christ were not strong enough to carry on an adequate educational program.
3. The State of Alabama has launched a plan for a system of junior colleges which would make it difficult for Southern Union to compete with these state supported institutions.
4. The off-campus properties and endowment funds of Southern Union were not deeded to the State of Alabama. A letter from W. Pressley Ingram, Chairman of the Board of Trustees, has indicated that Dr. Walter A. Graham would remain as President of the College.

My Audience With Her Majesty, The Empress Of Japan

(c) By Angie Crew

When I was first told that I was to be honored by being given an audience with Her majesty, the Empress, I was amazed and, I must admit, felt almost panicky. They told me that a lady in the palace would just teach me the proper way to meet Her Majesty. The most assuring information was that I could speak in English and that everything would be interpreted.

Later, Mr. Ken Harada, Grand Master of Ceremonies for the Imperial Household, sent word that he would be there to look after me and what a help and comfort that was! When I asked Mr. Harada about the lady who was to teach me how to act, he smiled and said, "Just be yourself."

Miss Sogi, Mrs. Konishi and I were taken to the palace by Mrs. Shinohara in her car which had been labelled with a special emblem (a conventionalized form of the Imperial chrysanthemum). When we arrived at the Sakashita Gate, the guard was expecting us and asked if I were Miss Crew, and, on being told that I was, he directed us to the palace.

Then Mr. Goto, who seemed to rank next to Mr. Harada in importance, conducted me to the room where I was to meet Mr. Harada who was soon ushered in and from that moment on, I began to feel more at ease. I was seated in a gold and rose-colored chair directly facing the gold and rose settee where Her Majesty was to sit.

Soon Her Majesty appeared, wearing a pale blue silk kimono, beautifully embroidered in delicately-tinted flowers (cherry blossoms, I think though I was too excited to notice clearly!). How surprised I was to see how much younger-looking and how much more beautiful she was than any of her pictures had shown. Her complexion is quite fair with lovely pale pink color in her cheeks. Her eyes are very expressive and kind. She smiles easily and soon she made me feel quite at ease. When she first entered, she shook hands with me thanking me for my long years of service in Japan.

When she asked me about my early arrival in Japan, I replied that I was on the boat coming from America when the great earth-quake of 1923 struck Yokohama and Tokyo. She

encouraged me to tell how I had to come by small boats to Shibaura docks in Tokyo because there were no docks at which to land in Yokohama. I told how we walked from Shibaura to the Imperial Hotel and from there to Akasaka where I was to live.

Her Majesty inquired about my living those first days and I told how we had to gather scraps of wood to burn to cook our simple food on the vacant lot in front of our house, how our Japanese friend had to walk a great distance to get water from a well for our cooking. I told her how kind and helpful our Japanese neighbors were!

Next I told her how honored we were at Kobe College when His Majesty, the Emperor, visited our campus in 1947. Her Majesty remarked that His Majesty had told her how he enjoyed hearing our girls sing. (Hymn 415, 'Waga Yamato No Kuni') and I told her how deeply touched our girls were when he requested that they sing more of the song. The girls sang while the tears streamed down their faces for they were glad to see their Emperor and sing for him.

I expressed my gratitude for Mr. Harada, who had made it possible for me to meet Her Majesty. His mother had been graduated from Kobe College. Then Mr. Harada, who was present throughout our audience, added that his sister, his aunts and some of his cousins had also attended this school.

Her Majesty asked me what I planned to do when I returned to my homeland. I replied that I would, no doubt, continue to have great interest in Kobe College and hoped I still could be of some help, perhaps by making recordings or special exercises.

It must have been almost forty minutes before Her Majesty stood up, shook hands and thanked me again. She looked so lovely I couldn't help saying to her, "Your pictures do not show how you look." I wanted to say, "How young and lovely you look!" but I didn't quite dare! She smiled and then left the audience room, leaving me thrilled and happy with the warmth of her gracious reception. Mr. Harada then accompanied me to the room where my friends were waiting.

Protestant Growth In Japan

A recent article in the Japan Times reports on the growth of Protestant church membership in Japan since World War II. Compared with an estimated 200,000 Protestant Christians in Japan at the end of the war, the writer notes that the figure for "traditional Protestant churches" in 1963 was approximately 400,000. "In other words, Protestant church membership has doubled itself in 18 years," he writes.

Of the "traditional churches", the article lists memberships in the Anglican Episcopal Church with 45,175, doubled in the post-war period; Baptist churches, represented in Japan by eight denominations with 21,248, a six-fold increase; Lutheran churches, represented by five denominations, with 17,250, a trebled membership; and the United Church of Christ in Japan, which has nearly doubled its membership to 193,435.

Church School Leadership Conferences Eastern Virginia

Ten United Churches of Christ in Norfolk, Portsmouth and Virginia Beach have planned a series of monthly leadership conferences for administrators and teachers in our church schools. Specialists have been secured to instruct leaders working with nursery, kindergarten, primary, junior, junior high, senior high and adult departments.

The first of these monthly conferences was held Tuesday, November 24 at the Bayview church. The plan is to rotate the meeting from church to church. Watch for each month's time and place if you are in the eastern Virginia area.

In Our Educational Mission

The Christian Year

As God has flooded earth and sky with color, so the church has sensed the symbolic importance of color in its worship. As dominating colors in nature change with the seasons of the year, so there is color sequence in the church year.

White is the symbol for purity, joy and the bright light of truth, and is used in seasons of the church year relating to our Lord: Christmastide and Eastertide. It is used for services in which the administration of baptism or communion is to be carried out. Other occasions for white are ordinations, marriages, Thanksgiving, anniversaries, dedication festivals, and the burial of children.

Purple is the symbol for penitence, watching and fasting. It is used in all penitential seasons such as Advent and Lent. It is also the symbol for royalty and suggests the coming of the Lord as we anticipate Christmas and Easter.

Red is the color of the divine fire, the fervor of faith, and the blood of Christ and the martyrs. It is used during the time of Pentecost and on Reformation Sunday.

Green is the common color of the church and is a symbol for hope, life, nature and growth. It is used during the seasons of Epiphany and the Trinity. This is the color most often seen in paraments during the year.

Black suggests mourning, negation and death. It is the liturgical color for Good Friday and is used for funerals.

The Christian year begins with the season of **Advent**, the season of Expectancy, which involves four Sundays ending on December 24. Advent means "coming". This season is one of preparation.

The second season is **Christmastide**, a very short season filled with great joy.

The third season is known as **Epiphany**, or the season of the evangel. Beginning on January 6, this season continues until the first day of Lent, Ash Wednesday. It commemorates the moment when Jesus was first glimpsed as not only the Messiah of the Jews but the Saviour of all mankind as evidenced by the visit of the three wise men at Bethlehem.

The fourth season is **Lent**, a time of penitence and preparation. It precedes the celebration of the greatest holy day, Easter. Beginning on Ash Wednesday, the period lasts until 40 days have passed not including Sundays.

The fifth season of the Christian year is **Eastertide**, the season of the resurrection. Easter Sunday is its beginning and it continues until the day of Pentecost, 50 days.

The sixth and final season is **Trinity**, which lasts from the Sunday after Pentecost until Advent.

Paraments, or hangings, on the pulpit and lectern (and sometimes on the altar) are changed to harmonize with the seasons and festivals of the Christian year. The color sequence provides variety; the colors, hymns, anthems and sermons all blend to give distinctiveness to the church service and the teachings of the church. These paraments and colors are not just decorations; when they are understood each has a message to give to the devout worshipper . . . each color is a silent reminder of some phase of our Lord's life and ministry.

/Based on a pamphlet written by
Rev. Garland Bennett, pastor of
Great Bridge United Church of Christ

Adult Education

Persons responsible for planning and leading in adult education find the **Manual for Adults** a present and available resource. This **Manual** by Walter E. Dobler, is available through the United Church Board for Homeland Ministries, Dept. of Church School Publications, 1505 Race St., Philadelphia, Penn. 19102. The cost is \$1.00.

A continuing and current source of information is the Adult Section in **Church School Worker**. In recent months, for example, a reader of this section has found articles covering the following areas of concern:

- men's discussion groups of more than usual interest
- the work of volunteers with the aged who are disabled
- the local church's concern for college students
- study groups that result in action
- use of lectures in Christian education
- a look at current thought on church and the family

There is also help at the beginning of each semester for preparing the new adult course material in the United Church Curriculum.

At present the three United Church Curriculum courses for adults used in the first year are available for purchase (same address as above). Study groups might consider them apart from Sunday morning church school. They are: **The Parables of Jesus**, **The Christian View of Man**, **Levels of Brotherhood**. Each has an accompanying coursebook guide for leaders if desired.

Teaching, Healing, Leading, Preaching Opportunities For Service

In these exciting and demanding days there are many opportunities for you to invest your training, skills and Christian concern. The United Church Board for World Ministries has need of professionally well-qualified, healthy, mature, informed and growing Christians. These are some of the doorways open for service:

Teaching

Agriculture—Philippines, Micronesia
Bible—Philippines
Biology—Turkey, Ghana
Chemistry—India, Ghana, Turkey
English—India, Iraq, Japan, Turkey
French—India
History—South Africa
Home Economics—Japan, Turkey, Iraq
Mathematics—Ghana, Southern Rhodesia
Music—South Africa
Vocational Training—Micronesia
School Administrators—Iraq, South Africa

Medicine

Doctors—Angola, Ghana, Indonesia, Turkey
Nurses—Angola, Ghana, Turkey, Honduras
Physiotherapist—India
Public Health Worker—India

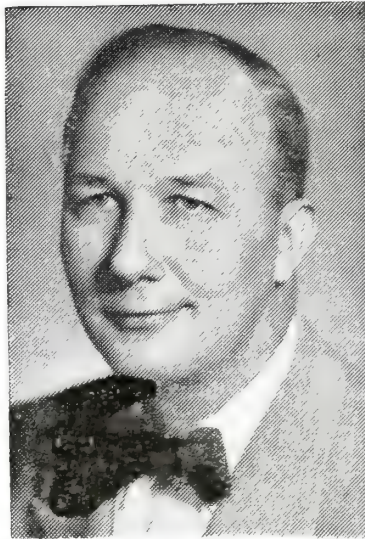
For further information about opportunities write to the Personnel Department, United Church Board for World Ministries, 475 Riverside Drive, New York, N. Y. 10027, or 14 Beacon Street, Boston, Mass. 02108.

The Conference Coordinators

Introducing Your Key Leaders



CHURCH EXTENSION
Rev. G. Harold Myers
Burlington



CHURCH & MINISTRY
Dr. William J. Andes
Elon College

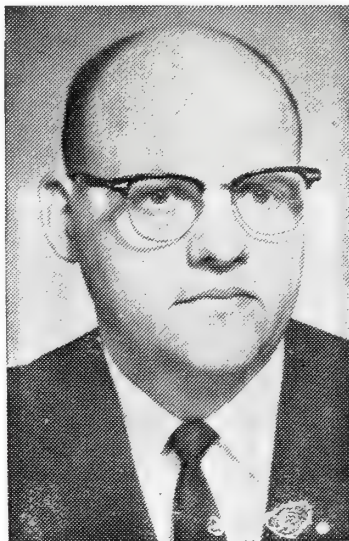


EVANGELISM
Dr. A. Odell Leonard
Lexington

Elected At November 18th Meeting



HEALTH & WELFARE
Rev. Lawrence A. Leonard
Burlington



HIGHER EDUCATION
Dr. J. Earl Danieley
Elon College



HISTORICAL
Dr. William T. Scott, Sr.
Elon College

Concerned With Program Area Development



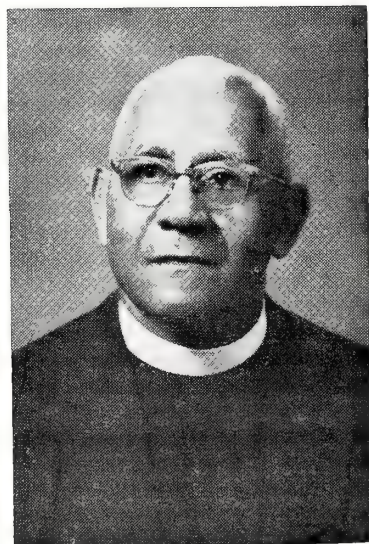
SOCIAL ACTION
Rev. George A. Fidler
Concord



STEWARDSHIP & O. C. W. M.
Mr. W. H. Baker
Newport News



WORLD MINISTRIES
Rev. Carl E. Wallace
Southern Pines



WORSHIP
Rev. F. A. Hargett
Greensboro

LAY LIFE & WORK
Mrs. W. D. Gay
Raleigh

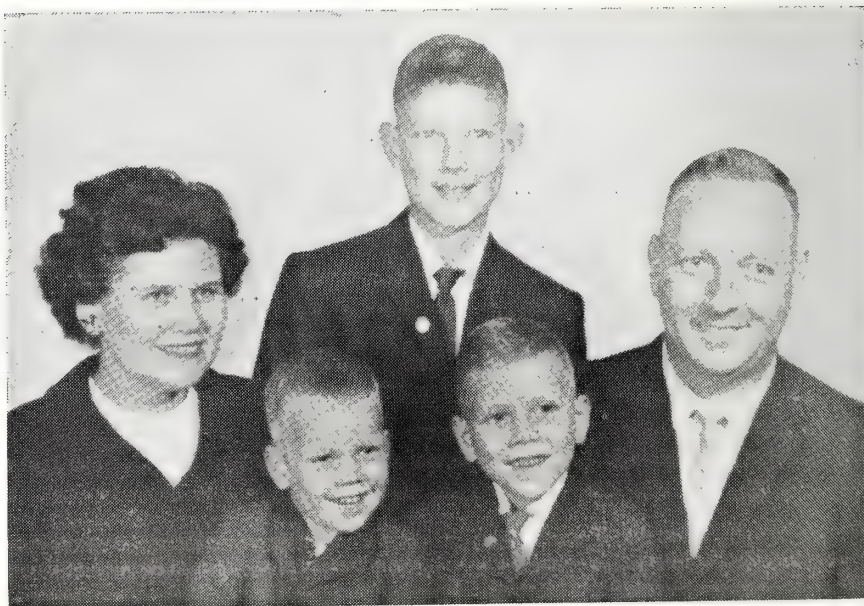
BUDGET & FINANCE
Mr. William Greenland
Salisbury

PICTURES FOR MRS. GAY AND MR. GREENLAND
WILL BE PRINTED IN A SUBSEQUENT ISSUE.

Harry Mathis Called To Henderson

The Reverend Harry R. Mathis, pastor of Union and Hebron United Churches of Christ since 1961, has accepted a call to serve as pastor and teacher for the First Congregational Christian Church of Henderson, N.C. His new work will begin early in December.

Mr. and Mrs. Mathis, with their three boys, Philip, David and Ray, came to the Virgilina area from a mission pastorate at Lumberton. Mr. Mathis is a graduate from Pembroke State College and Southeastern Baptist Seminary.



News From Elon College

Jean Langlais

Recital By French Organist Enthusiastically Received

Elon College's Whitley Auditorium was the scene of a musical event of the first magnitude Sunday afternoon, November 15 when Jean Langlais, blind organist of the church Ste. Clotilde of Paris played a brilliant recital for a near-capacity audience.

The famous artist-composer, who is among the elite of concert performers, was enthusiastically received from the opening number through the final encore.

Blind from shortly after birth, Mr. Langlais received instruction from such masters as Charles Tournemire, a pupil of Cesar Franck, Marcel Durpe and Paul Dukas. Through these teachers he is directly of the French tradition of organ playing, which was reflected in his performance of the Finale in B-flat by that composer.

Although difficult to perform, both technically and musically, this selection was the highlight of the first half of the program. Beginning with a militant pedal solo, the piece maintained rhythmic momentum throughout, and the organist's masterly handling of dynamics and authentic registration contributed to the success of the performance.

The program was opened with the Offertory for Full Organ by Couperin, an energetic number utilizing the various divisions of the organ. Following this, a baroque, romantic and contemporary setting of the Passion Chorale by Bach, Brahms, and Langlais was played, showing three different styles of treatment.

After the intermission, Mr. Langlais played several of his own compositions, including two selections from his American Suite. Of these, "At Buffalo Bill's Grave" combines a modal folklike melody with a contemporary harmonic idiom. Marked by sheer virtuosity, the "Storm in Florida" is a tone poem based upon the composer's impressions of a hurricane in Winter Park, Florida.

As a climax to the program, Mr. Langlais gave a dazzling improvisation on the Doxology. This theme was submitted to him at the beginning of the program, and it was developed from a fugal style through a toccata, including varied rhythmic devices.

In response to enthusiastic applause, two encores, Bach's Sixth Schubler Choral and the performer's own "Pasticcio" were played. Altogether an outstanding achievement, the entire program made evident the artist's stature as one of the greatest living composers and performers of organ music.

Mention should be made of the master class conducted on Saturday afternoon by Mr. Langlais for organists from the two Carolinas and Virginia. His discussion and performance of works by early French composers and Cesar Franck was followed by critical comments on the playing of organ students attending the class.

By Robert B. King, Guest Critic
In the Burlington News

Modern Art And The Gospel — Filmstrip

Sound filmstrip—full color, with 33 $\frac{1}{3}$ r.p.m. recording; 2 copies of script and guide. Script by J. Thomas Leamon; guide by J. Thomas Leamon and Edna S. Pullinger; paintings and photographs as indicated in the guide; music composed and conducted by Robert Freedman.

The art of our time and its relevance to the Bible is considered in this excellent filmstrip. It proceeds from the thesis that the true artist, like the prophets and seers of the Bible, seeks to probe beneath the surface of life to reveal essential truths in symbols appropriate to his day. He reveals the evil of hypocrisy within the individual, and the materialistic basis of our relations with each other as men and women. Through examples of the work of many artists—Rouault, Klee, De Chirico, de Kooning, Picasso, Gauguin, and others—are revealed

the dehumanization of man through technological culture, and the separation of men from each other and from God. The relevance of the church to modern man is questioned and the church is challenged to release the spirit of the risen Christ in our own day. The true artist expresses the living reality of Christ and invites the members of Christ's church to see the world as it is and to act as his servants for the upbuilding of the world in which we live.

Included in the user's guide is a section devoted to answering questions commonly asked about modern art, which offers helpful background information to the user. A separate section provides short biographies of the artists and how they came to paint the pictures included in the filmstrip.

Arrange for use through the Audio-visual Library, Southern Convention, Box 336, Elon College, N. C.

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.

SUBSCRIPTION: 1 year—\$3.00; 2 years—\$5.00; church rate— $\frac{1}{2}$ families @ \$2.00.

Send Subscriptions to The Christian Sun, Elon College, N. C.

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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

Summer Service Opportunities For Young People — I

WHAT ARE SPECIALIZED MINISTRIES?

In the division of Christian Education, United Church Board for Homeland Ministries, there are five Ministries staffs carrying out the various functions of the work of Christian education. Of this group, **Specialize Ministries** is commissioned to administer programs of voluntary service, camps and conferences, high school student exchange and personnel services.

WHO MAY APPLY?

Persons who are willing to work and accept responsibility; who are interested in more than superficial changes in situations and lives; who are not afraid of change within themselves, brought about by the working of the Holy Spirit and the practice of Christian love.

Persons who are members of the United Church of Christ, who are members of any other denomination, who are seeking to find their way in the Christian Church. Age groups involved are senior high youth (15-18 years of age through sophomore class in high school); older employed youth, college students and young adults (19-30 years of age).

WHAT WILL IT COST?

Each project in the United Church establishes its own rates. Usually the cost in domestic work camps is \$12.50 per week \$50 per month. In addition, applicants pay travel costs to and from the project to which assigned. A program fee only is required in some other types of service. Where orientation sessions are indicated, these are usually held at a place in line of travel to the project so the travel cost is no higher than that direct to the project.

In overseas projects, rates are determined by the local sponsors. Thus, fees are listed with each project. Travel costs are covered as indicated.

HOW ABOUT TRAVEL?

Applicants for projects in the U.S. arrange their own travel plans. However, this office will provide a list of those going to each site so that travel plans might be made among those who come from a common geographical area. In some cases a leader may provide transportation from nearby areas or who live along the route of travel.

Arrangements will be made for those who travel to projects beyond the borders of this country. Notification is given applicants when they must advance travel funds for the purchase of tickets. Mode of travel will be determined by the most economical arrangements it is possible to make.

ARE LEADERS PROVIDED?

In every project the applicant works with a director or co-directors. Sometimes, as in work camps, the leaders are recruited specifically for this task and usually come from outside the area. In most other projects, the leadership is drawn from the local scene—such as the pastor, DCE or trained lay leaders.

Note—Applications are always welcome from those interested in positions of leadership. Request for applications should be made to the Specialized Ministries office. Provision is made for underwriting the leaders' expenses in denominational projects.

NEED A DOCTOR'S CHECKUP?

Yes. Every applicant will be provided with a health blank which necessitates a thorough physical examination. Physical limitations will not necessarily eliminate a candidate but will help us understand his area of participation. The blank must be returned to the office ten days before the project begins.

WORK CAMPS involve physical labor on a project of social significance. This is supplemented by a program of worship, study and discussions, which points up the responsibility of the group to the community and the individual to the group. Work campers volunteer their time, share in living expenses and pay their own transportation. Work projects include bridge building, playground layout, road mending, demolition for new structures.

FOR SENIOR HIGHS—at least 15 years of age and through 10th grade.

Liltourn, Missouri—July 7-August 4

Sixteen high school campers to paint and renovate low income homes in Delmo Homes Development in southeast Missouri. Group may move from one village to another among the ten villages in this development, in the process of doing its work. Cost, \$50 plus travel.

Meredith, New Hampshire—July 8-August 5

Four high school girls and boys to work in conversation at Camps Andover and Waldron on Lake Winnesquam. Four others will be recruited by the Boston Missionary Society. Group will do forest conservation, build fire lanes and perform erosion prevention tasks. Cost, \$50 plus travel.

New Braunfels, Texas—July 7-August 4

Twelve high school boys and girls at least 16 years of age to work on camp development at Slumber Falls Camp. Work projects will include digging water lines and construction of simple camp structures.

Busby-Ashland, Montana—July 7-August 4

Seven high school boys and girls to paint and improve homes of elderly and widowed Cheyenne Indians. To work on buildings and grounds owned by the tribe and under the supervision of the Northern Cheyenne Tribal Council. There may also be some organized recreation for children and youth led by the work campers. Cost, \$50 plus travel.

FOR POST HIGH & OLDER YOUTH—at least 19 years old and preferably two years of college.

Le Chambon-Lignon, France—June 27-September 10

Four each, college men and women to continue construction of buildings and facilities at College Cevenol, a Protestant school near Valence in South France. Team will have two-day orientation in New York City before embarking for Le Havre. Will leave Europe about August 30. Arrive U.S. September 10. Work period will be early July and August. Knowledge of French necessary. Cost, about \$750 including travel.

Rio Blanco—June 14-July 31

Eight college age persons to serve in a small community in Naguabo. Work will include cement work, excavating and construction of new chapel for indigent congregation. Housekeeping and meal preparation by campers. Team will be housed at the project. Knowledge of Spanish necessary. Orientation June 14-15. Cost, \$245 including travel and island sightseeing tour.

Villar Pellice, Italy—June 15-September 1

Eight college age persons to continue construction of retreat center near Turin in the Italian Alps. Center operated for the Waldensian Church. Team will be housed at the project. Project sponsored jointly by the German Evangelical Church (EKD) and the United Church. Knowledge of German or French desirable. Actual dates of project July 4-31. Cost, about \$750 total expense.

Write

United Church Board for Homeland Ministries
Division of Christian Education
Pottstown RD 2, Pa. 19464

The Elon Home For Children

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

/KJ

For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, "You shall love your neighbor as yourself."

/RSV

It is to freedom that you have been called, my brothers. Only be careful that freedom does not become mere opportunity for your lower nature. You should be free to serve each other in love. For after all, the whole Law towards others is comprised in this one command, "Thou shalt love thy neighbor as thyself."

/PHILLIPS

Paul points out that a relationship exists between Christian freedom and responsibility. There is a difference in being a Christian. Others may say, "I am free to do as I wish." No Christian is able to make such a statement and be true to his God and Savior.

That freedom is greater which releases us to do the things which we are responsible for doing. It is freedom from narrow vision, self-centered concern, prejudices, envy, despair, fear, and shallow understanding of God's invitation. Freedom does not take

away responsibilities -- it multiplies them. Freedom does not remove our decisions from outside influences to make them completely our own -- it exerts the greatest of all influences upon our choices: the awareness that God is involved in our choosing.

It is significant for us to note that Paul related this higher freedom to love for neighbor. Here is certainly where we need this freedom from all of the qualities which bind us in positions of spiritual and intellectual inconsistency as we try to relate to God.

The Southern Conference Officers

On the cover of this issue, and else where in these pages, you will be introduced to the new officers of the Southern Conference of the United Church of Christ. The three gentlemen on the cover, from left to right: **Rev. W. Judson King**, Vice President for the Southern Conference and pastor-director for Franklinton Center at Bricks, North Carolina; **Rev. G. Melvin Palmer**, President of the Southern Conference and pastor of Peace United Church of Christ, Greensboro, North Carolina; **Mr. Walter L. Cooper**, Treasurer of the Southern Conference and serving the same office for the Southern Convention churches. Missing from the picture is **Mr. John D. Xanthos** Secretary for the Southern Conference, Burlington, North Carolina attorney.

Serving as a collegiate staff to implement the directives

of the Special Meeting at Greensboro, November 17-18, will be the three judicatory executives: Rev. J. Taylor Stanley; Rev. Banks J. Peeler; Rev. Clyde L. Fields.

The Interim Board of Directors for the Southern Conference is composed of: William W. Greenland (Salisbury); Rev. Joshua A. Levens (Winston-Salem); Rev. Roy E. Leinbach (Newton); Henry Kennedy (Thomasville); Dr. Banks J. Peeler (Salisbury); Rev. Joe A. French (Clayton); Dr. William T. Scott (Elon College); W. H. Baker (Newport News); Rex. G. Powell (Fuquay Springs); Rev. Robert B. Marr (Suffolk); J. L. Rainey (Newport News); Rev. James L. Alston (Norfolk); Rev. George Gay, Jr. (Wilmington); Eddie Hargrove (Greensboro); Rev. J. Taylor Stanley (Greensboro).



Rev. Clyde L. Fields
Southern Convention



Rev. Banks J. Peeler
Southern Synod



Rev. J. Taylor Stanley
Convention of the South

NOTES FROM THE DESK

Advent I

Brisk night air gently disturbed the clothes on the line behind the motel. The bushes outside the office window rustled, shaking the red berries carefully so as not to loosen them. Soft, black sky sparkled with star diamonds occasionally hidden by formless clouds drifting before the nudging wind.

Within the motel office, these common miracles of nature went by unnoticed. Business was much too good to be sentimental about such trivialities. All but number fourteen were filled now, and a reservation had been phoned in an hour ago which would take care of that vacancy. Things were OK.

There was the noise of a car pulling up outside. A door slammed shut. Perhaps number fourteen. Through the neon "TV in Every Room" sign in the office window, a young man could be seen hurrying toward the entrance. He came in.

"Could you tell me where a physician can be found?", he asked anxiously.

The only doctor out here was Doc Gentile, and he was over in the city for the evening. Doctors have to relax, too. But he could be reached probably.

"A nurse?", he persisted.

Having a doctor for a small settlement was good enough; no nurse around.

"How far to a hospital, then?" He was becoming more anxious.

The city hospital was twenty-two miles along the highway.

"Thanks a lot!" and the young man left. Somebody must be sick.

Back he came again. "My wife is afraid she won't make the hospital on time! We need a room---she's going to have a baby!"

A baby! There isn't any room left. Only twenty-five minutes to the hospital . . . hurrying.

"It's too late to try! Please find us some room," he pleaded. "Anything!"

There was the supply room. Spare bed in there and a mattress not being used.

"That will have to do! Hurry!"

The room will be a mess when it's over. The young man and his wife went in to the small supply room. The smell was clean and freshly washed sheets and towels made it laundryish. It was there, in less than an hour, that the woman gave birth to a baby boy. Her husband made a place for the infant in a small, foldaway crib between the soap cartons and floor waxing machine. While mother and child rested he cleaned up things as best he could. Then he went out to the office to see if the doctor had been reached. The guest for number fourteen was just registering as he entered. And buying a magazine at the counter near the potted plant was a truck driver, stopped for the night.

When the new guest and the trucker heard about the baby just born they offered to help.

"It's done now," replied the young man. "If we can just get the doctor."

The new guest wanted to do something anyway. "Here's twenty dollars," he offered the money. "Get the boy some things your wife will need for him."

The trucker, too, was willing to share in this event. Picking a fuzzy little toy kitten from the display case, he said, "Here's his first toy! I hope he has fun with it."

The guest for number fourteen went to his room. The trucker paid for a magazine and the toy and left to tell his friends about what had happened. Joe went back to his wife and child.

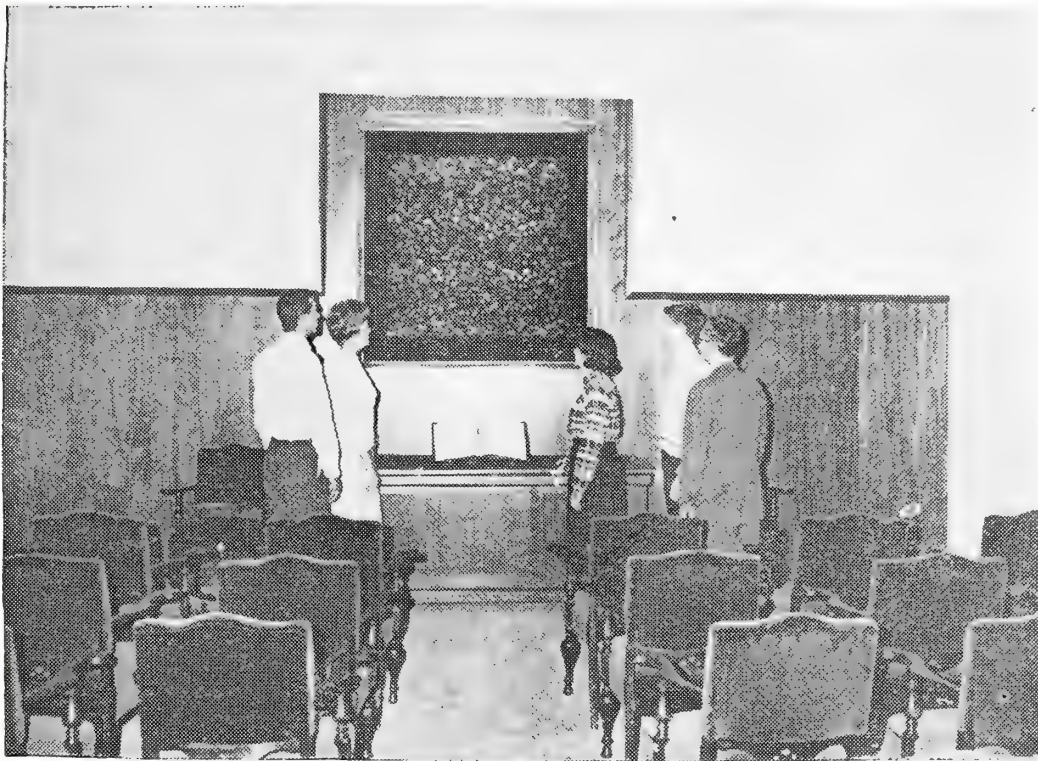
THE CHRISTIAN SUN

ELON COLLEGE LIBRARY

Elon College Library

Vol. No. 116 No. 48

December 8, 1964



**The J. U. Newman Memorial Prayer Room
At Elon College**

With A Grain of Salt...

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem from two years old and under . . . /KJ

Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem who were two years old or under . . . /RSV

When Herod saw that he had been fooled by the wise men he was furiously angry. He issued orders, and killed all the male children of two years and under in Bethlehem . . . /Phillips

It has been said that the grass looks greener on the other side of the fence. This is true only for discontented cows. For people the one certain characteristic common to the other sides of fences is that somehow they're not quite right. And this applies to looking out of one's window at our neighbor's yard, or at the way a friend is raising his children, or the political thinking of someone not in agreement with us, or the religious consciousness of another person not quite like us.

The Christian faith demands the dissolution of fences when they separate people. The best we have been able to do is add gates. These gates have locks on our side. They are open when we see something "right" on the other side. And the height of the fence makes it extremely difficult for small people to see much.

We fail to grasp the significance of having fences all around us—we are in a trap. In keeping out what is not "right" we

have taken away our own freedom. We have become limited. We cannot grow. We cannot stretch out. Whether it be our minds, our bodies or our souls, we are confined by our own narrowness of vision.

A frightening illusion sets in. The fences begin closing in. We are assailed by increasing numbers of those who are, in our judgment, not quite "right" on the other side of the fence. And when the closing in reaches a certain point, we are trapped in fear, in ignorance and in the prejudices of distrust. We wallow in our fright, proclaim with every testimony our lack of understanding, and alienate still more from our lives those who are somehow not "right".

Jesus was one who was not "right" in terms of most of his own culture. Fences went up against him, even from the earliest days shortly after he had been born. By our erected fences, we also have kept him out — and trapped ourselves.



On the Edge...

An Advent Workshop was held on the first Sunday of Advent at **Bayview United Church of Christ, Norfolk**. The purpose was to make decorations and symbols for use in homes to make the Advent season more meaningful. This was a family event.

Rev. Raymond Grissom, pastor of the **Holy Neck United Church of Christ, Holland**, brought the evening message for the Union Thanksgiving Service held at the Friends Meeting of Holland.

Baptist, Lutheran, Presbyterian and Methodist leaders joined in a union Thanksgiving Service held at **Portsmouth United Congregational Christian Church** on November 26. Rev. John Schofield is the pastor.

Rev. Melvin Palmer, pastor of **Peace United Church of Christ, Greensboro**, was guest preacher at St. John's United Church of Christ in Richmond on November 29.

On November 22, the music for the morning worship service at **Apple's Chapel United Church of Christ, Gibsonville**, was provided by the Elon College Singers under the direction of Mr. Wendell Bartolph and accompanied by Dr. C. Fletcher Moore.

Dr. W. W. Snyder and some of the children from the Elon Home for Children will conduct the worship service at **Mt. Zion United Church of Christ at Mebane** on December 6. A dinner will be served following the service.

The churches of Haw River met at the First Baptist Church on November 25 for their annual Union Thanksgiving Service. Rev. Dan W. Jones, pastor of the **Haw River United Church of Christ** was the preacher. The offering received was given to the American Bible Society.

Instead of a Fall Festival this year, the **Pleasant Hill United Church of Christ, Liberty, N.C.** observed Loyalty Sunday with commendable results: the special offering amounted to \$3,953!

The Women's Fellowship at **Elon College Community Church** will meet on Monday, December 14 for a discussion of the motion picture "Roots of Happiness", led by Richard N. Rinker.

Dr. Clyde L. Fields was the guest preacher at **Zion Christian Church, Burlington**, on December 6.

During the months of January and February, two Eastern Virginia churches will be sharing in Bible study series. Rosemont and Great Bridge United Churches of Christ will participate in this joint opportunity. The ministers of the two churches, Rev. Carroll Lewis and Rev. Garland Bennett, will exchange Sunday evening pulpits on alternate Sundays to provide leadership for the studies.

In Memoriam

MAHLON KING HASSELL

Rosemont Congregational Christian Church, West Chesapeake; September 22, 1964. Member of Board of Trustees, and former chairman of official board.

Perpetual Living

It is not only possible, but increasingly practiced that good deeds of individuals can continue long after death. In the November issue of the MAINE CHRISTIAN PILGRIM, note was made of the gift of 85 acres of land on Sebago Lake and a large three-story house to the Maine Congregational Christian Conference as a Retreat House. Thirty to thirty-five people could be housed for Conference Retreat purposes. The beautiful estate called, "Rockcraft" was made available to the Maine Conference, following the death of the owner, Mrs. Dorothy H. Spaulding.

People with average means are now finding it desirable and rewarding to provide for the ongoing work of charity and the Church. Designated gifts while living and stipulations

made in Wills of the deceased are now directed toward perpetuating Christian work.

Knowing the importance of a Retreat Center and how much we have longed for Moonelon to be winterized for such purposes, one could dream that some generous person in the Southern Convention would help to make this need possible.

Have you considered perpetuating Christian Education by providing scholarship endowment at Elon College? Have you considered the ongoing care for children in a Christian atmosphere by providing for Elon Home for Children in your Will? Have you considered the ongoing work of your Conference, Convention, and the denomination by designating property or funds in your Will for missions?

Clyde L. Fields

Dr. Wagner Visits Burlington

Dr. James E. Wagner, former President of the Evangelical and Reformed Church, and presently Vice President of Ursinus College, was the speaker for the 75th Anniversary Service at First Reformed United Church of Christ, Burlington, N. C., on Sunday, November 29, at 11:00 A.M. Rev. Robert W. Roschy and the church choir shared in the service. A brief history of the growth of the congregation was printed in the bulletin for that Sunday. Noted in the history was the fact that six ministers had gone out from First Church, including the Revs. Carl H. Clapp, A. Wilson Cheek, Carl R. Martin, Bobby R. Bonds, George A. Fidler, and Richard A. Cheek. Following the morning service, luncheon was served to the members and guests in the Fellowship Hall of the Church. Guests included: Rev. and Mrs. Frank Snider and family, Rev. and Mrs. Harold Myers and family, and Dr. and Mrs. Clyde Fields.

New Headquarters For ABS

The American Bible Society plans to occupy a new 12-story building in the Lincoln Center group at 61st and Broadway in 1966; this new location will provide a unique contribution to the work of the Bible Society as it continues to distribute on a large scale the Holy Scriptures worldwide. The facilities will include a library with 100,000 copies of the Bible—written in 1,200 languages and dialects. There shall be an auditorium seating 250 and exhibit rooms, in addition to the headquarters offices for the Society.

1966 will see the 150th anniversary of the American Bible Society. The Society is engaged in an intensified program in which it hopes to distribute 75,000,000 copies of the scripture each year starting in 1966.

Week Of Prayer For Unity

Pulpit Exchanges Suggested

January 18-25, 1965 is the annual WEEK OF PRAYER FOR CHRISTIAN UNITY. The theme for 1965 will be "Behold, I make all things new." (Revelation 21:5). Concerns for this year's observance are (1) the unity for which Christ asked God, (2) unity in truth and love, and (3) unity for witness and service.

In this coming observance, the date of January 19th has been suggested as a time for pulpit exchanges among clergymen of the cooperating fellowships. In North Carolina and Virginia the Protestant Episcopal Church has been asked to take the responsibility for making the overtures toward such exchanges. The six denominations sharing in this exchange program are United Presbyterian, Methodist, Protestant Episcopal, United Church of Christ, Evangelical United Brethren, and the Disciples of Christ.

R. M. Petersen, CROP Chairman

Rev. Richard M. Petersen, pastor of the Shallow Ford United Church of Christ, Elon College, has been appointed chairman of the CHRISTIAN RURAL OVERSEAS PROGRAM (CROP) by the Federal Ministerial Association of Alamance County. One of the supervisors working with Mr. Petersen in the southern part of the country is Rev. L. T. Wilkins, Jr., pastor of the Pleasant Hill United Church of Christ at Liberty, N.C.

December 6 was observed by many churches as CROP Sunday. CROP is the food and fiber unit of Church World Service, serving 33 Protestant and Eastern Orthodox communions at work overseas in areas of starvation and crises to victims of warfare and natural disasters. CROP's primary purpose is to provide assistance—high protein foods, emergency supplies, materials for self-help.

News From Elon College

Adding greatly to the religious interest and the opportunity for personal worship on the Elon College campus is the new **"J. U. Newman Memorial Prayer Room,"** which has just been equipped and made ready for use on the second floor of the Alamance Building, which stands in the heart of the Elon campus.

The idea of the prayer room, open at all times for personal prayer and meditation, came through the Rev. John S. Graves, member of the College religion faculty and Campus Minister, and he has contributed much in personal work and time in the preparation and equipping of the room. He credits the idea to a request which he received from some students some years ago.

A very special feature of the room is a beautiful stained glass window, which was designed and made by Mr. Graves and a group of students, who cut the exceptionally heavy colored prisms and made the frame in which the window rests. Another feature is the beautiful Bible, dedicated on its inside cover with the words "In Honor of John S. Graves." The Bible rests upon an altar table, which was made by Dr. H. S. Hardcastle, of Portsmouth, Virginia, an Elon alumnus who is a retired minister of the United Church of Christ.

The Elon College board of trustees, at their fall meeting, named the room in honor of the late Dr. J. U. Newman, who was one of the original faculty members at Elon College and an outstanding figure in the growth and development of the college. He continued as a member of the Elon faculty for fifty years and was present at the college's "Golden Anniversary" celebration in 1939.

John Urquhart Newman was born January 29, 1860, in Portsmouth, Virginia, the eldest child of the late John Bridger Newman and Hannah Gross Urquhart Newman. About 1862 the family moved to Isle of Wight County, Virginia, and soon affiliated with the nearby Oakland Christian Church, Chuckatuck. At an early age, he committed himself to the Christian ministry. At the age of 15, he left the farm to become a student at Suffolk Collegiate Institute, Suffolk, Virginia, from which institute he was graduated in 1878. The Eastern Virginia Conference licensed him in 1877 and ordained him in 1883.

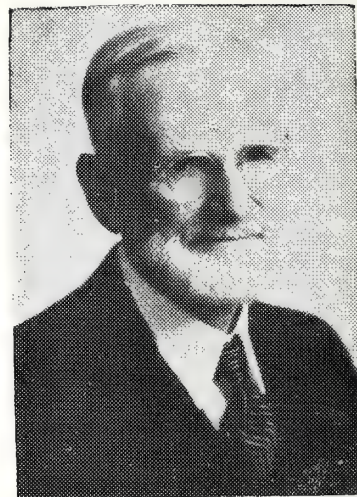
Dr. Newman was graduated from the University of North Carolina, where he taught on a fellowship while attending as a student. In 1883-84, he interrupted his studies to serve as minister of his home Church, Oakland Christian Church, Chuckatuck, Virginia, and to serve as joint Principal of Suffolk Collegiate Institute, but he completed his college work and later earned the Ph. D. degree from Chicago University. He did post-doctoral work at Yale University. He devoted his talents for nearly 60 years to the teaching ministry.

In addition to teaching at Suffolk Collegiate Institute, Dr. Newman also taught at Antioch College in Ohio, from where he came back South in 1886 to become dean of Graham Normal College at Graham and later of Graham College. When Graham College was transformed into Elon College in 1889, Dr. Newman became a charter faculty member for the institution which opened at Elon College, N. C., September 1890, where he taught until 1940.

Dr. Newman became the first dean and chairman of the Elon faculty, and in the half century before his retirement in 1940, he taught in every department of the college. His special-

The J. U. Newman

Memorial Prayer Room



ties, however, were in Greek, Biblical Literature and Philosophy.

There were many eloquent tributes to Dr. Newman, but none more so than that paid by one of his students, who said, "He was a student whose knowledge was wide and thorough; a philosopher who knew what others had thought and then dared to think for himself; a teacher who forgot the textbook and talked of life; a Christian whose devotion to things of the spirit was never questioned by those who knew him; a churchman who inspired young ministers and guided them in practical affairs; a friend who understood the heart of a friend and gave without asking anything in return." Such was the man for whom Elon's new prayer room was named.

All of his five children attended Elon College, and more than fifty of his immediate family connections are Elon graduates. One of his daughters, Miss Lila Newman, followed her father's footsteps as a beloved member of the Elon faculty for many years. She retired only two years ago after long and fine service and still resides near the campus and is a familiar figure at all campus events.

Football Team Rewrites Records

The Elon College "Christians," who swept through an 8-1-1 football season this fall, won for Elon its first undisputed and unshared conference championship since 1941. The team re-wrote the school's football records in the campaign that ended with a 48-7 triumph over Frederick College at Portsmouth, Virginia, November 21.

A season-end check revealed that the "Christian" gridders smashed no less than 23 of Elon's all-time football records and tied 5 others, and Elon's individual stars posted 16 new records and tied 3 others.

Ed Wheelless, the quarterback, "with the atomic arm," grabbed the lion's share of the new marks. The big redhead from Asheboro set two single game marks and tied another, posted 7 season records and added another mark for a full career.

Four Elon gridders made all-NAIA District 26 football team. The Elon team placed sixth players on the **Greensboro Daily News** all-Carolinas Conference team.

Elon College recognizes that athletics, both intramural and intercollegiate, are important, and the staff seeks to keep them in true perspective. The College is fortunate to have men and women of high caliber to direct the physical education activities of the students. These include Dr. J. D. Sanford, athletic director and baseball coach; George Tucker, head football coach, with assistants Gary Mattocks and Alan White; Bill Miller, basketball coach; and Mrs. Charles Griffin.

Messiah Presentations

The Elon College Singers under the direction of Professor Wendell Bartholf, will present Handel's "Messiah" twice on Sunday, December 13-11:00 a.m. at the Union Congregational Christian Church, Virgilina, Virginia, and at the Suffolk Christian Church, Suffolk, Virginia, at 5:00 p.m. The Elon Singers have featured this immortal oratorio for more than three decades. The public and our Church people in particular are cordially invited to hear this musical feature. The soloists will include Professor Bartholf, tenor; and four students — Randy Smart, Bass; Misses Ann Gordan and Carol Leffers, sopranos and Miss Linda Durham, contralto. Student members of the Elon Singers include the following:

SOPRANOS: Sandra Clayton, Carolyn Dillehay, Linda Durham, Agnes French, Ann Gordon, Barbara Hancock, Rebecca Harward, Reindina Hietbrink, Carol Leffers, Diana Lewis, Barbara Parker, Jane Pointer, Elizabeth Poweil, Elaine Sawyer, Jo Anne Warner, Melba White, Brenda Williams and Eleanor Zeppo.

ALTOS: Sharon Branch, Harriett Davis, Elizabeth Dearborn, Shannon Devall, Mary Faust, Nora Guthrie, Betty Huston, Susan Jager, Linda Keck, Danese Pierce, Joan Westphal, Sandra Williams and Gina Prescott.

TENORS: Wayne Bean, Allen Burch, Oscar Fowler, Don Harris, Kenneth Hollingsworth, Wayne Kanoy, James Marshall, John Morningstar and Fred Stephenson.

BASSES: Carl Mulholland, Lloyed Shaw, Robert Seymour, Frank Steele, Stewart Ferren, Charles Vitor, Randolph Smart, Terry Cox, Harold O'Briant, Terry Sink and David Andes.

The Singers made their annual presentation of the "Messiah" in Whitley Auditorium on the Elon College campus at 4 o'clock on Sunday afternoon, December 6. Soloists for that occasion were Professor Bartholf, tenor, and three Elon alumni: Charles Lynam, bass, Greensboro; Mrs. Mary Ann Johnson, soprano, of Elon College, and Miss Patricia Melton, contralto, now of Miami, Florida.

Alumni Chapter Meetings

The Forsyth County Alumni Chapter, with Wilburn (Webb) Newsome, President, met at Staley's Northside Restaurant in Winston-Salem, October 27. A new chapter of Elon College alumni was organized in High Point on November 12, when 60 enthusiastic former Elon students gathered for a delicious dinner and fellowship meeting at the First Congregational Christian Church, with Dr. F. C. Lester as host. Clarence Vuncannon was elected President. The Shenandoah Valley alumni met on November 24 at the Southern Kitchen, New Market, Virginia, with Cephas Hook as President.

The Wake County Chapter will be held December 8 in Raleigh at the College Inn Restaurant, Western Boulevard, beginning at 6:30 p.m.

MRS. J. E. McCAULEY

Mrs. Joseph E. McCauley, wife of Rev. Joseph E. McCauley, of Waverly, Virginia, died at Johnston-Willis Hospital, Richmond, Va., November 28, 1964. Funeral services were held at the Waverly Christian Church on November 29th at 3:30 P.M. The funeral services were in charge of Rev. John F. McCloy, pastor of Waverly, Spring Hill, and Centerville Churches. Other ministers in the Eastern Virginia Conference assisted in the service.

New Edition Of Dr. Sloan's Book

The announcement that a new paperback edition of Dr. W. W. Sloan's "A Survey of the Old Testament" is to be published soon, meeting a heavy demand for the college text, comes as added recognition for the veteran member of Elon College's faculty in the department of religion.

The Old Testament textbook was first published in 1957 and has been adopted by well over 100 colleges and by many adult study groups, with parts of the volume having been translated into Spanish and Portuguese and with a Japanese translation now in process.

Dr. Sloan's companion volume, "A Survey of the New Testament," has been published in four editions, including the original hard-book text, a paperback reprint, a book-of-the-month reprint and an English edition. A third volume, "A Survey Between the Testaments," appeared as a paperback in its original edition last March.

The Elon professor is now in his eighteenth year on the Elon faculty, and during that time he has written numerous magazine articles, Sunday School helps and articles for the World Book Encyclopedia.

WCC Concern

U. N. Financial Crisis

Officers of the Commission of the Churches on International Affairs of the World Council of Churches have written to the foreign ministers of the four big powers to express concern over the financial crisis which "threatens to disrupt or gravely weaken the United Nations."

Sir Kenneth Grubb, London, chairman of the CCIA, and Dr. O. Frederick Nolde, New York, director, have sent identical letters to the foreign ministers of France, the United Kingdom, the United States, and the USSR.

"The continued life and growth of the United Nations as an instrument for justice, peace, and international collaboration is an abiding concern of the World Council of Churches and of the churches it serves," the letter says. "In keeping with that concern we express to you and other leaders our deep misgiving over the unresolved constitutional and financial crisis which threatens to disrupt or gravely weaken the United Nations."

The letter asks for earnest and prompt action on the recent appeal by Chief Adebo, Nigerian Ambassador to the UN and chairman of the Working Group of 21 Nations which has to do with financing the peace-keeping efforts of the international body. Chief Adebo appealed for efforts by the great powers to help create a more favorable atmosphere for resolving the dispute over the financing of past and future peace-keeping operations.

"We support that plea for statesmanlike and constructive action," Sir Kenneth and Dr. Nolde say. The letter cites the Appeal to All Governments and Peoples adopted at the World Council's Third Assembly in New Delhi in 1961 which calls for the support of institutions of peace and orderly methods to effect change and to settle dispute. The document spoke of "a duty to strengthen the UN within the framework and spirit of the Charter."

The letter from the World Council commission was sent to foreign ministers Maurice Couve de Murville, France; Patrick Gordon Walker, United Kingdom; Dean Rusk, United States; and Andrei Gromyko, USSR.

Hew To Celebrate X-mas

How fitting that we should start calling Christmas "X-mas" in these times, for when has life been faster and generally more irreverent since the birth of Christ?

Th term "X-mas" can be easily related to these fast, modern times by studying the reasoning behind it. First, we can see that it is a contraction having five fewer letters in it. Why should it be contracted? Usually two words are contracted by time since people "speak" the words together when they talk faster. For example: do not or when said faster-don't. Then we can readily say that it was not contracted because of pronunciation reasons since the word Christmas is not two words and no matter how fast you say it, it will not come out as "X-mas".

So, why is it said as "X-mas". Perhaps our answer can be found by asking: "Exactly who does and does not use that term?" First, who does not? I, for one, have never heard a preacher, sunday school teachers, or deacon say it. **However**, no one can miss it downtown in store windows and in advertisements in the newspaper. Why so? Simply because it costs less to have it printed on a sign, takes less space in a newspaper, and fits in windows better. Or is it that simple? Can it not be that some guilty conscienced retailer saw that the frantic world of Christmas had very little to do with the true spirit of Christmas—Instead he found it concerned with pure materialism and that this season of great spiritual meaning was being exploited for gains. Therefore the modern Christmas in the business district had little to do with Christ—thus "X-mas" with "X" standing for the missing quality.

Then we celebrate "X-mas" with "all that your heart desires," however we celebrate Christmas with whatever your **soul** desires.

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." — John 3:16

N.A.

Elon College P. F.

Thus far this year the Elon College Community Church Pilgrim Fellowship has been very active. The programs for each meeting have been presented by members of the fellowship, and include humor in skits and narrative presentations on the serious side.

The fellowship attended the North Carolina-Virginia Conference Rally in Greensboro as a group on November 8. A total of thirteen were in attendance.

The Elon P. F. has also been of service in many ways. They have collected eye-glasses and soap to be sent to the needy. Many pairs of glasses were collected and the project was termed very successful. They also assisted in the fight against Muscular Dystrophy by working with the M. D. Association on Tuesday, November 24.

In the near future the P.F. plans to erect a giant Christmas tree on the Church lawn in celebration of Christmas. On December 20 they plan to go caroling to the homes of the shut-ins in the community and to give each a present.

Find A Writer!

Yes! I enjoy writing! Of course I can fill the Youth Page with **my** opinions and **my** ideas along with **my** experiences! But don't **you** become tired of reading **my** prose, sometimes? I do!

Don't **you** ever have ideas, opinions, and experiences? Why don't you write about them? The chances are overwhelming in your favor that what you do write will be more than satisfactory for publication.

The fact is that the Youth Page in the **Christian Sun** was established for the simple purpose of telling the Christian public of the "opinions, ideas, and experiences" of the young people.

As you can see by now the purpose of this article was to ask you to send in articles to me so that our readers will know more about the young people rather than a young person!

P. F. At Rosemont

The Rosemont Youth Fellowship has been busy this year.

The installation of officers was held October 11. This was Laymen's Sunday and the youth took over the entire service. Their sermon was a metrical commentary on "Day of Creation." The officers were installed by Reverend Lewis followed by a beautiful solo by Mrs. Anne Gilbert.

On Halloween 14 youth participated in the UNICEF Drive. \$45.00 was collected with a party afterwards.

November 6th was "Work Day For Christ" with 14 youth participating and earning \$50.00.

Other activities have been; being host to the Bayside Youth Group, holding a "mock election", visiting shut-ins, and participating in the opening of the Worship services every third Sunday.

Youth Folio — 1964

Resources for the church's ministry to youth and with youth prepared by the Youth Department of the National Council of Churches are now available and can be secured through the Publication & Distribution Office, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027. The cost is \$2.00.

More About Chest Of Joash

Word from Mrs. J. R. Darden, of the Holland Christian Church (UCC), indicates that Dr. Will B. O'Neill brought such a chest with him when he went to the Holland Church in 1939. It was about 42 x 21 x 18, painted inside and out with very ornate corner decorations which extended above the top and through which poles were run.

Several services prior to its use, the sermons dealt with sacrifice and giving until it hurt, according to Mrs. Darden. A platform was built on which the chest was placed after being borne into the sanctuary on the shoulders of the four tallest men in the congregation. The people in the congregation were asked to come forward to the chest and place in it gifts representing some sacrifice.

Our pastors very seldom ever hear the pro's and con's from our semi-Christians as we laymen do. They usually put up a good front in dealing with the minister.

But with the laymen they feel more at ease. Therefore they talk more freely about their likes and dislikes concerning the church, the pastor, the expense of operating the church, and all the different things in the church that they know very little about.

Through the years in my visiting among our church families, I have learned a lot about how little some of our folks know about the operation of the church, in which they hold membership mind you. The following is typical of some conversations we get into in our church visiting from time to time. It may not be word for word in every case, but it is typical of the ideas some church members have about the most important do's and don'ts regarding our church life.

THE APATHY OF SOME

This intricate world we find ourselves a part of is the most enchanting place to be sure. So much so that we find ourselves engulfed by the kind of life that makes semi-Christians. We are surrounded by deception of every description, and if we aren't anchored in solid Christian foundations about which Jesus said so much, we drift off into the kind of life that breeds semi-Christians.

Christ said, "I am the way." That being true, many of us are on the wrong road. We find the straight and narrow way, about which Jesus spoke, not too crowded, but too straight and narrow. There just isn't room enough on this only way to flounder about, so to feel a little more at ease we try another route.

The tragedy in so many of our homes today is the religious division; the wife and mother carries the burden of raising children in their Christian nurture and church life. Many times the man is a member in name only and may not have any church affiliation at all.

Visit a home with me in which the husband and father is a member in name only (and these are numerous). Let's say the wife and children are out and we are greeted by the man of the house. Now oftentimes it is very difficult to engage such a person in conversation concerning religion or the church to which they belong, but finally we do get off and become engaged in a conversation that runs something like this . . .

We talk about the work that is required to operate God's church successfully. And our host might say "Yes, I agree there is work to do in the church of various types: the deacon board, official board, teaching, and different committees, as well as others,

but I don't feel that I am quite the type."

"Do I attend any of the prayer groups? Well honestly I think that is a little too close for me. If I did, naturally I would be expected to toe the mark a bit closer. Some phases of my life just don't quite measure up to what would be expected of me if I participated in this part of our church life. I often wonder who, and how many, of our membership attend these meetings, and do they miss me or wonder why I don't take any part in them.

Oh well, I will just justify myself with the thought that these prayer groups are something the pastor promoted to put some of us on the spot. So I'll just forget about it . . .

You ask about Sunday School --- I just can't get into the habit. I guess I should, but it would mean a little earlier rising Sunday mornings. After all, I don't take that part of church life as being a requisite applying to me; the wife sees that the children get there by going and taking them with her. I let it go at that. I get to the services when it's convenient, when it doesn't interfere with some of my hobbies I have acquired through the years that afford me much pleasure. After all, I work all week and Sunday is my only day off, and I don't feel that I am required to attend church as some do and give up all the things I like to do. It takes a lot of church for some people. Even though I am a church member I can't go along with that idea."

SEMI-CHRISTIAN EXCUSES

"To be frank with you, I have my own ideas concerning religion and the church. I pay my honest debts and try to treat my fellowmen right. Therefore I feel I can't be too far from right.

"Regarding church dues, I always give something when I go if there is anything left. No, I am no tither. I can't quite see why I should cramp myself to meet my obligation to the church. Figure for yourself . . . the home comes first. Those payments are a must. Perhaps we could have settled for a less elaborate home, but we have to more or less keep up with our neighbors. And the car payments . . . you know what happens if you fail to keep up that pledge. We could have gotten along with a cheaper one, but you have to fight your pride because the neighbors go all out and we couldn't have less than they do. I also have a boat, and that's the height of my pleasure on Sundays.. The first cost isn't a drop in the bucket for car or boat; the operating cost is just what you make it, but there is no point in owning

them just to look at. Then there are the incidentals which require a sizable bite to maintain. We can't even hardly afford the children we have, as much as we love them.

"I put a dollar in the plate occasionally when I go. If you ask me how often I go --- well, that's a personal question and I'd rather not answer that one. Between you and me, I can't see why it takes so much money to operate a church. I guess the preacher's salary is the big item. As far as I am concerned he gets too much for the little he does. A couple of sermons a week, a few visits with the sick when there are any -- what he does with his time is beyond me. It must be boring.

"Being a church member I know I ought to be more active, but keeping up with other activities that I know something about and get something out of I can't see wasting my time on a thing I know very little about and get about as much out of.

"You ask about missions . . . if you mean foreign missions that to me is so much water down the drain. I will never contribute one cent to that cause. If you believe in it you should follow the dictates of your conscience, but for me I can't see giving my money to something that may not even be legitimate. How am I to know if it ever gets where it's intended? Home missions make a little more sense, but to be frank I am not the least bit mission-minded.

"Do I read the Bible? Yes and no. My wife keeps it in a conspicuous place. I see it every day. I can quote the title but as far as reading it and studying it I must confess I don't. I could never get interested in it simply because I can't understand it after spending my time with it. That's a lousy excuse perhaps, but it's all so much Chinese to me. I can get more out of a good novel, or magazine. Now and then an exciting western.

"By now you may be wondering why or how I got into the church in the first place. I married into a church family and I saw facing me a decision I would have to make. So to keep in good grace I joined my wife's church. To be truthful that is about as far as I have gotten thus far. Just got my feet inside. I may wake up, who can say, but there is a lot I'll have to give up to become a church member in spirit as well as name.

"Thank you for your visit and concern, but I am too much involved with things outside the church. I simply have no time for the church."

Word From Your Mission

Desperate Need For Doctors!

Dear Friends:

It was with considerable reluctance that we left Adidome at this time when there is so much uncertainty regarding the future of the medical work in Ghana. For barely adequate staffing of the two hospitals at Worawora and Adidome a minimum of four doctors is essential; up to the end of August, Dr. Biek at Worawora was the **only** Mission doctor on the field. The gap is being filled by temporary or government doctors. The Church has been seriously facing the prospect of having to withdraw from one of the hospitals because of lack of staff. It would indeed be tragic if such a church as the United Church of Christ would allow a hospital to be abandoned because it could not live up to its commitments to supply medical personnel.

There has been some encouragement, however. Shortly before we left Dr. and Mrs. Lorne Garrettson from Whittier, California arrived for a three month stay, their expenses paid

for by their church and themselves. Dr. Garrettson is a pediatrician, and has recently been doing research at the U.S. Public Health Service in Atlanta, but he very quickly pitched into all aspects of the hospital work, even elective surgery. Right away he had the experience of walking miles back into the "bush" to investigate and help wipe out an outbreak of gastro-intestinal anthrax among children in a remote village. Also this summer Tom Stevens, a senior medical student from the University of Wisconsin, flew to Ghana on his own to work and learn, and from all reports is having a wonderful experience. Working with these visitors for even a few weeks was a tremendous inspiration for us, and we would give much to be able to keep them there. Do you know any doctors who could afford a working vacation abroad? Could your church help send a senior medical student for an unmatched learning experience?

From: **Dr. and Mrs. Richard C. Braun**
Ghana (on furlough)

Vitality In Mission

Meeting People Where They Are

In the Harundale Mall shopping center outside Baltimore a young mother pushed her shopping cart up to a glass door, stepped inside past a reception desk and on into a chapel to pray. In a suburban Chicago department store, a group of salesgirls took a coffee break in the store's lunchroom and had a quiet talk there with a young minister. At 3 a.m. in Las Vegas, a showgirl leaned on a backstage railing and discussed with a clergyman whether the easy money from prostitution was worth it.

Strange places and strange hours for ministers to be about, perhaps, but for the experiment-minded United Church of Christ, these efforts are part of an attempt to extend the church into the urbanized modern world. A modern development itself, the United Church was formed seven years ago when the old Congregational Christian and the Evangelical and Reformed churches merged.

Meeting last week in St. Louis, the church's Homeland Ministries Board allocated \$123,500 to be matched by \$250,000 more from local church organizations—to continue seven such experimental programs and add nine more. Among them:

support an ordained minister living in a high-rise apartment in Pittsburgh where he will attempt to pull lonely tenants into mutual-interest groups; creation of a Parents' Protective Association to aid teen-age delinquents in the Oakland, Calif., slums. As the Rev. Truman B. Douglass, vice president of the Board, said, the program is "trying to establish the presence of the church at vital points of life with methods appropriate to the modern scene."

Assessing the results according to normal statistical analysis is impossible, said Douglass, "because we are not trying to get people to join anything." For example, no record is kept of the people who drop into the Harundale United Church Center, and no effort is made to encourage conversion. But, explained the Rev. Richard D. Bayard, the 29-year-old pastor of the shopping-center chapel, "this is where our church belongs. We want to meet the people where they are and listen to their problems here in the market place. I don't think our congregation will ever decide to move out to a church high on a suburban hill.

—Newsweek, Nov. 9, 1964

The above article on fresh and vital ministries of our denomination at work in our nation reflects some of the activities which are a natural outgrowth of the on-going work which is our major concern — the 400 missionary pastors we help; the 30 new churches we are establishing every year (one every twelve days); the 200 universities and colleges where we support campus ministries; the day-by-day work of Christian Education; the 33 colleges and 14 theological seminaries with which we have close and sustaining relationships; the 70 health and welfare institutions related to the Division of Health and Welfare Services.. These on-going enterprises are the life-blood of the Christian mission in America, and to them most of the resources of the Board for Homeland Ministries are devoted. The experimental attempts at new and significantly fresh approaches to people where they are involves only a very small percentage of the total budget.

In Our Educational Mission

Filling Time And Teaching

BY WILLIAM T. JOYNER

What Good Church School Teaching Is Not

Good Teaching is not simply "getting the attention of the pupils and keeping them interested." As teachers we might be able, for example, to fascinate a class of juniors for an hour each week and keep them reasonably happy, but this does not necessarily mean that we are teaching anything worthwhile. Juniors are fascinated by many things. Horror movies on the late show may fascinate them, but we would not necessarily agree that such an experience would be to their benefit. Unfortunately, those of us who teach in the Church School are guilty at times of fascinating children by inappropriate stories from the Bible which, in their effect, are just about as detrimental as horror movies. One kindergarten teacher was obviously pleased with herself as she described the fascination with which her class examined a picture of Jesus on the cross. Dr. Arthur P. Graham, a member of Alcoholics Anonymous and Chaplain of Richmond City Institutions, related to a group of ministers recently his experiences as an alcoholic. He spoke about a terrible sense of separation, both from other people and from God, which dominated his mind in that state. He attributed this feeling of separation in part to the inadequate training which he had received as a child in his home church. In his own words, he had learned to think of God as One who was "waiting for me to make a mistake so that he could kick me into the furthest reaches of hell." As an adult in deep trouble he had to struggle for the concept of God as a loving heavenly Father — a concept which he should have been introduced to as a child. The point is that there is a kind of teaching which, even though it may keep a class absolutely fascinated, is worse — much worse — than no teaching at all.

When we consider what is at stake in the religious instruction of our children, namely their present and future relationship with God and with other people, it behooves us to be very sure that we are helping rather than hindering them by our efforts.

What Good Teaching Is (In part)

Apart from whether the persons involved, including the teacher, are pleased and/or fascinated by what is going on in a class, the following attitudes and practices seem to be associated with good teaching: (1.) A sense of involvement with the persons being taught and a concern for their growth which goes deeper than simply a desire to make them happy and comfortable. (2.) A sense of humility which enables the teacher to think of himself as a person who, himself, needs to learn and grow and which enables him to share responsibility in the learning experience with the students. (3.) A willingness to teach sacrificially by (a.) reading pertinent literature, (b.) participating in training opportunities, (c.) struggling to understand and respond to the specific needs of the persons for whom he shares responsibility as a teacher, and (d.) preparing thoroughly for each session.

In short, someone has to sacrifice in the church school situation. If the teacher does not sacrifice in ways such as these listed above, then it is the Christian Education of children and adults which will be sacrificed. We needn't fool ourselves: we may be able to breeze through easy-to-read commercial materials with little or no effort, we may thereby manage somehow to keep the students quiet and interested, and we may be able in this slipshod way to carry out class sessions to **our own** satisfaction, but if thorough preparation is not made by those of us who teach — preparation which involves genuine sacrifice — then we might just as well not teach at all, no matter what materials we are using.

Southern Conference Coordinator Lay Life And Work



Mrs. W. D. Gay, Raleigh

Variety At Long's Chapel

Long's Chapel United Church of Christ has had, and plans to continue, a variety of educational activities during November and December. Last month, under the sponsorship of the Laymen's Fellowship, the Boy Scout Troop at the church had a **family program** with films of the National Boy Scout Jamboree. A second program for the scouts involved a trip to Chapel Hill and **Morehead Planetarium** for the showing of "Skyways" and "Star of Bethlehem". Wat Hopkins earned and received his **God and Country Award** during the morning worship service on November 29. On this same Sunday, the guest Speaker was Mr. W. B. Terrell, Elon College Alumni Secretary. Scoutmaster for the troop is Donald Faulkner.

In December, on the 13th, the Adult choir of the church will present a Carol Choir Cantata, **The Music of Christmas**. Director for this special event will be Mrs. Charles F. Bivins; accompanists will be Mrs. H. A. Jeffreys and Miss Janice Callahan.

On December 20th, the **children's department program** will be presented. Entitled "God's Gift To Us", this will be directed by Mrs. Joan Wrenn.

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.
SUBSCRIPTION: 1 year—\$3.00; 2 years—\$5.00; church rate— $\frac{1}{2}$ families @ \$2.00.
Send Subscriptions to The Christian Sun, Elon College, N. C.

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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

The Elon Home For Children

Thanksgiving Offering And CHIP

Thus far, we have been most pleased with the response to our Thanksgiving appeal. At the writing of this letter (11/25) we have begun to hear from some of our churches. Most of the response so far has been from individuals, business and industries. We are so very grateful to everyone who has responded and we will certainly be grateful to those whom we will hear from within the next few months. If we are to carry on the program that we are endeavoring to put forth, we must have this kind of support this time of the year.

You who have visited our Home in the last year or two know what we are endeavoring to do and the improvements we have made in trying to do a better job. Improvement of program and facilities always costs money. If you happen to be among those who have not made a contribution, we hope you will do so in the next week or two.

As you know, the months of November and December are the two months in which we make our appeal. Thus, if you have not sent us a Thanksgiving offering, we hope you will remember us at Christmas time. Our foremost need at this time is in our general fund and this is where we need the Thanksgiving appeal.

However, there are some churches who have not yet finished their CHIP obligation. This is the money that we are using to pay for the Clyde Rudd Cottage and the Montgomery Cottage. We still have a balance of \$14,000 against these cottages. If those churches who have not completed their payments on CHIP would do so, we could take care of this balance against these two cottages without any difficulty.

As indicated before, while we need the Thanksgiving appeal to apply on our general fund, if your church should be in the category of not completing their CHIP obligation, we would be glad for you to designate it for the purpose of taking care of your obligation on CHIP.

Many thanks to each of you for your continued support of our program.

Walstein W. Snyder

REPORT FOR NOVEMBER 23, 1964

Southern Convention of Churches and Sunday Schools	
Virginia Valley Conference	
Eastern Virginia Conference	\$ 36.00
Eastern North Carolina Conference	
Western North Carolina Conference	\$ 38.83
North Carolina and Virginia Conference	\$ 124.86
Total	\$ 199.69
Special offerings	
Mr. Stuart Olson, Salem, Massachusetts	\$ 20.00
Elon Sewing Club, Hendersonville, N.C.	\$ 100.00

Ladies Bible Class, First Congregational Church, Henderson, N.C.	\$ 25.00
Wake Chapel Missionary Fellowship, Fuquay-Varina, N.C.	\$ 16.49
New Lebanon Church, Women's Fellowship	\$ 127.00
H. F. Mitchell Construction Co. Burlington, N.C.	\$ 10.00
The Happy Sharer's Club, Greensboro, N.C.	\$ 20.00
Women's Fellowship, 1st Cong. Church, Ridgefield, Conn.	\$ 100.00
Memorial Gifts:	
In Memory of Miss Wilmer Holt (45 Memorials)	
In Memory of Mr. and Mrs. John K. White	
In Memory of Mr. M. A. Coble	
Total Memorial Gifts	\$ 293.00
Thanksgiving Offerings:	
Mr. J. J. Schopp, Burlington, N.C.	\$ 10.00
Women's Assoc., 1st Cong. Church, Danbury, Conn.	\$ 10.00
Mr. and Mrs. J. Marvin Whitley, Suffolk, Va.	\$ 25.00
New Hope Sunday School, Harrisonburg, Va.	\$ 16.65
Beulah Christian Sunday School, Harrisonburg, Va.	\$ 16.15
P. I. Holt, Burlington	\$ 200.00
R. L. Hendrickson, Lincoln, Kansas	\$ 30.00
Dr. and Mrs. John G. Truitt, Elon College, N.C.	\$ 30.00
G. M. Womble, New Hill, N. C.	\$ 100.00
Ervin Love, Graham, N.C.	\$ 2.00
Henry Apple, Elon College, N. C.	\$ 3.00
R. H. Coble, Burlington, N. C.	\$ 5.00
Miss Ethel Friddle, Stokesdale, N.C.	\$ 25.00
The Cong. Church of Putnam, Putnam, Conn.	\$ 179.00
Asheboro Cong. Ch., Trinity Class, Asheboro, N.C.	\$ 10.00
Brewer Equipment Co., Greensboro, N.C.	\$ 10.00
Walter F. Rucker, Greensboro, N.C.	\$ 25.00
A Friend, Hatfield, Mass.	\$ 1.00
Garland Gray, Waverly, Va.	\$ 150.00
Mr. and Mrs. J. E. Cumbie, Brown Summit, N.C.	\$ 10.00
Mr. and Mrs. Waters, Newport News, Va.	\$ 3.00
Mr. and Mrs. Sam H. Scott, Winston-Salem, N.C.	\$ 10.00
Mr. and Mrs. Arthur J. Powell, Ruffin, N.C.	\$ 5.00
Barrett's Ladies Aid Society, Wakefield, Va.	\$ 10.00
Paul Frazier, Reynoldsburg, Ohio	\$ 10.00
John P. Nelson, Milton, Mass.	\$ 2.00
Buchanan's Record Shop, Sanford, N.C.	\$ 25.00
Concord United Church, Burlington, N.C.	\$ 74.72
Rev. Clinton Carvell, N. Anderson, Mass.	\$ 5.00
Shallowford Cong. Church, Burlington, N.C.	\$ 100.00
Rotary Club	\$1,530.50
Total Thanksgiving Offerings	\$2,633.02
Special Offerings	\$ 199.99
Total	\$3,544.50
Total for the Week	\$3,744.19

Apportionment - 1964

On page 11 of this issue you will find the Report of Receipts For Apportionment as of December 1 in the Southern Convention. The books of the Southern Convention will close on January 8 for 1964 Apportionment giving. Make it a point to check with your church treasurer to be certain that your Apportionment gifts have been sent in in advance of that date.

SOUTHERN CONVENTION BOX 247 — ELON COLLEGE, N. C. 27244

(ACTING CONFERENCE. UNITED CHURCH OF CHRIST)

REPORT OF RECEIPTS FOR APPORTIONMENT

OUR CHRISTIAN WORLD MISSION

DATE: NOVEMBER 30, 1964

CONFERENCE: Eastern Virginia

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Bayside	2,349	505.15		1,843.85
Oakland	2,594	2,594.00	176.00	
Dendron	197	241.35		28.20
Union (Sur.)	119	119.00		
Beth. (Dist.)	372	300.00		72.00
Centerville	206	206.00	15.00	
Berea (N.)	1,498	1,000.00	148.45	498.00
Mt. Zion	499	247.00	20.00	252.00
New Lebanon	64			64.00
Franklin	3,127	2,550.00	310.00	577.00
Hunterdale	2,150	591.24	106.80	1,558.76
Holland	1,820	1,365.00		455.00
Holy Neck	1,837	406.25		1,430.75
Hopewell	686	500.00		186.00
Isle of Wight	458	458.00	50.00	
Lynnhaven	1,545		124.16	1,545.00
Newport N	4,073	3,188.23		884.77
Warwick	1,780	1,005.00	34.90	775.00
Bayview	1,867	800.00		1,067.00
Central	968	40.00		928.00
Chris. Tem.	6,442	5,905.13	583.71	536.87
First, Va. B.	992	311.16	65.21	680.84
Great Brid.	2,815	2,700.00		115.00
Little Creek	535			535.00
Port., First	1,411	900.00	23.00	511.00
Port., S. M.	1,380	810.00		570.00
Ports., Un.	1,270	25.00		1,245.00
Prince Geo.	442	360.00		82.00
Rich., 1st	1,726	744.00		982.00
S. Norfolk	4,262	2,130.00	237.10	2,132.00
Rosemont	4,634	5,000.00	253.84	
Beth. (N.)	4,079	3,179.67	160.00	1,140.15
Suffolk C.	7,973	4,410.00		3,563.00
Cypress C.	2,008	750.00		1,258.00
Liberty S.	2,334	1,821.00		529.00
Wakefield	599	100.00		499.00
Barrett's	93			93.00
Burton's Gr.	214	156.78		58.22
Mt. Carmel	899	859.00		40.00
Waverly	1,553	803.00		750.00
Spring Hill	244	277.87		
Windsor	1,662	1,591.00		75.00
Antioch	576	576.00		
Eure, N. C.	1,347	500.00	5.00	847.00
Sunbury, D.	1,002			1,002.00
Oak Grove	229	229.00		
Pembroke Manor		25.00		
Totals	78,837	50,279.83	2313.17	29,409.41

CONFERENCE: Virginia Valley

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Mayland	544	250.00		294.00
Mt. Oliv. (G)	422	375.00		47.00
Palmyra	398	394.00		4.00
Bethel	1648	800.00	10.00	848.00
Mt. Oli. (R)	1407	852.00		555.00
Antioch	874	874.00		
New Hope	363	240.00		128.00
Beulah	196	151.00		45.00
Linville	977	489.00		488.00
Leaksville	1176	1,176.00		
Valley Cent.	300	20.00		280.00
Joppa				
Dry Run	343	190.00	25.00	153.00
Mt. Lebanon	768	300.00		468.00
Newport	1268	820.00		448.00
Bethlehem	1581	1,152.75		428.25
Concord	263	263.00		
Winchester	2000	1,500.00	50.00	500.00
Timber Rid.	778	331.17	13.75	466.83
Totals	15,311	10,177.92	98.75	5,153.08

CONFERENCE: North Carolina and Va.

Churches	1964 App't.	Receipts On App't.	Receipts On Special	Bal. Due App't.
Bethlehem	1,774	1,375.00		399.00
Asheville	2,029	975.00		1,054.00
Belew Cr.	650	325.00		325.00
Monticello	969	969.00		
Bethel	991	755.00		236.00
Bev. Hills	2,369	2,000.00	115.50	369.00
Carolina	906	755.00		151.00
Edgewood	582			582.00
Burl., 1st	6,166	5,030.87	208.70	1,177.62
Hopedale	582	300.00		282.00
Lakeview	582			582.00
Long's C.	1,347	1,234.75		112.23
Union R.	2,757	2,760.00	52.00	
Zion	319	88.00		231.00
Durham	3,268	2,750.00	105.41	518.00
Berea	526			526.00
Elon Col.	3,114	1,265.30	20.00	1,848.70
Concord	666	499.50		166.50
Shallow F.	1,472	700.00	20.50	772.00
Apple's C.	2,712	2,034.00		678.00
Gibsonville	683	150.00		533.00
Graham, P.	1,192	556.00		636.00
Calvary	423	37.00		386.00
G'boro., C.	6,602	5,506.06	2867.07	1,095.94
Palm St.	2,234	2,284.00		
St. Peter's	635	46.85		588.15
Pleas. Ridge	442	442.00		
Haw River	1,472		35.30	1,472.00
Henderson	1,788	600.00		1,188.00
Kallam Gr.	377	377.00		30.00
Hines' C.	1,441	1,320.92		120.08
Mebane	125	125.00	35.00	
Mt. Zion	1,316	1,316.00		
Pfafftown	799	399.50		399.50
Reidsville	4,229	2,680.24	2250.00	1,548.76
Howard's C.	249		22.00	249.00
N. Lebanon	1,077	585.30		491.70
Happy Ho.	1,519		15.91	1,519.00
Lebanon	659	100.00		559.00
Mt. Bethel	500	250.00		250.00
Tryon	3,500	3,529.00	1429.65	
Salem Cha.	644	388.00		256.00
W-S, Park.	990	990.00		
Rocky Ford	280	25.00		255.00
Danville	3,485	706.64	55.00	2,778.36
Elk Spur				
Pleasant G.	1,047	200.00		847.00
Lynchburg	605			605.00
Liberty, V.	1,047		43.36	1,047.00
Hebron	326			326.00
S. Bost., C.	1,169			1,169.00
Ingram	936			936.00
Virgilina	2,278	388.00	70.00	1,890.00
Total	77,900	46,818.93	7360.40	31,185.56

CONFERENCE: Western North Carolina

Churches	1964 App't.	Receipts On App't.	Receipts On Special	Bal. Due App't.
Albemarle	1,987	1,811.81		175.19
Asheboro	1,806	1,806.00		
Bailey's Gr.	132			132.00
Pleasant Cr.	508	508.00		
Pleasant Un.	412	300.00		112.00
Spoon's Cha.	400	363.00		37.00
Union Gr.	640	640.00		
Bennett	49			49.00
Pleasant G.	1,314	200.00		1,114.00
Biscoe	187	50.00		137.00
Flint H. (M)	305			305.00
Big Oak	515	63.99		453.01
Ether	419	164.76		254.24

Patterson's G.			
High Point	732	400.00	332.00
Liberty	744	744.00	20.00
Pleas. H.	1,782	1,782.00	
Smithwood	794	595.50	198.50
Antioch (C)	481	360.72	120.28
Center Gr.			
Hanks' C.	1,635	923.00	156.92
Ramseur	1,033	800.00	233.00
Parks' Cr. Rds.			
Pleasant R.	1,538	1,538.00	130.00
Shiloh	247		247.00
Randleman	1,176	700.00	476.00
Brown's C.	508		508.00
Provid. C.	170		170.00
Grace's Cha.	687	94.39	592.61
Northview	407	125.00	282.00
Zion	890	470.00	702.00
Seagrove	551	551.00	3.00
Antioch (R)	474		474.00
Need. G.	577	577.00	
New Center	271		271.00
Sophia	636	694.00	
Flint H. (R)	274	101.00	173.00
Shady Grove	274	50.00	224.00
Mt. Pleasant	502	502.00	4.00
Total	25,057	16,915.17	8,533.83

CONFERENCE: Eastern North Carolina

Churches	1964 App't.	Receipts On App't.	Receipts On Specials	Bal. Due App't.
Pleasant Hill	238			238.00
Ebenezer	709	100.00		633.00
Damascus	490	245.00		245.00
Martha's C.	175			175.00
O'Kelly's Cha.				
C. Hill, U.	1,320	650.00	48.75	670.00
Clayton	466	93.00		373.00
Amelia	1,040	1,040.00		
Fayetteville	1,035	865.00		170.00
Mt. Carmel	290			290.00
Pope's Cha.	424	426.00	25.00	
Bethel	177	30.00		147.00
Christian L.	605			605.00
Garner, Trin.	658			658.00
Hayes Cha.	521	400.00		401.00
Mt. Hermon	378			378.00
Hend, 1st	2,271	625.00		1,646.00
Fuller Cha.	758	758.00	40.00	
Liberty V.	2,049	598.00	28.00	1,451.00
Hope Mills	233	213.62		19.38
Pleasant Un.				
Bethlehem	357	300.00		57.00
Mt. Gilead	448	328.00	20.00	120.00
New Hope	725			725.00
Mt. Auburn	720	756.00	35.00	
Chris. Cha.	211			211.00
Morrisville	181	181.00		
New Elam	926	100.00		826.00
Niagara	94	50.00		44.00
Auburn	709	364.50		344.50
Catawba S.				
Piney Plain	896	197.00	32.20	699.00
Plymouth	513	100.00		413.00
Six Forks				
Raleigh, U.	2,134	2,134.00		
Wentworth	587	142.63		444.37
Sanford	2,109	2,109.00		
Lebanon				
Lee's Chap.	402	225.00		177.00
Moore Union	387			387.00
Shallow W.	1,994	1,223.00		955.00
Turner's C.	583	63.00		520.00
South. P.	2,600	2,100.00	70.00	500.00
Wake Cha.	2,460	2,480.15		
Beulah	886	886.00		
Youngsville	239	239.00		
Good Hope	270	170.00		100.00
Oak Level	504	451.00		53.00
Antioch	333	333.00		
Totals	34,928	20,975.90	298.95	14,675.25

December 8, 1964

NOTES FROM THE DESK

Advent II

You don't hardly ever see angels around anymore. And yet there they were, standing in blinding light, faceless in the glare, solemnly still. Don't act like angels though. No singing. No joyfulness. Just solemn quiet.

"Good to see you! What brings you here?" asked I.

"Christless," came the somber reply.

"Christless?" said I. "You mean Christmas don't you?"

"Christless," repeated the same voice from the brightness. "There is no more Christmas."

"No more Christmas!" I cried. "Where did you get that!"

"Christless," once again. "Christmas has been taken away."

"What do you mean, 'taken away'? You can't take Christmas away!"

"Christless. We took it not --- you have taken it from yourselves." And a moan went up from the multitude of angels.

I objected loudly. "No! No! Why do you say that? See how we celebrate Christmas! Trees and trimmings, food and drink. Gifts and carols, cards and all kinds of fine things!"

"Christless," droned the voice.

"We have special worship services on the Sunday before, parties at the church, used toy and clothing collections for the poor, visits from Santa!"

"Christless," now ominously sounded.

"In almost all advertising are pictures of shepherds or wise men or the manger scene --- Christmas is everywhere!" I was getting impatient.

"Christless!"

"Christless!" I exclaimed. "It's just not so!"

"Look then," directed the voice, "show us where Christ is beyond words or pictures."

"Certainly there are words and pictures. But these are symbols of something more!" I cried out in defense.

"Of what?"

"Of . . . of love and peace on earth and good will toward men," I replied, thinking these to be worthy ideals. "These are the things we really feel in our hearts. The things we can't always express."

"The heart nourishes the body to action," responded the deeply disturbing voice of my annoyer. "You have convinced yourselves that the trivial actions of celebration are the ways a full heart replies to the love of God. Your words and your pictures have remained symbols only. Your celebrations have become symbols of something else."

"Of something else?"

"There is no love except for loved ones. There is no peace on earth except in the shadow of fearful and destructive power. There is no good will except among those who are close friends, and even then shallowly insignificant. Christless."

I became afraid. Everybody knew how great a thing Christmas was. Why, if it weren't for Christmas lots of people would never get to church. If it weren't for Christmas lots of money would never be given for charity. If it weren't for Christmas the whole economy of our community would be drastically curtailed. People would have less work. Hardship would result.

"Who sent you?" I cried out in my fear. "Who is it that has decided Christmas has been taken away?"

And again the solemn voice replied, "Christ of God."

THE CHRISTIAN SUN

Elon College Library

Vol. No. 116 No. 49

December 15, 1964

The Elon Carol

(Tune: Christmas, Handel)

*The shepherds heard the angels' song
And its joy made echoes ring;
While the wise men rode beneath the star
In their search for a new king,
In search for their new king.*

*Within her heart fair Mary sang
Near the manger filled with hay;
While her new-born baby slept at peace
Midst the wonder of that day,
The wonder of that day.*

*As we rejoice, it is because
A Savior born was he!
Repeating still, with ringing joy
In proclaiming what will be!
Proclaiming what will be!*



With A Grain of Salt...

Glory to God in the highest, and on earth
peace, good will toward men. /KJ

Glory to God in the highest, and on earth
peace among men with whom He is
pleased. /RSV

Glory to God in the highest heaven! Peace
upon earth to men whom He loves!
/Phillips

The greeting of the angels is an indication of God's attitude toward mankind. Praise God, He desires peace for all His creatures! Man's attitude, unfortunately, also plays a part in whether or not this condition of peace and joy persists.

Peace is more than the absence of war. Good will does not exist because ill will is not present. Both are qualities of existence having meaning only when they take on characteristics of their own. They must not remain passive opposites of undesirable alternatives.

Peace is constructive, creative and conducive to growth. It is not lethargic, stagnant or weakly suspended animation.

Good will is concern, empathy and outgoing love in action. It is not just a pat on the back, sympathy or fleeting gestures of neighborliness.

Together, peace and good will are dynamic influences characteristic of Christian aims and standards. They are never attained by wistful wishing or spiritual placebos . . . they are earned by hard work and persistent care for personal, community, national and worldwide growth in the love of God. It involves creatively concerned love in action as we feel the needs of others as our own needs and move to meet them.

UNITED CHURCH OF CHRIST CURRICULUM WORKSHOPS UNITED CHURCH CURRICULUM SECOND YEAR SECOND SEMESTER

Sunday, Jan. 17 (2:30 -5:30) . . . Brookford, Faith UCC (near Hickory)

Sunday, Jan. 17 (2:30-5:30) . . . Brookford, Faith UCC (near Hickroy)

Sunday, Jan. 24 (2:00-5:00) . . . Garner, Trinity UCC

Age groups to be offered: **Primary, Lower Junior and Junior, Junior High, Middle and Senior High, Adult.** There shall also be a separate group for individuals representing churches beginning to consider use of the new materials (at Burlington and Sanford only).

These workshops are planned to provide help in using the second year, second semester materials which begin February 7. Trained leaders (CEA) will give interpretive and instructional presentations. Churches which have not begun using these excellent new tools (United Church Curriculum) should plan on having concerned people on hand to meet with Rev. Richard N. Rinker in a **special introductory group.**

The theme for the second year, second semester of the United Church Curriculum will be **Belonging To The Christian Fellowship.** Use of this new set of courses will begin on the first Sunday of February. The titles of the individual courses are as follows:

NURSERY

KINDERGARTEN

PRIMARY

LOWER JUNIOR

JUNIOR

JUNIOR HIGH

MIDDLE HIGH

SENIOR HIGH

ADULT

3's In The Christian Community, by Phoebe M. Anderson

Helping One Another, by Christina T. Owen

The Mark of Christians, by Cleo Duncan

Understanding The Church, by Marydel & Victor Frohne

What Is The Church?, by Grace Storms Tower

I Belong, by Clyde H. Reid

My Christian Heritage, by Marianna & Norman Pritchard

Journey Into Faith, by Edward A. Powers

Christian Creeds, Paul F. Mehl

Bethlehem

By Nancy James

Warwick UCC Youth Fellowship

Christmas Carols

Sweet in the air,

Sounds of love

Joy and care.

The babe, they laid him
In a manger.

To earth he came,
As could no stranger.

Child of Mary,
A life come to us;

The babe in the manger
Without a fuss,

Smiling with all
His radiance from above,

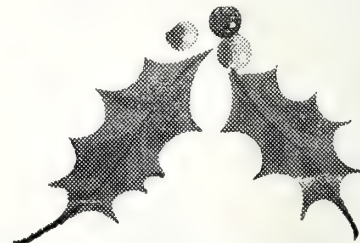
The dear Lord Jesus
Now tells of His love.

In Bethlehem of Judea
The King He was born;

To Him 'twas no miracle
To quiet a storm.

The bells from the heavens
Always ring in this way,

For Jesus our Savior
Was born on Christmas day.



THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.

SUBSCRIPTION: 1 year—\$3.00; 2 years—\$5.00; church rate—½ families @ \$2.00.

Send Subscriptions to The Christian Sun, Elon College, N. C.

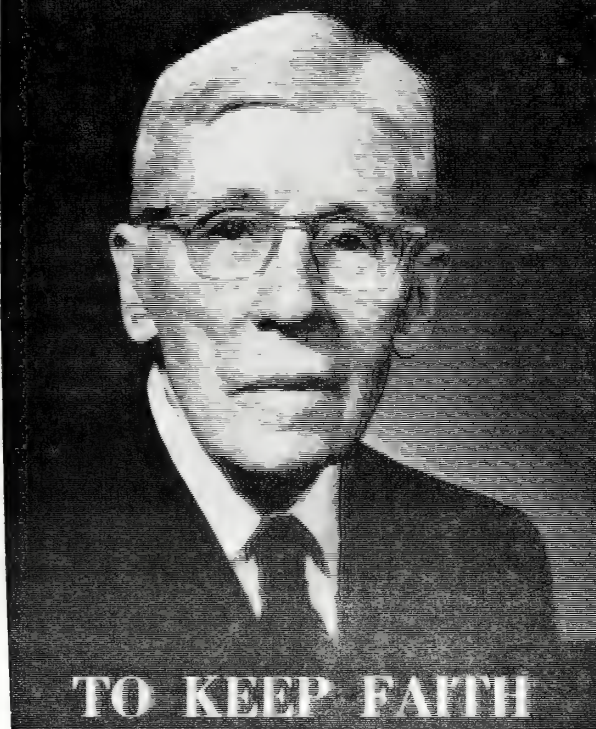
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POSTMASTER: Please send form 3579 to the office at Elon College, N. C.

Christmas Fund

for the

VETERANS of the CROSS



The Christmas Fund cares for retired ministers and their wives and for the widows of these men. For many of these retirees, pensions based on small salaries, or rendered less in purchasing power by inflation, are inadequate in time of emergency and crisis. The Christmas Fund goes into action with a year round ministry of emergency grants.

Many churches of the Southern Convention share in this special appeal. Send contributions through your church to The Christmas Fund, The Congregational Board of Ministerial Relief, 287 Park Avenue South, New York, N.Y. 10010. Checks should be made payable to The Christmas Fund.

CHRISTIAN TEMPLE YOUTH

Members of the Junior High Pilgrim Fellowship practiced the spirit of thankfulness by preparing a large and beautiful basket of fruit and goodies which was delivered by members of the Fellowship to the Campen Nursing Home on Granby Street. The contents of the basket were distributed to elderly patients in the Nursing Home on Thanksgiving Day.

The Senior High Fellowship also made Thanksgiving meaningful for its members by remembering a home in the parish with all the ingredients for a Thanksgiving dinner. These were delivered by a representative group from the Fellowship on the evening prior to Thanksgiving Day.

December 15, 1964

Footnotes from Fields

Gratitude Is An Attitude

Gratitude is an active attitude of thankfulness stemming from an appreciative heart "My soul doth magnify the Lord", said Mary. A grateful American would say, "Many thanks". A Frenchman would say, "Merci". A German would say, "Danke Schon". An ungrateful person of any time and national origin would say nothing.

Grateful Samoans were deeply indebted to Robert Louis Stevenson for sharing his life and literary stories with them. They spoke their gratitude by building a road with their hands from the beach to his hillside home and calling it "The Road of Gratitude."

A grateful son was so filled with thanksgiving for the sacrifice of a widowed mother who worked to put him through college. His word was an act. He took the diploma from the college President and walked over to his mother and laid it in her lap and kissed her. No spoken word was necessary.

A grateful nation a few days ago wanted to show gratitude and appreciation for the services of Army Captain Roger Donlon who was injured four times in the undeclared war in Viet Nam. President Johnson presented him with a Medal of Honor, the first such medal given since the war in Korea.

Nine lepers walked along a road in a village of Galilee. Luke tells us in chapter 17 of his gospel. People turned aside at the sight of a man smelling of decayed flesh. Jesus came by that way that day and His great heart went out to them and their desperate cry. Their cry of desperate faith met the healing power of God and they were made whole. On their way to offer prayers of gratitude before the priest in the Temple they saw their new skin. All were speechless in the presence of the healing power of a loving God. Eight went on their way. One returned and fell at the feet of Jesus in an Attitude of Gratitude.

A grateful heart looks at the sunrise and sunset and praises the God of Creation. A grateful heart looks at the material gifts and in recognition of the source returns a proportionate share in the work of Christ and His Church. An ungrateful person takes both the sunset and the material gifts for granted and misses the attitude of Gratitude altogether.

A grateful Christian knows that his salvation stems from the loving concern of a loving God who visited our planet in the person of Jesus of Nazareth. In the life and death of Jesus Christ we are made the recipients of eternal life.

Would not the "Attitude of Gratitude" for such a marvelous gift cause our hearts to rejoice and respond with deeds of loving service in the work of our Church?

Clyde L. Fields

ELON HOME SPECIAL OFFERING

Churches which have not yet sent in their special Thanksgiving Offerings for the Elon Home for Children are reminded to do so at the earliest possible time! The Home depends on this special appeal for support each year. It is not too late to get it in, but do it now. Send your special offering to The Southern Convention, Box 247, Elon College, N. C. clearly designated as **Elon Home Special Offering**.

Greensboro C.U.C.C.P.F.

Early in September the Junior Highs held a retreat at Moonelon, and elected the following officers: President-Kathryn Jones, Vice-President-Jane Jackson, and Secretary-Treasurer-Judy Duckworth.

Our ninth to twelfth grade group grew enough in size this year to warrant formation of separate middle High (9th and 10th grade) and Senior High (11th and 12th) sections. These young people held a joint retreat at Moonelon the 19th and 20 of September.

Officers in the Middle High Pilgrim Fellowship are: President-Nancy Alexander, Vice-President-Allen Gibbs, Secretary-Treasurer-Billie Carol Martin, Faith Commission Chairman-Charles Hertlein, Action Commission Chairman-Bill Somers, Fellowship Commission Chairman-Linda Grimes.

In the Senior High Fellowship the officers are: President-Paula Squires, Vice-President-Becky Simpson, Secretary-Treasurer-Dianne Troy, Faith Commission Chairman-Diane Mensel, Action Commission Chairman-Sharron Rogers, and Fellowship Commission Chairman-Mary Ann Mitchell.

Advisors for the three groups are: Mrs. Thomas Jackson, Junior highs; Mr. Ed Driver, Middle Highs; and Mr. and Mrs. Bob Willett, Senior Highs.

On November 8th we were host to the North Carolina-Virginia Conference Rally which was held in our church.

South Boston Youth

The thirteenth of September a group of youth from CENTER UNITED CHURCH OF CHRIST at South Boston, Virginia, started meeting as a Pilgrim Fellowship. Within three weeks the group had grown to 40 in number, and it became evident that the group should be divided, so a Junior and Senior Pilgrim Fellowship were organized. Mr. and Mrs. Woody K. Bane, Sr., and Rev. and Mrs. Walter F. Crosby are working with both groups.

Officers were elected for each group in October. The Junior group elected the following:

President	Diane Powell
Vice President	Jimmy Church
Secretary	Sarah Bane
Treasurer	David Crosby

The Senior Group officers:

President	Debbie Johnson
Vice President	Wanda Talley
Secretary	Janice Earp
Treasurer	Doris Talley
Chairman Action	Wanda Sneed
Chairman Fellowship	Daniel Crosby
Chairman Faith	Patricia Brown

On Oct. 25, the Sr. P.F. had a planning retreat at the lake cottage of Mr. and Mrs. J. E. Burton. At this retreat they planned programs, parties and projects for a 3 month period; and planned another retreat for Jan. 30th.

On Nov. 25, the P.F. presented a dramatization of the first Thanksgiving as the program following the Annual Church Thanksgiving Supper which had a record attendance of well over 100 for Turkey Supper.

A large group showed up and the program was a movie entitled "The Boy with the Green Hair."

On October 17th, **Workday for Christ**, our Middle and Senior Highs held a car wash at the parsonage; proceeds from this project went to Our Christian World Missions.

At Thanksgiving the young people visited the victims of Cerebral Palsy; and then did programs for the Masonic Home.

Our Youth Choir in proudly wearing brand new, beautiful choir robes this fall-and they seem to sound better than ever! Mr. Don Trexler, the choir director, took the Youth Choir to Moonelon for a music retreat October 23rd and 24th.

Several weeks ago our Senior and Middle Highs were invited to meet with the young people from St. Pius X Church, at which time the priest explained some of the Catholic beliefs, symbols, etc., and answered questions concerning their religion. We have invited this group to our church next week, and are looking forward to a further exchange of information with our Catholic friends.

FOCUS

Clues For The Youth Ministry

This fall a new resource has been added to the list of helpful publications offered local churches by our national offices. This one is **FOCUS**, the new magazine issued three times a year by the United Church Board for Homeland Ministries, Division of Christian Education.

"It is hoped that FOCUS may aid each church in understanding the nature of the church's ministry with youth; in sharing reports on the programs being developed by various churches; and in discovering the wide range of resources that are available for local youth programs, as well as a variety of ways in which they may be used."

Each United Church of Christ congregation will receive two copies of this new resource free of charge each time it is issued. If your church did not get a copy of this first one (check with your minister) get your name on the mailing list by writing to The Youth Ministry, Division of Christian Education, 1505 Race St., Philadelphia, Penna. 19102.

In this pace-setting issue of 32 pages, the following concerns are considered: **Youth In The Church's Ministry**, including Being a Human Person, Youth and Adults in Mission, Program Areas, and The Shape of the Ministry; **Youth Ministry In Action**, including Principles of Youth Ministry, Meaningful Worship, A Long Way to God; **A Church Ministry To, By, and With Youth**, including Launching the Plan, Youth Ministry Day, Background of the Church, Evidence of a Change, What's Wrong?, More Than Program, Dance for Adults, Christmas Projects, Work and Play, and Sharing with Adults (all of these relating work in an Ohio church struggling with new ideas in youth work); **Springboards To Learning - Life Resources**, including movies, TV programs, novels and current fiction, and basic resources for the church's ministry with youth.

On the Edge...

Astonishment and prolonged applause followed the presentation of the Katharine Kavanaugh play "What A Family!" on November 22 at **Warwick United Church of Christ in Newport News**. It was directed by Judy Coffman and roles were taken by members of the church.

John Kernodle, student at Duke and member of the **First Christian Church in Burlington**, former Southern Convention PF officer, has been elected National chairman of the Finance Committee for the United Campus Christian Fellowship.

College students will lead the morning worship service at **Oakland Christian Church in Chuckatuck** on December 27. The sermon will be given by Marvin Underwood, Jr., a sophomore at V. P. I.

Christmas In The Churches

On Christmas Sunday morning, December 20, the orchestra of the **First Congregational Christian Church at Richmond** will present its annual Christmas Concert at 9:45. In the evening of that day the Pilgrim Fellowship will present a Pageant assisted by the Senior Choir and members of the church school. Mr. and Mrs. Donald Kludy have been leaders in this pageant work.

At 7:00 last Sunday evening, the Mixed Chorus of 90 voices from Great Bridge High School presented a program of Christmas music at the **Great Bridge United Church of Christ, Chesapeake**. Mrs. Peggy Jacquemein directed the Chorus.

The Christmas program at **Peace United Church of Christ, Greensboro**, was held December 13 beginning at 5:00 with the arrival of Santa Claus. A covered dish supper followed and a special program involving the children of the church was held at 7:00.

A Christmas Vesper Service will be held at the **Christian Temple, Norfolk**, on December 20th. It will feature music and participation by the children. On the 24th the traditional Candlelight Service will be held at 11:00 p.m.

December 22 will see the Annual Church Christmas Party observed at **Suffolk Christian Church**, with children of the church as special guests. On the 24th, two services (8:00 and 11:00) in the evening will offer inspiration for families through candlelighting.

At the **Sanford Congregational Christian Church** December 20 will see a Candlelighting Service at 5:30 preceded by the Annual Christmas Tea sponsored by the Woman's Fellowship of the church. On Monday the 21st, the children's Christmas party will be held. This will include songs, scripture and poetry to herald the arrival of Saint Nicholas.

The **First Congregational Christian Church at Richmond** will hold their Christmas Eve Candlelighting Service at 7:30 to usher in the Holy Day. Communion will be served at the altar as a part of this service.

The **Oakland News**, out of the **Oakland Christian Church in Chuckatuck**, reminds us not to forget the servicemen from our churches who may be away from home during this holiday season. A special effort should be made by the church to let them know we are thinking about them.

The Family Christmas Party at **Durham Congregational Christian Church** will be held on December 20 at 4:00. It will include a Pageant, in which the various church school departments will share and the presentation of white gifts for needy families. A Christmas Eve Service of Carols and Candles will be held at 7:00 the 24th for the families of the church.

Christmas In Many Lands was the subject of a program December 7th for the morning circles of the Women's Fellowship at **First Christian Church, Burlington**. The Junior Missionary Society of the church attended a Christmas Party on the 6th at the home of Mr. and Mrs. Frank Huffman, Jr.; the celebration included supper, carol singing and a Walt Disney Christmas program on colored TV.

The Christmas program on December 20 at **Calvary United Church of Christ, Thomasville**, will be the telling of the Christmas story by the children of the church school who have been practicing Saturday mornings for the occasion.

A cantata entitled "The Music of Christmas" on Sunday evening, December 20, and a service of Communion on Christmas Eve will be among the opportunities for worship provided for members and friends of **Lynnhaven Colony United Church of Christ, Virginia Beach**. Both will begin at 8:00 p.m.

A candlelight and Communion Service will be held Christmas Eve at the **South Norfolk Congregational Christian Church of Chesapeake**. A New Year's Eve Watch Night Service will also be held from 9:00-12:00 p.m. During the week of December 13 several parties are being held for church schoolers and fellowship groups.

FOR SALE...100 new **Pilgrim Hymnals** (red covers). Price — 75¢ each. Contact Rev. L. Bill Simmons, Box 15126, Chesapeake, Va. An excellent buy!

IRWIN SMALLWOOD RECEIVES AWARD

Irwin Smallwood, sports writer for the Greensboro Daily News and Chairman of the Board of Publications for the Southern Convention, has received first place prize in the News Division of the Brunswick-MacGregor Newspaper Writing Competition. This is the third consecutive year Mr. Smallwood has received this award. No other writer in the competition sponsored by the Golf Writers Association of America has ever achieved such a record. Mr. Smallwood is a member of the Congregational United Church of Christ in Greensboro.

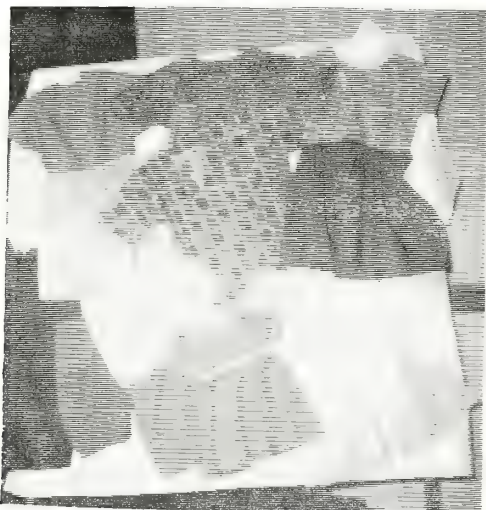
God has given us freedom to use
His creation as we see fit ... but
He holds us accountable for the
way we use it.

Lay Life and Work

Richmond First Women

The November meeting of the Women's Fellowship at the First Congregational Christian Church of Richmond was held November 10th in the Fellowship Center of the church. The program centered around the filmstrip **The Church's Mission To New Nations**. Miss Nancy Whitlow was in charge of the discussion. Miss Ruth Burgess led the devotional part of the program.

The December meeting was held on the 8th and the program was concerned with **The Madonna In Painting and Ceramics**. The guest leader for this meeting was Mrs. Thomas Sanders of the Story Tellers League. Art arrangements were made by Mrs. Ethel Larmand. All church members were invited to share in this "adventure into art".



The Morning Circle of the Women's Fellowship of First Congregational Christian Church, Richmond, Virginia, under the leadership of Mrs. Ralph Kearfott, has had a busy Fall Season "doing for others". The above picture shows a sample of some of the accomplishments of this group.

During two regular meetings and one extra sewing day the following articles were made and turned in on World Community Day to be sent to Africa and Latin America: 5 girls' dresses; 4 pairs of boys' short pants; 3 pairs of boys' long pants; 4 boys' shirts; 3 pairs of girls' panties; 3 school bags—complete with supplies. Supplies for another school bag were given.

This Circle has been actively engaged in making pads and dressings for the local Cancer Society and has completed 132 of these since the regular meetings were resumed in September.

An extra work day was held on December 1st when a large number of Christmas tray favors were made. These were carried to the Richmond Nursing Home to be used on Christmas Day.

"Inasmuch as ye have done it unto one of the least of these ye have done it also unto me."

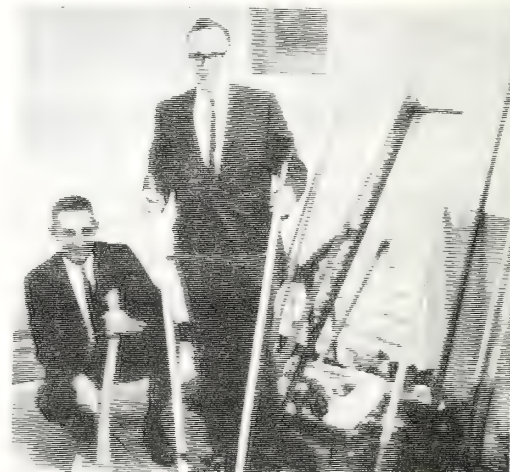
Tools For Mission Project Successful

The Eastern Virginia Churchmen's Fellowship project to collect good used tools for missions was received beyond all expectations. At the Churchmen's Fall Rally, held at the Holy Neck Church, over three hundred tools were collected and are now being prepared for shipment overseas. Mr. Douglas McClain, President of the Fellowship, has expressed his satisfaction to the laymen for their excellent response to the project.

It was at their Spring Rally last April that the men were first presented with the challenge to collect the tools. Rev. Bill Simmons, Virginia Field Secretary, reminded the men that the Churchmen's Fellowship had created the image of a knife and fork club and urged that something be done to change this image. He then presented the need for used tools in our overseas missions and asked the men to take this as a special project for the year. The response was overwhelming.

Tools collected were saws, blades, hammers, planes, chisels, braces and bits, screw drivers, wrenches, pliers, spades, shovels, knives, crowbars, hoes, axes, clippers, plows, etc. These tools will soon be shipped to Greece, Ghana, Jordan and Latin America.

The Eastern Virginia Churchmen's Fellowship is now planning to sponsor a Conference Center for the area.



Mr. Douglas McClain (left), President of the Eastern Virginia Churchmen's Fellowship, and Bill Simmons, Virginia Field Secretary, examine some of the tools collected to be sent overseas.

LAYMEN LEAD WORSHIP

In the absence of their pastor, Rev. Garland Bennett, on December 6, two laymen of the Great Bridge United Church of Christ led the morning worship service. Mr. Floyd W. Sawyer presented "OUR RESPONSIBILITIES" as the sermon and Mr. Douglas W. McClain shared in the other parts of the service. It is good to see laymen actively engaged in the worship leadership of the church. More of our men and women ought to be encouraged to take this kind of part in the life of the church.

More From The Riggs' In India

It is hard to realize it, but Louis, our oldest, is starting high school this year, and we are surprised and thrilled at the new signs of maturity in his letters. Joy is not far behind and is a big comfort to us because he is a natural-born letter writer and produces several epistles each week with vivid descriptions of life in Kodai. (For example, a couple of weeks ago during a cold spell, the rain actually turned to snow flurries in the air for a few minutes. This was unprecedented, even at Kodai's 7000-foot altitude. There is no word for snow in the Tamil language.) Martha's letters show that she is growing up too, and better able to take life away from home than she was last year.

The dryness this year has made the roads good so that the jeep is able to go everywhere without difficulty. With all the opportunities and needs for work in the villages I should be going out almost every day instead of just three times a week, but various things keep coming up and I can't seem to get started with additional clinics. Our newest leprosy village worker more than makes up for my deficiencies, however. He cycles out every day to the villages he is responsible for, rounding up defecting leprosy patients and hunting new ones. One day last week he logged 48 miles of cycling in one day. We need to send him away for formal training. Our first worker will be returning next month from his nine-month course, and will be able to contribute new skill as well as enthusiasm to the program. Another of our staff has just returned from a six-months course in shoe-making and will be setting up shop to make the special shoes required for the treatment and prevention of leprosy foot ulcers.

I keep promising that we will limit ourselves rigidly in the area we try to cover and not range too far. But a few months ago in response to local pressure we started a new clinic in a coconut grove right on the ocean beach. It hasn't caught on very well yet. But one fifteen-year-old boy, a fisherman, with

severe lepromatous disease, has been trudging back and forth along the beach from his village nine miles further up the coast until he developed a foot ulcer from the hot sand. He and a few others from villages around his say that there are scores of patients there who are not able to walk that nine miles and have nowhere else to turn for treatment. "So can't you please start a clinic there too?"

It is easy to get pre-occupied with leprosy, but the roadside clinics actually offer a big variety. During recent months we have been seeing a lot of hookworm anemia, which is raging almost like an epidemic in some areas. Patients will drag themselves in, ghostly pale and listless, with blood hemoglobin values down to one third or one tenth of normal. Most pathetic are the tiny tots who get it, and the pregnant women who need to have their blood restored in time to deliver a live baby.

TB continues to be our biggest frustration, because of the implications of expense and disruption of the normal pattern of home life for such a long time. Our latest admission this week was a young mother of four children under seven. She was finally able to arrange for a married sister to take over the nursing baby, and the husband, who does odd coolie jobs for a living, will cook for himself and the other three children, and pay half the cost of her medicines. But there is no one else to come here with her to cook for her and no money to pay for her food, so she will have to be added to the list of patients on "free meals from the hospital kitchen". If any of you are looking for extra "over and above" projects, donations for Multi-purpose Food (protein and vitamin concentrate) for her, and so many TB and leprosy and anemic and malnourished patients like her, would be very welcome.

Best regards,

Ed Riggs

Kilanjunai, South India

Missions Study Themes Announced

Each year, the Commission on Missionary Education of the National Council of Churches designates specific themes for the series of educational materials on the mission of the church published by the Friendship Press.

Describing the process, the Rev. J. Allan Ranck, general director, noted that they have to be chosen some three to five years ahead of the appearance of the books, maps, plays, films, filmstrips and other materials produced on the themes by the council's publishing house.

"Once in a while, however, a theme chosen for a future year suddenly mushrooms in importance and urgency so much that we must consider moving it up," he said.

Such was the case with the theme: **"Affluence and Poverty: Dilemma for Christians."** The commission's board chose the subject long before the administration announced its anti-poverty program, Mr. Ranck said, and it was scheduled for the study year 1967-68. But in view of its urgency, the board has voted unanimously that it shall be the 1966-67 theme.

During 1965-66, the churches will be concerned with **"Mission: The Christian's Calling,"** and **"Races and Reconciliation."** There are now three themes set for 1967-68 -- **"Christ and the Faiths of Men," "Christian Mission and the Arts,"** and **"Japan."**

The Commission on Missionary Education is one of three commissions of the Division of Christian Education of the National Council of Churches.

Send in 1964 Apportionment Gifts now for credit on your 1964 giving record!

News From Elon College

Diamond Anniversary Fund Progress

As of this date, the Churches of the Southern Convention have sent Letters of Intent or assurances totaling \$165,960. This is 73.76% of the Church goal of \$225,000. Acknowledgement is made of the Letters of Intent and assurances from the following Churches:

VVA, Seven Fountains, Dry Run; ENC Henderson, First; Clayton, Amelia; Raleigh, Plymouth; NCVA Belew Creek; McLeansville, Hines Chapel.

We are hoping to receive word from other Churches very soon that they have taken favorable action because we are within easy reach of attaining the full goal of 100%. Elon College needs and deserves the support of the Churches in this SEVENTY—FIFTH ANNIVERSARY CAMPAIGN.

Conference Ordination For Thomas

Reverend J. Rex Thomas, a graduate of Elon College, received Conference ordination at Sophia Congregational Christian Church, Sophia, N.C., December 6, 1964. Presiding as Chairman of the Ordaining Presbytery was Reverend J. Avery Brown, President of the Western North Carolina Conference. Dr. Wm. T. Scott delivered the sermon. Reverend Lafayette Wilkins, Pastor of Pleasant Hill Church presented the candidate; Dr. F. C. Lester gave the Charge to the minister and people; and Reverend Lacy M. Presnell presented a copy of the Holy Bible to the Ordinand. Following the ordination service a reception was held in the educational building.

THEOLOGICAL EDUCATION

The battle of the city is more than a struggle against slums, corrupt power structures, and racial injustice. Theological education in the perspective of the metropolis is more than learning to think of each congregation in the suburbs or in the inner city as a functioning part of a whole Christian movement for city-wide social renewal. The fundamental issue in this battle is credibility of the Christian faith under the conditions of a sophisticated industrial civilization...not only in terms of the obvious challenge of the city's ghettos and slums, but also in terms of the less obvious, more radical challenge of a culture and a technology which assume no God and no need of God.

November 1964

-The Chicago Theological Seminary Register

Notes Of Interest

Christmas holiday for students will begin on December 19, and classes will resume on Monday, January 4.

The North Carolina Lieutenant Governor Elect, Robert Scott, was guest speaker on December 2, 1964, at the meeting of the William S. Long Chapter of the Student National Education Association, (SNEA) held in Mooney Theater on the College Campus. City and county teachers were guests for an address by Mr. Scott and discussion on State Government particularly relating to education which followed.

The United Church Student Group from the College met on December 3 at the home of Dr. and Mrs. William T. Scott. Approximately forty of our Church young people were present for the meeting led by Miss Rebecca Harward of Durham, President of the Group. Christmas decorations had been arranged by a special committee of the Student Group. The program was under the direction of Miss Reindina Johanna Hietbrink of Groningen, the Netherlands, who gave very interesting information regarding observance of Christmas in the Netherlands.

Visiting scholars to the Elon College campus recently have included Dr. I. Frank Tullis, Chairman of the Department of Medicine, University of Tennessee, who, on November 30, spoke in Whitley Auditorium on the subject "Body Changes During Weight Reduction of Obese Individuals," and Dr. Urban Holmes, Kenan Professor of Romance Philology, University of North Carolina.

Dr. Danieleley completed his term as President of the Council of Church-Related Colleges of North Carolina. The annual meeting was held at Charlotte, North Carolina, November 5 and 6.

The Board of Directors of the Historical Society of the Southern Convention met in the Church History Room on the College campus on December 9.

Dr. William T. Scott, Director of Church Relations for Elon College, visited and participated in the worship services of the following churches during November and December:

November 1 — Hank's Chapel; November 8 — Ramseur, "Pleasant Ridge" November 15 — Garner, "Hayes Chapel" and "Auburn"; November 29 — Pfafftown; December 6 — Burlington, "Lakeview" and Semora, "Lebanon", and Sophia; December 13, Reidsville, "New Lebanon"; December 20, Ramseur.

A church school teacher asked her class to tell the story of creation. Commented one little girl, "First God created Adam. Then He looked at him and said, 'I think I could do better if I tried again.' So he created Eve."

- Journal of the American Podiatry Assn.



FINANCIAL REPORT — THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

First Quarter, 1964-65

ending

November 30, 1964

Women's Fellowship	Amount
Albemarle	\$ 20.00
Amelia	11.00
Apple's Chapel	44.00
Asheboro	60.00
Auburn	4.00
Bethel	25.00
Bethlehem (A)	10.00
Beulah	6.00
Burlington, Beverly Hills	30.00
Burlington, First	336.50
Carolina	9.00
Chapel Hill	17.50
Damascus	5.50
Elon College	190.90
Fayetteville, Eutaw	15.00
Flint Hill (R)	5.50
Fuller Chapel	12.50
Greensboro, First	187.50
Greensboro, Palm St.	27.49
Hank's Chapel	27.50
Happy Home	25.00
Haw River	13.75
Hayes Chapel	5.00
Henderson	49.50
High Point	15.00
Hines Chapel	30.00
Hopedale	10.00
Lebanon	6.75
Liberty, Vance	65.50
Liberty (Va.)	27.50
Long's Chapel	18.75

Monticello	16.00
Mount Auburn	24.50
Mount Gilead	25.00
Mount Pleasant	10.00
Mount Zion	55.00
New Lebanon	45.00
Pfafftown	10.00
Pleasant Grove (Va.)	17.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	42.00
Raleigh	66.00
Ramseur	12.00
Randleman	5.00
Reidsville	115.00
Sanford, Northview	6.25
Sanford, United	62.50
Shallow Ford	13.75
Shallow Well	21.60
Shiloh	20.00
South Boston, Center	13.75
Spoon's Chapel	6.25
Union Grove	8.50
Union Ridge	30.25
Union (Va.)	33.00
Wake Chapel	10.00
Winston-Salem	34.00
Zion (WNC)	8.00
Children's Groups	
Apple's Chapel	\$ 29.17
Henderson	6.00

FALL CONFERENCE AT APPLE'S CHAPEL

Offering	182.00
TOTAL RECEIPTS	\$2,264.66

Disbursements	
Expenses of	
President (Mrs. Cline)	\$ 29.47
District chairmen	46.03
Friendly Service chairman	13.00
Treasurer	8.81
Fall Conference (programs, etc.)	59.10
Executive Committee	19.55
	175.96

Mrs. W. B. Williams, Treasurer	
Women's Fellowship of the	
Southern Convention, for:	
Missions — General Fund	1,795.70
Missions — Special Fund	5.00
Life Memberships	30.00
Memorials	40.00
Moonelon	15.00
Elon Home for Children	5.00
Rachanyapuram School for Girls	6.00
Mr. & Mrs. Louis Wilkins	192.00
	2,088.70

TOTAL DISBURSEMENTS \$2,264.66

Note: Our speaker at the fall conference, Bishop Evangelista, was presented \$117.10 during the afternoon session. This was a special response offering received during lunch which followed Bishop Evangelista's inspiring message at the morning session.

Note to treasurers: Those of you who have not sent in your thank offering, should send it to The Southern Convention, Box 247, Elon College, N. C. Respectfully submitted, Mrs. J. E. Danieley, Treasurer

E. Va. Workers' Conference

A worker's conference for church school teachers and leaders in Christian education will be sponsored by several Eastern Virginia churches on Tuesday, December 29, beginning at 7:30 at the Lynnhaven Colony United Church of Christ. Instructions in teaching will be provided for teachers in all departments.

TV Centers On Apostle Paul

"Walk Beside Me," the full-hour color program filmed in the footsteps of the missionary journeys of the Apostle Paul, will be repeated on the NBC-TV Network **Saturday, Dec. 26** (2:30-3:30 p.m. EST).

The program was made on location in Jordan, Israel, Turkey, Greece and Italy by the Southern Baptist Convention in cooperation with the Television Religious Program unit of NBC News.

Paul is portrayed in the program as a man of boundless vision and ceaseless action. "No figure in the drama of Christianity has played a greater role than Paul," says the narrator. "He brought the word of God to thousands -- in synagogues, in shops, along the crowded streets, in airless prisons or before throngs gathered in a theatre open to the sun. Wherever he found people, Paul would preach. His voice is among the noblest that the world has heard. After 2,000 years, his words still come to us with undiminished strength and shake us to the heart."

Off-camera voices speak the words of Jesus, Paul, Luke, Barnabas and others as recorded in the Bible. Alexander Scourby is the narrator and Donald Davis is the voice of Paul.

Christmas Story

Last Christmas the editors of NEWSWEEK magazine wanted to do a Christmas story on the subject of the modern missionary. Therefore, they asked the Magazine's correspondents throughout the world to interview scores of overseas missionaries.

It is significant that two of the five missionaries whom the editors of NEWSWEEK finally included in their highly selective story were missionaries representing the United Church Board for World Ministries. And one of these two, the youthful Rev. Raymond L. Whitehead, who is a minister of the United Church, was pictured on the cover of the Christmas issue of the magazine.

The Rev. Raymond L. Whitehead is at work as district pastor in the rapidly growing industrial city of Tsuen Wan, which lies directly across the harbor from the city of Hong Kong. Just five years ago Tsuen Wan was a rural town. Now the town is expected to reach a population of 1,000,000 by the year 1970, for the area is swollen by multitudes of refugees from Red China.

Some of these refugees are Christians, others Buddhists and Hindus. But whatever their faith--and some have none at all--they receive help from this representative of **Our Christian World Mission**, who teaches the young, cares for the sick, and succors the troubled. Said the NEWSWEEK story: "Whitehead's mission is as old as Christianity itself and as immediate as poverty and hunger."

There are 525 other overseas missionaries, who, like Raymond Whitehead, are serving through our United Church Board for World Ministries in more than thirty countries of the world. And there are an almost equal number of homeland missionaries serving here in the United States through the United Church Board for Homeland Ministries. The work of each of these missionaries is supported by funds provide through **Our Christian World Mission**.

The Elon Home For Children

Dear Friends:

All of our boys and girls are looking forward to Friday of this week---This is when their Christmas vacation begins. This is always an important day with all boys and girls....looking forward to a vacation from school activities! This year our Elon Elementary School and Western Alamance High School will be recessed until January 4th.

When school is out on the 18th, our boys and girls will go many directions. Some will go to visit relatives or friends in such places as Norfolk, Suffolk and Cana, Virginia, which is in the Blue Ridge Mountains, and one will go to visit friends in South Carolina. Thus, our boys and girls will be scattered mostly over the two states of North Carolina and Virginia. Many of these boys will be in Guilford and Alamance Counties areas.

We are most pleased with the continued interest people take in these boys and girls. We feel that having the opportunity to spend the holidays in a family setting, even though it is not their own, is of much help to these children.

While we will be happy to see them have the opportunity to depart for their vacations on the 18th, we shall also be glad when they are able to return for the new year on January 4th.

Sincerely yours,
Walstein W. Snyder

Thanksgiving Offerings:

Mr. & Mrs. Howard Lanan, Kingston, Ill.	\$ 5.00
Miss Susie D. Allen, Raleigh	5.00
Burlington Drug, Burlington	100.00
Elmer Griggs, Cornwall, Conn.	5.00
Flint Hill Ch., Trinity	20.00
Dr. John R. Kernodle (Rotary)	20.00
Mr. & Mrs. Hubert Beane, Asheboro	15.00
Alfred Haywood, Chapel Hill	50.00
Spoons Chapel Church, Asheboro	14.27
Concord, Sunday School, Elon College	25.00
Mrs. Beatrice M. Keyes, Fairfield, Conn.	5.00
Dr. & Mrs. J. Parker Cross, Suffolk	10.00
Mrs. Clinton Smoke, Norfolk	5.00
Rocky Ford Sunday School, Cana,	10.00
Vernon E. Ramsey, Inc., Boca Baton, Fla.	10.00
Mrs. John Norfleet, Holland	1.00
W. H. Scott, Inc., Franklin	25.00
Mr. & Mrs. H. W. Sharp, Greensboro	15.00
Mr. & Mrs. O. S. Chandler, Burlington	76.00
C. D. West, Jr., Newport News	50.00
Mrs. Walter E. Smith, West Newton, Mass.	1.00
Pleasant Cross Christian Church, Asheboro	61.53
Miss Sarah Ellison, Asheboro	5.00
O'Henry LaSertoma Club, Greensboro	5.00
Mrs. Mary Owens Suffolk	5.00
Mrs. O. G. Fleming, W. Chesapeake	100.00
Mrs. David O'Brien, Bridgeport, Conn.	3.00
Mr. and Mrs. Jesse Jones, Halifax, Va.	10.00
Mrs. W. H. Garrett, Sr., Chesapeake	10.00
Mr. & Mrs. J. G. Toler, Brown Summit, N. C.	20.00

Mrs. Edwin F. Coit, Norwich, Conn.	1.00
Mrs. Pauline J. Phillips, Newman, Ga.	15.00
Mr. & Mrs. J. E. Branch, Garner, N. C.	10.00
Mr. & Mrs. J. A. Russell, Suffolk	25.00
John Hayes, Naugatuck, Conn.	25.00
Mr. & Mrs. J. L. Burford, Winston-Salem	10.00
Mrs. Laurin E. Lette, Portsmouth	25.00
Mr. & Mrs. W. G. Sharpe, Reidsville	25.00
Mt. Lebanon S. School, Shenandoah,	51.00
Palmyra S. School, Edinburg	13.17
First Cong. Ch., Portsmouth	10.04
H. E. Whitesell, Elon College	5.00
Cong. Christ. Ch., Hope Mills	11.10
Kalam Grove Ch., Madison	44.17
Doyle McFarland, Pompano Beach	100.00
Jr. Class, Northview Ch., Sanford	6.00
Mr. & Mrs. C. A. Pugh, Winchester	25.00
F. F. Fleming, Henderson	25.00
Mt. Auburn Christ. Ch., Manson	75.00
J. L. Read, Norlina,	260.00
Grace's Chapel Ch., Sanford	82.56
Mr. & Mrs. G. M. Spivey, Sanford	25.00
Popes Chapel Ch., Franklinton	30.00
Mr. & Mrs. Earl Gardner, New Hill	25.00
Mt. Pleasant Ch., Cameron	26.00
Mt. Gilead Christ. Ch., Louisburg	20.00
Mrs. R. B. Baker, Greensboro	30.00
Union Grove Cong. Ch., Asheboro	52.82
Christ. Chapel Ch., Fuquay Springs	25.00
Mt. Bethel Ch., Madison	36.00
Mr. & Mrs. Fred Spivey, Sunbury	10.00
Damascus Cong. Ch., Sunbury	50.30
Mrs. Celia Hodges, Elon College	8.25
Total Thanksgiving Offering	\$1,809.21
Special Offerings	\$ 454.28
Total	\$2,573.70
Additional Thanksgiving Offerings (See List Below)	1,544.50
Total for Week	\$4,564.79

REPORT FOR NOVEMBER 30, 1964

Southern Convention of Churches and Sunday Schools	
Virginia Valley Conference	\$ 89.50
Eastern Virginia Conference	134.25
Eastern North Carolina Conference	37.20
Western North Carolina Conference	49.14
North Carolina and Virginia Conference	136.50
Total	\$ 446.59
Special Offerings	
Women's Association, South Cong. Ch., Waterbury, Conn.	\$ 10.00
Asheboro Cong. Ch., Young People's Sunday School Class	10.00
Willing Workers Class, Oakland Christian Ch., Chuckatuck, Va.	5.00
South Norfolk Cong. Ch., W. Chesapeake, Va., Jr. Dept.	10.00
New Hope Christian Ch., Roanoke Ala.	10.00
Newman Guild of the Newman Cong. Ch., Rumford, R. I.	50.00
Holy Neck United Ch., Jr. Baraca Class, Holland, Va.	25.00
Pleasant Union Ch., Asheboro, N. C.	26.21
Memorial Gifts:	
In Memory of Miss Wilmer Holt (15 Memorials)	
In Memory of Mrs. Inez Ireland	
In Memory of John Robert Vann	
In Memory of Mrs. J. Frank Apple	
Total Memorial Gifts	\$ 164.00

Additional Thanksgiving Offerings:

Roscoe Griffin Shoe Co., Burl'ton	\$ 1.00
Mr. William E. Sellers, Burl'ton	10.00
Mr. & Mrs. Arthur P. Tate, Burl'ton	5.00
Mr. John H. Vernon, Burl'ton	5.00
Mr. Lawrence H. Fields, Durham	5.00
Mr. Joseph P. Barbour, Burl'ton	10.00
Mr. Robert C. Baxter, Jr., Elon Col.	5.00
Miss Georgia Bradley, Mebane	20.00
Mr. & Mrs. Clyde R. Buckner, Burl'ton	20.00
Mr. Joe Burwell, Burl'ton	3.00
Mr. & Mrs. Staley A. Cook, Burl'ton	50.00
Mr. Ernest Dahl, Burl'ton	5.00
Mr. E. A. Daniels, Burl'ton	2.00
Mr. Sam Cooper, Graham	3.00
Mr. & Mrs. Deroy Fonville, Jr., Burl'ton	5.00
Mrs. G. Herman Gibson, Burl'ton	25.00
Mr. O. C. Harris, Burl'ton	1.00
Mr. O. B. Hollins, Burl'ton	2.00
Mr. Alton B. Howle, Burl'ton	10.00
Mr. & Mrs. C. C. Johnston, Sr., Burl'ton	10.00
I. Holt Jr. Lumber Co., Graham	5.00
Mr. Clyde Johnston, Jr., Burl'ton	5.00
Dr. Paul F. Maness, Burl'ton	5.00
Mr. J. Griffin McClure, Graham	5.00
Mr. William C. Moran, Burl'ton	1.00
Mr. Henry V. Murray, Burl'ton	5.00
Mr. C. F. Neese, Jr., Burl'ton	5.00
Mr. W. J. Paul, Burl'ton	2.00
Mr. & Mrs. M. Z. Rhodes, Burl'ton	5.00
Mr. Richard Robertson Burl'ton	25.00
Mrs. W. R. Sellers, Burl'ton	25.00
Mr. & Mrs. Bill Slack, Burl'ton	5.00
Dr. F. L. Smith, Burl'ton	10.00
Mr. Henry J. Snipes, Burl'ton	10.00
Somers-Pardue Agency, Inc., Burl'ton	10.00
Mr. & Mrs. Leslie D. Tucker, Burl'ton	10.00
Mr. & Mrs. Herbert W. Wade, Burl'ton	5.00

Mr. & Mrs. Melvin D. Wilson, Burl'ton	5.00	Burl'ton	10.00	Mrs. Irene Webb, Jamaica, N. Y.	1.00
Mr. Reg S. Wilson, Burl'ton	2.00	Mann Home Builders & Realty Co., Burl'ton	5.00	Mr. Dean Cain, Burlington	1.00
Mr. W. B. Brown, Colfax, N. C.	2.00	Senator Ralph Scott, Burl'ton	25.00	Mr. C. C. Cates, Burl'ton	5.00
Mrs. Martha Benten, Norfolk	2.00	Mr. W. S. Simpson, Elon Col.	10.00	Mr. E. M. Cheek, Jr., Burl'ton	10.00
Mrs. J. L. Dixon, Elon College	1.00	Mr. C. Avery Thomas, Jr., Burl'ton	5.00	Mr. Guy Ephland, Burl'ton	1.00
Miss Novie Hardee, High Point	5.00	Mr. Sam Ausley, Graham	2.00	Mr. Jack M. Euliss, Burl'ton	50.00
Mr. Robert L. Mitchell, Durham	5.00	Mr. & Mrs. J. A. Boland, Burl'ton	25.00	Mr. Ray C. Euliss, Burlington	10.00
Mrs. Opal Stout Smith, Asheboro	10.00	Dr. Malcolm S. Dickson, Burl'ton	5.00	Mr. Broadie R. Fitch Burl'ton	5.00
Mr. Joe M. Thompson, Greensboro	5.00	Mr. & Mrs. W. C. Elder, Burl'ton	25.00	Mrs. R. L. Gilliam Jr., Burl'ton	1.00
Mr. Joseph J. Bird, Burl'ton	25.00	Mr. John J. Gilliam, Burl'ton	50.00	Mr. Baxter Latta, Burl'ton	1.00
Mr. J. D. Campbell, Graham	1.00	Mr. William C. Gregory, Burl'ton	1.00	Mr. J. P. Lentz, Burl'ton	5.00
Mr. W. B. Croxton, Burl'ton	10.00	Mr. Donald L. Matkins, Burl'ton	3.00	Dr. Roward L. Little, Gibsonville	5.00
Mr. George Fowler, Burl'ton	10.00	Mr. Bernard H. Oakley, Burl'ton	5.00	Mr. Phil Mast, Burl'ton	1.00
Mr. F. D. Hornady, Burl'ton	10.00	Miss Bessie Thomas, Burl'ton	10.00	Mr. Clarence Matkins, Gibsonville	1.00
Mr. Walter P. Mays, Burl'ton	15.00	Mr. T. H. Traynham, Burl'ton	5.00	Mr. Richard McIntyre, Burl'ton	2.00
Mrs. M. W. McPherson, Burl'ton	5.00	Mr. & Mrs. Carl Turbyfill, Burl'ton	1.00	Mr. Carl F. Miller, Burl'ton	1.00
Mr. William W. Newman, Burl'ton	1.00	Mrs. W. D. Wells, Burl'ton	2.00	Mr. Gurney Overman, Burl'ton	2.00
Mr. Kent Pate, Burl'ton	10.00	Mr. R. Homer Andrews, Burl'ton	5.00	Pet Dairy Products, Burl'ton	2.00
Mr. & Mrs. R. L. Self, Jr., Burl'ton	2.00	Mr. Lester A. Jessup, Burl'ton	1.00	Mrs. S. F. Phillips, Burl'ton	2.00
Mr. Lewis Strickland, Burl'ton	1.00	Mr. & Mrs. W. C. Medlin, Henderson	20.00	Mrs. J. P. Strider, Burl'ton	10.00
Mr. E. W. Suttton, Burl'ton	1.00	Mr. John Puckett, Burl'ton	5.00	Dr. J. B. Walker, Jr., & Dr. R. D. Matthews, Burl'ton	10.00
Mr. Alton W. Cooper, Hamlet, N. C.	5.00	Mr. John Touloupas, Burl'ton	1.00	Mr. G. Winfred Way, Burl'ton	3.00
Mr. A. L. Curling, Chesapeake	10.00	F. W. Woolworth Co., Burl'ton	2.00	Mrs. James Williams, Graham	2.00
Mr. & Mrs. L. V. Smith, Durham	1.00	Mr. Dewey Morningsstar, Burl'ton	2.00	Mr. Billy Burgess, Leaksville	1.00
Mr. Paul H. Williams, Raleigh	5.00	Mr. Joe Cox, Burl'ton	5.00	Mrs. W. E. Churchill, Durham	5.00
Mr. Mike Wise, Burl'ton	2.00	Mr. L. A. Burgess, Burl'ton	5.00	Mr. Glen Fogleman, Gibsonville	2.00
Mr. & Mrs. C. Almon McIver, Burl'ton	10.00	Mr. H. J. Capps, Burl'ton	25.00	Mrs. Eva Lindley, Snow Camp	1.00
Dr. & Mrs. Donald R. Kernodle, Burl'ton	10.00	Mr. Lawrence T. Carter, Burl'ton	2.00	Mr. Louis C. Allen, Burl'ton	10.00
Mr. S. C. Donelly, Burl'ton	10.00	Mr. John Crawford, Graham	5.00	Dr. Dean Barker, Graham	2.00
Mr. Oscar Chandler, Burl'ton	25.00	Mr. Claude Green, Graham	5.00	Mrf. John W. Baughman, Charlotte	1.00
Dr. Saunders Moore, Burl'ton	10.00	Mr. S. Carlyle Isley, Burl'ton	10.00	Mr. William L. Beamon, Burl'ton	2.00
Mr. E. Z. Jones, Burl'ton	5.00	Mr. & Mrs. C. R. Jeffreys, Elon Col.	5.00	Mr. Vance Beck, Burl'ton	10.00
Mr. Edward M. Hicklin, Burl'ton	5.00	Mr. Gordon Malone, Burl'ton	20.00	Mr. Richard S. Bell, Burl'ton	5.00
Mr. Robert N. Atwater, Burl'ton	25.00	Mr. & Mrs. James G. Mayton, Burl'ton	5.00	Mr. Earl H. Biggers, Burl'ton	5.00
Mr. Charles V. Sharpe, Burl'ton	3.00	Mr. & Mrs. Larry B. McAllister, Graham	5.00	Mr. Tom B. Collins, Burl'ton	3.00
Mr. & Mrs. Zeb H. Lynch, Elon Col.	10.00	Mr. James McCormick, Burl'ton	25.00	Mr. I. B. Crenshaw, Burl'ton	1.00
Piedmont Natural Gas Co., Burl'ton	25.00	Mr. & Mrs. Winston D. Miller, Burl'ton	3.00	Mr. H. F. Huffines, Gibsonville	2.00
Mr. & Mrs. Carey E. Scott, Burl'ton	5.00	Mr. Joe T. Mitchell, Jr., Burl'ton	2.00	Mr. Michael M. Isley, Burl'ton	3.00
Mrs. Mozelle Jones Flynn, Miami	2.00	Mr. Curtis W. Oakes, Burl'ton	2.00	Mr. Louis T. Jarman, Graham	10.00
Mrs. Bettie F. Wright, Pittsboro	5.00	Mr. Dewey Parrish, Burl'ton	5.00	Dr. A. J. Ellington, Sr., Burl'ton	10.00
Mr. Marvin Comer, Burl'ton	10.00	Mr. Robert J. Reavis, Jr., Burl'ton	10.00	Mr. C. B. Ellis, Jr., Burl'ton	25.00
Dr. O. Ray McKenzie, Burl'ton	1.00	Mr. D. J. Walker, Burl'ton	10.00	Mr. Cy M. Euliss, Burl'ton	10.00
Mr. James Brown, Durham	5.00	Mr. & Mrs. J. W. Wilson, Burl'ton	5.00	Mr. Rudy M. Fonville, Burl'ton	5.00
Mr. Clarence M. Fields, San Leandro, Calif.	5.00	Mrs. W. P. Boyce, Butler, N. C.	5.00	Mrs. Joseph E. Gant, Burl'ton	5.00
Mr. Burnice Morelen, Norfolk	2.00	Miss Hatlie Brakefield, Chester, S C	5.00	Mr. John A. McCrary, Jr., Burl'ton	10.00
Mr. R. G. Brown, Elon Col.	2.00	Mr. & Mrs. I. J. Coggins, Sanford	10.00	Miss Ruth Miller, Burl'ton	5.00
Mr. Fred Gilliam, Burl'ton	5.00	Mr. G. L. Jones, Durham	3.00	Dr. J. D. Michael, Burl'ton	5.00
Mr. Ralph E. Huey, Burl'ton	10.00	Mrs. Rosalie Phillips, Durham	2.00	Mr. Claude R. Moore, Burl'ton	5.00
Mr. Garland Huffman, Burl'ton	7.50			Mr. A. C. Motsinger, Graham	2.00
Mr. Bickford Long, Burl'ton	25.00			Mr. W. C. Mull, Burl'ton	100.00
Mr. & Mrs. D. A. MacKenzie,				Dr. & Mrs. J. B. Newman, Burl'ton	10.00

Moonelon Center Folders

Early in January, the **Moonelon Center 1965** folders will be mailed out to pastors, church school superintendents and key youth workers in the Southern Convention. These folders will include information not only for the three junior age camps, two junior high camp/conferences, one middle high conference, one senior high planning and training conference, and the Youth Travel Seminar, but also the **Christian Vocations Retreat** (April 23-25); **Pilgrim Fellowship Forum** (June 19-20); **Conference P. F. Officers' Retreat** (September 25-26).

Included in the mailing will be a card which church leaders can return to the Southern Convention Office indicating how many additional folders will be needed in the local church for promotion of the Moonelon Center program among the young people. Pastors and others are urged to get the cards back as soon as possible to insure early encouragement to attend Moonelon in 1965.

Young people wishing registration information may write to Rev. Richard N. Rinker, Box 336, Elon College, N. C. 27244, or ask their minister. Registration cards will be sent with **Moonelon Center 1965** folders.

December 15, 1964

WORD ABOUT REV. MAX B. VESTAL

Rev. Max Brown Vestal, former pastor of the Shallow Well Church at Sanford, is the mission pastor of the Diamond Bar United Church of Christ, Diamond Bar, California. The members of this new mission church are now meeting and using the facilities of the Brea Congregational Church. In addition to the many problems experienced by a new mission congregation, the Diamond Bar Church and pastor have met with considerable opposition from a radical right Wing group.

Friends of Rev. and Mrs. Max Vestal would do well to send a note or Christmas card to them, c/o the Diamond Bar United Church of Christ, Diamond Bar California. The Vestals were some of the Southern Convention's finest people.

Superintendent Clyde Fields will be preaching at the **Ramseur Congregational Church** on Sunday, December 13, and at the **Reidsville Congregational Christian Church** on December 20th.

NOTES FROM THE DESK

Advent III

Christmas is an annual reminder of basic beliefs we leave unspoken during the rest of the year. It is the opportunity to join together in a universal testimony to the fact that we do, after all, believe in something which can be commonly shared by Christians around the world. Hesitatingly do we attempt to put into words what this something is beyond a birthday party vaguely suggestive of divine action in history and continuing implications for us where we are now.

We believe that in the year 6 B.C. (or 4 B.C., depending on which calculations you prefer using) a child was born in Bethlehem. He was named Jesus by his parents. His birth was humble. His birth was unique for that day: shepherds and wealthy wise men from far distant lands came to see him soon after he was born.

We believe, because of the subsequent life of this person, Jesus of Nazareth, that he was the Christ of God . . . that in him God was incarnate. He was completely human. He was completely divine. He was what he was because of the action of God's redemptive love in human history in spite of the condition of men.

We believe that this redemptive love continues to reach out for the souls of men. Christmas is a time of renewed awareness that God has acted thusly in history and goes on acting redemptively now, on our behalf.

Christmas is also an annual reminder of the sinfulness we forget too easily. Greed, covetousness, selfishness and an ungodly concern for the shallow values permeate our thoughts. The worldly desires overwhelm us, paradoxically, more easily at this time of the year --- we indulge ourselves with trivial and unnecessary luxuries while others lack even a bare minimum of clothing. We overstuff ourselves with meals while others lack crumbs. We dishonor our bodies with alcohol while others lack medicine to combat afflictions long since forgotten in our healthy society.

But these may not be the worst evidences of our sinfulness. For we show our children and young people that these are the ways the birth of the Saviour is celebrated. A Saviour whose task it was to redeem mankind from such self-centered and complacent standards.

The Church shares in this guilt. Too often we have been content with outer manifestations of inward ignorance and lack of concern, as long as they have been draped in the holly and tinsel of Christmas celebrations. At a time when reason would seem to indicate the maximum sacrifice should be expended, we remain bound up in the forms and habits which have ceased to have meaning beyond sentimental comforters. At a time when faith should be as outgoing as it ever is, in response to the gift of God in the Christchild, secularism overpowers us and we fall victims to the pseudo-religious cries of commercialism, competition, and personal gratification.

I heard the bells on Christmas day their old familiar carols play,
And wild and sweet the words repeat of peace on earth, good will to men.
And in despair I bow'd my head; "There is no peace on earth," I said,
"For hate is strong and mocks the song of peace on earth good will to men."
Then peal'd the bells more loud and deep: "God is not dead, nor doth
he sleep;
The wrong shall fail, the right prevail, with peace on earth, good will
to men!"

—Henry Wadsworth Longfellow

The Christian Sun

THE CHRISTIAN SUN

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Vol. No. 116 No. 50

December 22, 1964



Christ The King

What child is this,
Who, laid to rest,
On Mary's lap is sleeping?
Whom angels greet
With anthems sweet,
While shepherds watch are keeping?

Why lies he in
Such mean estate
Where ox and ass are feeding?
Good Christian, fear:
For sinners here
The silent world is pleading.

So bring him incense,
Gold and myrrh,
Come peasant, king to own him;
The King of kings
Salvation brings,
Let loving hearts en throne him.

-Traditional English Carol

With A Grain of Salt...



And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem,

To be taxed with Mary his espoused wife, being great with child.

And so it was, that while they were there, the days were accomplished that she should be delivered.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

/THE KING JAMES VERSION

In those days a decree went out from Caesar Augustus that all the world should be enrolled. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn.

/REVISED STANDARD VERSION
Used by Permission



At that time a proclamation was made by Caesar Augustus that all the inhabited world should be registered. Everybody went to the town of his birth to be registered. Joseph went up from the town of Nazareth in Galilee to David's town, Bethlehem, in Judaea, because he was a direct descendent of David, to be registered with his future wife, Mary, now in the later stages of her pregnancy. So it happened that it was while they were in Bethlehem that she came to the end of her time. She gave birth to her first child, a son. And as there was no place for them inside the inn, she wrapped him up and laid him in a manger.

/PHILLIPS
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The stained glass window illustrated on the cover is found in the First Reformed United Church of Christ in Burlington, N. C.

Footnotes from Fields

Christmas Related

The expression, "Related to the Family" has many shades of meaning. It could mean a close family relationship such as a brother, sister, first cousin, second cousin, uncle. It also might mean 15th cousin. It also might mean a sentimental familiarity without any real family ties.

The term, "Church related School", might also have a wide variety of meanings. It may mean that the school is a parochial school operated by the church and controlled by the church. It might mean that a number of the trustees must be connected with a particular church or denomination. It might mean that the school would receive a minor part of its financial support from the church or the denomination. It might mean in some cases that the school had an origin of being closely related to a church or a denomination, but now has nothing but sentiment to show for that early relationship.

We talk about the relationship between church and state. For many, the expression would mean that the church and state are two entirely different spheres and others would feel that the church and state have a common goal and are part and parcel of the same piece of cloth. Somewhere in between these two opposite positions are many other strains of church and state relatedness.

During Advent and Christmas, we raise the question as to the relatedness of much of the frenzy and activity which have come to be a part of the Christmas Season. What is the relatedness between the ring of a cash register and the song of angels on the first quiet Christmas night? What is the relationship between the twinkle in the eye and the jolly "Ho! Ho!" of Santa Claus to Mary and Joseph, who sought vainly for a room where the Christ Child could be born? What is the relationship of a G. I. Joe, or a Barbie doll to the gold, frank-

incense and myrrh brought by ancient wise men? What is the relationship between the noise of firecrackers, the toy weapons of war, bright and glaring lights strung across city streets, the popping of corks out of bottles from the A.B.C. store, the loud noise of stale jokes, and off-color stories told at a Christmas party, in contrast to the labor pain, and the cry of the Madonna as she gave birth to the Prince of Peace? What is the relatedness between the aluminum Christmas tree with its color wheel and lights under which is piled the best products from leading manufacturers and the first Christmas Night as shepherds sat with their smelly sheep under a starlit night and heard angels sing?

Of course, we all know that there is little real relationship between many of the trappings and practices of Christmas and the incarnation which is the heart of Christmas. Of course, we know in our thoughtful moments that much of what we do during the Christmas season has little of a primary relevance to the central significance of Christmas. The generous mood felt by all of us during the Advent and Christmas Season owes its origin to God's giving of a precious gift, even His only Son for our salvation. Economic and sentimental Factors oftentimes drive us so that we are caught up in too much of Advent and Christmas activities that have little or no relevance to the incarnation. Of this, we should be made aware and be on guard.

Without the incarnation, there would be no Christmas. Without God's giving of Christ, there would be no Christmas. Grateful hearts at Christmastime, seek to express gratitude for the incarnation. Advent and Christmas activities that leave out this fundamental Christmas related motivation do not deserve the right to be classified as Christmas related activities

Clyde L. Fields

Seasons Greetings

from the staff of the

Southern Convention

Carey E. Andes

Ruth Dunn

Edna M. Fitch

Clyde L. Fields

Richard N. Rinker

L. Bill Simmons

Guy H. Veazey

CHRISTMAS

O Christmas is a time of cheer,
When homes are bright and folks are dear;
And wonder fills the children's eyes,
And memories bless the old and wise;
Hears everyone both young and old,
'The sweetest story ever told'.

O Christmas gladdens all the earth,
And celebrates the Savior's birth,
The Holy Child from heav'n above,
Who came to show his Father's love,
And bring redemption once again,
'And peace on earth, goodwill to men'.

O Christmas is the time to be
Aware of others just as He,
If He were here, would pause to show
Compassion for the old and slow,
And little ones He'd help, and please,
'The kingdom is of such as these'.

-From **Happiness and Other Poems**
By Dr. John G. Truitt



FROM HEAVEN ABOVE TO EARTH I COME

By Martin Luther, 1535
(Winkworth Translation)

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring.
Whereof I now will say and sing.

To you, this night, is born a child
Of Mary, chosen mother mild:
This little child of lowly birth.
Shall be the joy of all your earth.

He brings those blessings long ago
Prepared by God for all below;
Henceforth His kingdom open stands
To you, as to the angel bands.

These are the tokens ye shall mark,
The swaddling clothes and manger dark;
There shall ye find the young child laid,
By whom the earth and heavens were made.

Now let us all with gladsome cheer
Follow the shepherds and draw near.
To see this wondrous gift of God
Who hath His only Son bestowed.

Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this child so young and fair?
The blessed Christ-child lieth there!

Santa Claus Theology

By W. T. Joyner

This year we have noticed an increased santological furor over the person and work of the popular diety, Santa Claus. This furor is occasioned by a growing number of liberal santologists who maintain that the presence of Santa Claus should be thought of in a non-literal manner. They teach that the spirit of Santa Claus is really in everyone who shares.

Naturally, such an interpretation infuriates those who hold to the traditional santological creed which reads in part as follows: "I believe that Santa Claus and all his reindeer appeared on the horizon last Christmas Eve; that he **bodily** descended into living rooms everywhere either through chimneys or hot air vents; that, after leaving assorted gifts, he ascended again into the December sky calling, 'on Prancer, on Vixen, on Rudolph, etc.'; and that he will come again next Christmas Eve in like manner (bodily of course)."

Conservative santologists, who hold to the above creed unflinchingly, have branded the liberal elements as modernist and atheistic.

The Angels' Song

I shall attend to my little errands of love
early this year, so that the brief days before
Christmas may be unhampered and clear of
the fever of hurry.

The breathless rushing that I have known
in the past shall not possess me. I shall be
calm in my soul and ready at last for Christ-
mas: The Mass of the Christ.

I shall kneel and call out His name; I
shall take time to watch the beautiful light
of a candle's flame; I shall have leisure-I
shall go out alone from my roof and my door;
I shall not miss the silver silence of stars as
I have before ...

And, oh, perhaps—if I stand very still,
and very long -- I shall hear what the clamor
of living has kept from me: THE ANGEL'S
SONG.

- Grace Noll Crowell

From **Newsletter**, Durham UCC

Dr. Truitt Ends Interim Service

On November 29, Dr. John G. Truitt of Elon College ended his interim service at Henderson First Congregational Christian Church. A note in the morning bulletin on that date shares these thoughts with readers of the **Sun**: "This is Dr. Truitt's last message in the series of interim sermons. In a recent letter he expressed certain joy in being with our church. If his blessing in the giving is one-tenth of our blessing in receiving, the Kingdom of God has reaped a spiritual reward. It has been a pleasure to have Dr. and Mrs. Truitt with us for these weeks and we will truly miss them."

Greetings From C. F. President

It is most fitting that we bring Christmas Greetings to you and yours during this festive season.

It is also fitting that we remind you that 1965 will be the beginning of the New Southern Conference, and with this beginning there comes a great challenge and a great opportunity to make our church a great power in our lives and in our communities.

May this joyous season bring you happiness, and the New Year prosperity and the realism of our responsibilities as Churchmen.

W. H. Baker

W. H. Baker,
President, Churchmen's Fellowship

THE CHRISTIAN SUN—Rev. Richard N. Rinker, *Editor*, Southern Convention Office, Elon College, N. C.

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Miss Dineke Hietbrink

News From Elon College

Dear Friends,

Another year, countless blessings - new friends, opportunities for service, progress in so many areas - thanks be to God!

And now, the Christmas Season. A time for remembering - remembering Christ who came as God and man, remembering fellow Christians and our opportunity with them to witness to Him, remembering countless millions who have not heard the good news and the command to us to take the Gospel to all people.

May God richly bless you and yours at Christmas and may His spirit dwell in all of us throughout the coming year.

Sincerely yours,

J. Earl Danieley

J. Earl Danieley
President, Elon College

Dutch Girl Watches American Christmas Celebration

By Paul Robinson

For most of the students at Elon College, the Yuletide music and the many colored lights adorning the center of town just mean another Christmas season. To one person in the Elon campus community this is an entirely new experience.

Miss Dineke Hietbrink (pronounced Heat-brink) is from a city of 150,000 called Groningen in The Netherlands where Santa Claus season is now nearing an end after three weeks of celebrating. Miss Hietbrink is looking forward to celebrating our type of Christmas because it is so different from the Dutch celebration.

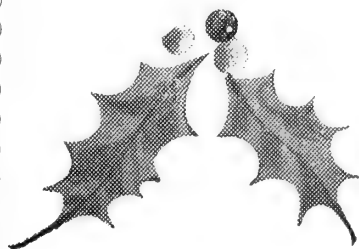
In Holland, or more correctly The Netherlands, St. Nicholas is a bishop who lives in Spain. He tours the country until the fifth of December each year and eventually visits all the homes of the little children in the country. He rides a white horse across the sky and feeds it on the oats which children leave in their wooden shoes by the fireplace at night.

At various times during his three-weeks visit, he passes through and leaves a little token of thanks in the place of the oats. Finally, on the evening of the fifth of December there is a knock on the door, and there is a big box containing the big gifts which are actually left there by a neighbor.

A new type of Christmas celebration is only a part of a whole new way of life for Dineke, who is now enjoying her first trip to America. Her visit has been made possible through the International Rotary Exchange Program and the Elon scholarship programs. She will be in this country for one year, after which she will have to start her whole career all over again, for she cannot transfer course credits from here to her native university unless they are for the same courses. While she is here, she is taking advantage of courses unavailable in The Netherlands.

UNITED CHURCH OF CHRIST CURRICULUM WORKSHOPS UNITED CHURCH CURRICULUM SECOND YEAR SECOND SEMESTER

Sunday, Jan. 10 (2:00-5:00) ... Burlington First Christian UCC
Sunday, Jan. 17 (2:30 -5:30) ... Brookford, Faith UCC (near Hickory)
Sunday, Jan. 24 (2:00-5:00) ... Garner, Trinity UCC



THE CHRISTMAS GIFT

By Rev. Frank R. Hamilton

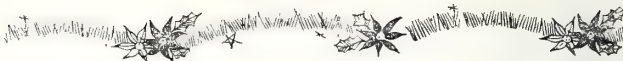
In the midst of all the hurry and hustle of a holiday season, there are thousands of people who will miss, as they have in the past, the REAL meaning of Christmas. With all the buying and selling, the tensions that are associated with shopping--with the task of providing adequately for a family and offering them some of the material blessings of the Season--there will be many who will miss altogether the actual significance of Christmas

Christmas is a Gift that needs to be found amid all the clutter and clatter of commercialism; we have to go beyond the external wrappings to the internal purport of the day. For **Christmas is an Event and a Spirit**; it is something that happened in our world of sense and time, an actual event that occurred, and it is a Spirit to actuate us and pervade our world.

"God so loved that He gave--gave His only Son"--that life for us might be purposeful and meaningful--that life for us might be eternal--not bound by the fetters of time, nor limited to this earthly pilgrimage of ours. The manifestation of His love--the complete revelation of His nature--was "once upon a time" in the birth of a Babe, in old Bethlehem. No one but the Eternal One could have conceived a happening so wonderful, yet so fantastic, that in a sleepy village, at the end of the way of a wandering star, God should come among his greatest creation, Man, in the person of a Babe in the manger of a stable! Spurned by others at His Advent, destined to be spurned by his fellowmen at His supreme and final trial, on Calvary's hill, His life was still the major **EVENT** of the ages. **God came among men to manifest His character and will, to show vividly, in man's own temple of the flesh, the Spirit that motivated the Almighty.** This is a wonder of first magnitude, and because of it we do well to divide our reckoning of time by Before and After this great Happening of His providence and loving kindness. Yes, Christmas is an occurrence of history, a fact of time, an Event of the first order.

The Gift is also a **Spirit**, born with the Event, a Spirit that changes everything, that brightens life, enriches it, and hallows its days and years. With the Event came the birth, not only of a Savior, but the birth of a Spirit, so vastly different than man had ever known, that it was termed a New Testament, a new Revelation, a New Life---so marvelously and different that the only way to describe it was to call it a "new Birth". God's nature had entered the world of men, and life could never be the same again!!

We shall this month, during these Advent days leading to Christmas Day, truly keep Christmas by properly receiving this Supreme Gift of God. This we can do by a twofold observance: **We can recognize and receive the Gift** -- take God into our living, into our reckoning, into our planning, into our life practice, realizing that He is in our midst to realize His purposes through us -- and, then, **we can welcome the Spirit brought by the Event and begin to practice all that the Gift represents** -- love, not hate; peace, not conflict; humility, not excessive pride; truth, not falsehood; integrity, not irresponsibility. We can determine that the Gift will change and bless and govern our living. Surely, THAT is receiving, keeping, and using aright His Great Gift!



Lord,

*make me an instrument of Thy peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light, and
Where there is sadness, joy.*

O Divine Master,

*grant that I may not so much
Seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
and it is in dying that we are born
to eternal life.*

-Frances of Assisi

CHRISTMAS CARDS

Ah! loads and loads of wishes
As Christmas day draws near
Are sent to friends and neighbors
To bring a bit of cheer.

From over hills and valleys,
Across the country wide;
From little towns and cities
They come at Christmastide.

A printed little "love you",
A decorated line,
A bit of little rhyming,
And all are very fine.

But oh! that lovely postscript,
The added friendly touch,
Like "love to you forever",
When written mean so much.

So treasure what is added --
A pretty Christmas game --
A wish, a prayer, a blessing,
And oh a lover's name!

-From **Happiness and Other Poems**
By Dr. John G. Truitt



The Elon Home For Children

Dear Friends:

In a few days, the advent season will reach a climax with the celebration of the birth of our Lord and Savior, Jesus Christ. The keeping of the advent season, as well as the celebration of the birth of Christ, should have much meaning to us who profess Christianity. This past Wednesday in our weekly chapel service, we talked to our boys and girls about the various ways one might keep the advent season which reaches its climax with the celebration of the birth of Christ.

We pointed out to them that there were three ways they were now in the midst of keeping the advent season. One way was in the commercial sense. This they did on their Christmas shopping tour sponsored by the Jaycees of Burlington. This kept in its right perspective has a place in a Christian's life to our way of thinking.

We pointed out to them that they were also keeping this advent season by observing some pagan customs that were in practice before the advent season. The giving and receiving of gifts is one of those pagan customs made a part of our Christmas tree and our other home decorations are pagan practices in use before the coming of Christ. The holly, the mistletoe, the yule log, are all relics of the pre-Christian times. Again we believe this way of keeping the advent season has its place in

the life of a Christian as long as it is kept in the right perspective.

The third way and the most vital and important way to keep the advent season, we pointed out to them, was the spiritual way or the Christian way. Here the worship of Jesus Christ must be taking precedence over all else. To our way of thinking, as the Christian keeps this season everything is secondary to the worship of the Christ child. We tried to show them that this could best be done in several ways. They could keep the advent season spiritually by having longer daily devotions, by entering the house of the Lord as many times as they had the opportunity, and by seeking special ways to make this season more meaningful to others as well as to themselves.

As we near the celebration of this birth of our Lord and Savior, we would commend to you this way of keeping the advent season. Keep the commercial and pagan practices that we have made a part of this season in the right perspective; let the spiritual way take precedence over all else!

On behalf of all of our girls and boys, as well as the staff here at our Home for Children, we would like to wish for each of you a most joyous and happy holiday season.

Walstein W. Snyder
Superintendent

CHRISTMAS 1964

By W. H. Bradshaw

The star of Bethlehem that shone so bright,
And guided the wisemen on that eventful night,
Will again remind us of the new born child
Born in a manger so meek and mild
There was no room in the inn that night,
When the appointed time came to light,
So Jesus was born beneath that star
That shone so bright and clear afar.

Lest we forget he came as a gift
From God our Father, to a world adrift,
He came to his own, they received him not,
They were, as we are now, an unthankful lot,
God sent His son on this mission of love,
Down to earth from heaven above,
To save a world seemed lost in sin,
But we are now, as they were then,
Unfaithful, ungrateful, and lost in our ways,
But He still knocks, beckons, and ever says,
Come unto me, all who are weak and heavy-laden be;
Find rest for your souls, as you abide with me.

Will men ever learn that he came to save?
He is our saviour from cradle to grave;
If we would we could live an abundant life,
Even in a world so torn with strife.
His trees of mercy are forever in bloom,
With outstretched arms he forever looms
On the horizons of time, he played a role,
Seeking to save men's lost souls.
He has blazed the trail, and led the way
From the Bethlehem star to the present day.
May this Christmas of nineteen-sixty-four
Find us knocking at his open door.

Let us possess open minds, humble hearts,
Remembering this day and set it apart;
As Christmas day may it always exist,
In keeping it devoutly, may we ever persist,
For in parts of our world this sacred day
No longer has a place or way.



Christmas & Conference Apportionment

Do Christmas and Conference Apportionment seem like contradictory terms? They really are not. Conference Apportionment for local churches of the Southern Convention makes possible Christ's work around the world. Christmas means incarnation. It means taking on flesh in the person of Jesus of Nazareth. This same Jesus of Nazareth sought and has been seeking committed Christians willing to continue the task of reconciliation and healing. Conference Apportionment means dedicated money from committed Christians to implement the mission of Christ.

THE CHRISTIAN SUN, in the December 8th issue, carried a report of Apportionment paid by local churches of the Southern Convention through November 30, 1964. Please look at the record for your church. Notify us if there are errors.

We solicit the concern and response of Conference officers and local churches to the end that each Conference may meet all of its Apportionment in full by January 8, 1965. Note the following record of your Conference:

Conference	1964 Appt.	Receipts on App't.	Receipts on Specials	Balance due on App't.
Virginia Valley	\$15,311	\$10,177.92	\$ 98.75	\$ 5,153.08
Western North Carolina	25,057	16,915.17	356.06	8,533.83
Eastern North Carolina	34,928	20,975.90	298.95	14,675.25
North Carolina & Virginia	77,900	46,818.93	7,360.40	31,185.56
Eastern Virginia	78,837	50,279.83	2,313.17	29,409.41

The balance due on 1964 Apportionments for the five Conferences is \$88,957.13. This can be met only if local churches which have not paid their Apportionment in full would do so by January 8, 1965. Please make this a matter of prayer at Christmastime.

Clyde L. Fields, Superintendent



Emergency Milk Appeal

Missionaries have been sustaining 1,500,000 children with milk from government surplus through Church World Service. Now, the government's dry milk surplus is gone.

This could mean that thousands of children will not receive any milk. Ten thousand children a day are already losing the battle of resistance around the world. The C.R.O.P. project of Church World Service has issued an emergency appeal for funds to purchase dry milk for crying and starving children around the world. Through this arm of Church World Service, it is estimated that \$3.00 per child per year would make it possible for Church World Service to provide as much milk to the same number of children as was done with the more or less free distribution of government dry milk.

Rev. Richard Petersen, of Route No. 1, Elon College, North Carolina, is Chairman of the Alamance County C.R.O.P. Committee. He would be willing to receive funds designated for this purpose.

Superintendent Clyde Fields, Box 247, Elon College, N.C., is a member of the Board of Directors of the Southeast Church World Service. He would be glad to forward funds for this heart-rending appeal for milk for children around the world.

Christmas For Christ And Friendship

It is now fifteen or twenty years since I began to write for the religious press an article for Christmas. It is my deliberate opinion that this has been my most profitable act each year, alike for myself and others. For myself it has invariably made my Christmas a glorious heart experience. It could be for everyone.

One of my best Christmases was "sparked" by the visit of two tiny girls who rang my doorbell two weeks before Christmas and left a plain, tiny Christmas card they had made. Actually that "sparked" Christmas for me. It did something deep and wonderful in me. At once I felt, "If Christmas means that much to them and their Christian parents, I must begin now to catch and exhibit the Christmas spirit." I did. I called my family together and humbly apologized for an angry explosion. I even went to good Daisy's room and apologized to her. It was dark, and Daisy was in her bed. I said "Daisy, I'm sorry I lost my temper -- forgive me!" She, too, had lost her temper lately. It was easy to balance accounts. We both began showing the Christmas spirit of good will. Christmas had begun for family, and continued, joybells ringing. I began to tell neighbors, grouchy or sad. "Listen for the joybells!"

I wrote an article urging that, instead of a few costly Christmas cards, one's name under a verse of poetry, we fill

the mail with millions of postals with personal notes with at least three words out of the heart, "I love you".

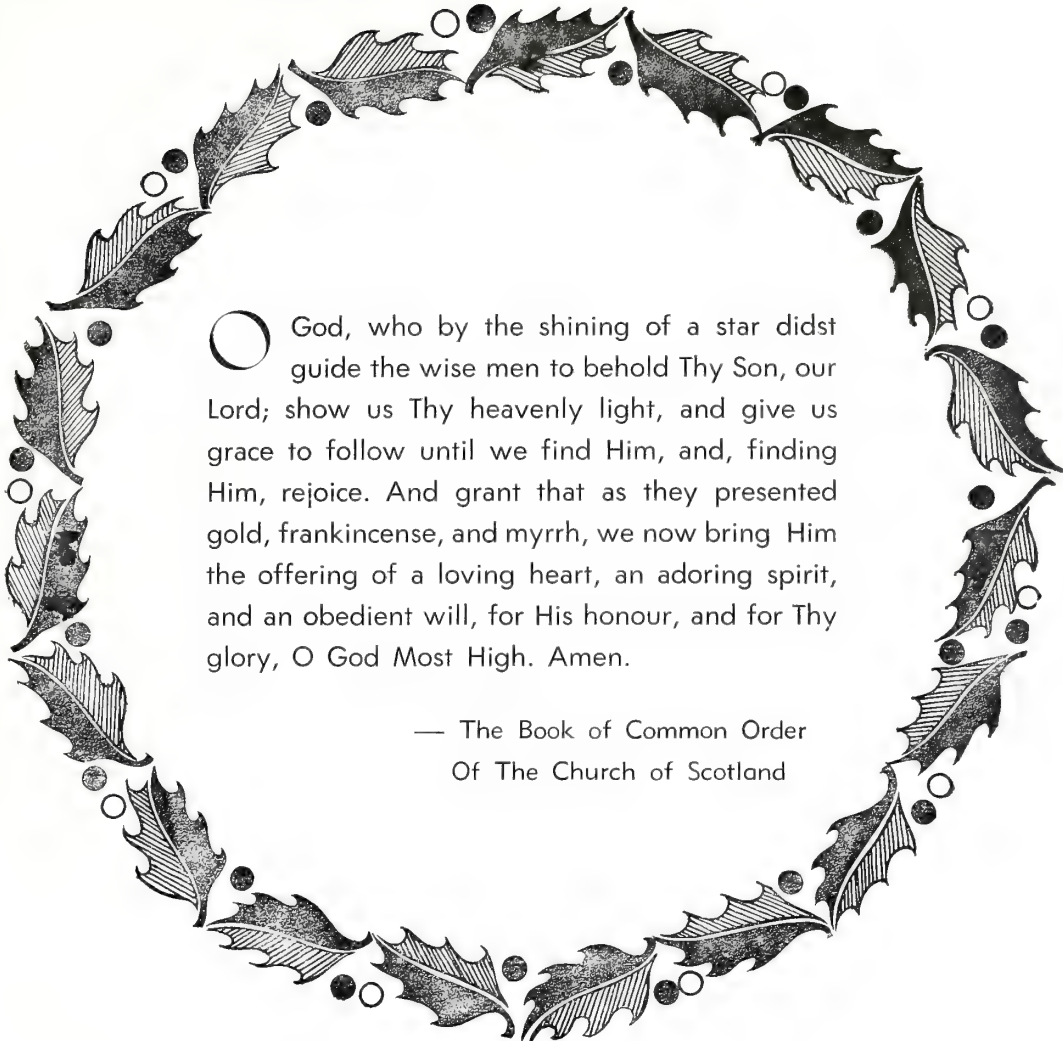
A leading professor came bringing his little boy saying, "My wife and I adopt your plan: we are done with costly formal greetings; we'll put our hearts hereafter in 'love-notes'." An able seminary professor and author in Michigan wrote, "I used your article as the basis for a lecture to my preacher students, urging them to make much of 'kindness' by mail in their ministry." He remained one of my choice friends several years until his death from cancer.

My Christmas "love-notes" go to many for acts of kindness -- surely a little note once a year is little enough, even if it says, "I'll love you forever!" They go to some battling bravely with sickness and old age, with poverty and heavy burdens, and need a lift. Even a tiny note out of the heart that cares can often make life new, as for the burdened teacher who wrote, "I took your postal to school and took it out and read it several times just to feel somebody cared."

I grieve at the new waste in millions of costly cards with but a verse of poetry and a name, when a personal love-note would be more valued above gold and diamonds.

- S. L. Morgan, Sr., (93 years old)
Baptist Home
Hamilton, N. C.





○ God, who by the shining of a star didst guide the wise men to behold Thy Son, our Lord; show us Thy heavenly light, and give us grace to follow until we find Him, and, finding Him, rejoice. And grant that as they presented gold, frankincense, and myrrh, we now bring Him the offering of a loving heart, an adoring spirit, and an obedient will, for His honour, and for Thy glory, O God Most High. Amen.

— The Book of Common Order
Of The Church of Scotland

Greetings From PF President

I tend to be a little weary of the "Christmas Greeting" when the decorations have been put up for three weeks and the premature Christmas cards have been arriving since Thanksgiving. If I were merely to send you my greeting and wish you the best in the New Year, it would sound overly trite and would probably not be more than glanced over. Therefore I wish to remind you that since our faith is based on the man for whom we celebrate Christmas, every day of our lives should be a kind of Christmas. So as I send this Christmas greeting, think of it not as a greeting at this season, but a greeting from one Christian to another, for every day of the year. Merry Christmas!

Liz Fairbank

Liz Fairbank

Pilgrim Fellowship President

Two Family Nights

The annual Christmas Family Night supper was held December 20 at the **Congregational Church of Christ of Tryon**. The Carol and Pilgrim Choirs presented a special program of singing, and children of the church school decorated the tree. A visit by Santa Claus completed the evening.

Family Night at **Greensboro Congregational United Church of Christ** followed the theme "The Family Together" on December 13. Gifts of money will be dedicated to be sent to Ceylon to the Uduvil Girls College. Christmas decorations will be made at this get-together, supper will be shared, and the young people of the church will close the evening with worship for all. Part of the worship will be a Ceylonese worship dance being taught to some of the girls of the church by Miss Selvi Selliah, a native of Ceylon and a student at UNC-G under the sponsorship of some of the church people.



A Young Christian's Christmas

By definition or assumption, we are "Young Christians". However, as Christmas rolls around the corner we may trip over a sticky question: How may Young Christians **contribute** to Christmas?

First you must note the word "contribute" which might easily be replaced by celebrate. But celebration as interpreted by contemporary usage is not as suitable for this article. Today celebrate is used with too strong an emphasis on materialistic joy.

Therefore, with the word **contribute** as our guide, we may begin our search for the answer. Another question will do for a starter: Why is there a Christmas? Of course you know the answer, but you will find that too many of us young people do not always act as though we even think of the answer---that Christmas is the birthday of Christ and that we are to express joy and thanks because of the purpose for which he came.

Now think on this for a moment---when Christmas is very near, and you become very happy, are you happy because Christ was born or are you happy at the thought of presents

and fun? Although it is indeed impossible to avoid the joy of presents and fun accompanying this holiday, it is equally impossible to avoid the **deeper spiritual joy** which was born with Christmas and still be contributing to Christmas.

This may take care of the "joy" in our reason for Christmas, but what about "thanks"? Thanks could mean the same as joy; if we are glad He came, we are therefore thankful, but let us not forget that as Young Christians thanks must be expressed by action as well as by words.

So, in showing our thanks we might say that we give presents to others. But the fact is that the people to whom we give presents are people who usually are well off and are **not** in NEED. Why give them presents since they are able to give presents in return? By giving thanks through gifts, we must not think only in terms of exchange as we often do, nor may we only give to those who are not in need of gifts.

By giving to the needy what they may need (joy to shut-ins, toys to poor children, or the many other things which young people can do best), we might **then** say that we are truly contributing to Christmas.



CHRISTMAS PLANS

Greensboro C. U. C. C. P. F.

December 13th will be Family Night. As has been the custom in past years, this will take the form of a Christmas Workshop, where families will work together making wreaths. Christmas cards, tree ornaments, tray favors, etc. Following this and supper together in the Fellowship Hall, our Junior, Middle and Senior Highs will present a worship program. As part of this program, a group of girls will do a Ceylonese dance. This, of course, will be under the direction of Miss Selvi Selliah, who is spending this year with our pastor and his wife, and studying at UNC-G. The dance is done with a large cross as a focal point on the stage, and the girls will wear colorful saris. Music will be authentic Ceylonese, brought to America by Miss Selvi. We are looking forward to a most unique worship experience.

On December 20th we will have our traditional program of Christmas music in the sanctuary in the late afternoon and then the annual Open House. Following this, the Senior High group will go caroling, and then to Diane Mensel's for fellowship and refreshments.

Our Middle Highs plan to do their caroling on Tuesday, the 22nd; the Junior Highs will go on Wednesday, the 23rd, and proceed to Eric Powell's home for games and fun.

Aside from church-oriented activities, our Junior High young people will go to the Masonic-Eastern Star Home on Saturday morning, December 19th, to do a thirty minute devotional program, and to deliver Christmas cookies which they will make.

Put Christ In Christmas

Mrs. J. M. Wagner, St. Peter's
Greensboro

Let's put Christ back into Christmas
As we celebrate this year.
Let's remember it's His birthday
As we spread our Christmas cheer.
No matter what you say or do,
No matter what you get or give,
Let's keep Christ's spirit in our hearts
And show it every day we live.
So Merry Christmas everyone!
Let the bells and carols ring.
We're celebrating a birthday —
The birthday of our King.

Sometimes I wonder if the after-glow of Christmas is not more wonderful than the day itself, just as the after-glow holds the real beauty of the sunset. We should strive to see that the Christmas after-glow will linger in our hearts throughout the year, and that each day we become helpful friends and bringers of happiness to those about us.

-From Mary's Musings (Mary H. Booth)

Contact, Warwick Congregational Christian Church

In Our Educational Mission

Thoughts About A Saint

by Richard N. Rinker

At least one six-year-old youngster whom I know is blessed with enough imagination to envision assorted characters of both Christian and non-Christian origins. He puts each newly-wiggled-out tooth under his pillow, expecting remuneration by morning from some unseen and joyful being. He hangs stockings above the fireplace annually, expecting some jolly saint to load them to the bursting point with acceptable treasures. He is not yet burdened intellectually with questions relative to biological matters (e.g., how rabbits produce eggs at Easter time), and is quite able to conduct egg hunts at appropriate times each year. These facts disturb.

The realization that fairy godmothers, Santa Claus, and Easter bunnies do not exist per se is not what is troublesome. These beings have real value as symbols in a child's world. The disturbing part of the mythos is the misuse to which we put these symbols and the distortions that develop around the misuse. We need to think especially about the qualities and conclusions resulting from what has been commonly accepted by most of society as reasonable and desirable in connection with the mythological symbolism inherent in our lives as Christians. Think, for example, about the relationship between Santa Claus and the Christian Christmas.

SANTA AND GOD

Santa Claus does not exist in person. He does exist as a symbol for love and the spirit of giving. Every normal person, sooner or later, realizes the first fact stated. Not everyone understands the second to be equally true.

Santa Claus is related to a religious celebration by reason of historical origins and his symbolic personification of the qualities of love and givingness. Sooner or later every child learns that Santa does not exist in person. If that child is not helped to understand that Santa is a symbol, the association which relates Santa and religion might well lead to the child's assumption that God and Jesus are just as "phony". Both God and Jesus are about as nebulous in the child's mind as Santa. This may be because parents are so often vague and uncertain in their explanations.

If belief in Santa has been encouraged and Santa turns out to be unreal and

without meaning, then belief in God seems similarly unnecessary, since at some later time it may be that God, too, will turn out to be unreal and without meaning. The fact that realness for Santa is in terms of what he stands for must be shared with children. Only in this shared interpretation can children be helped to overcome the loss of a Santa who has developed in their thinking as "someone" who loves them and gives to them. Some even go so far, unfortunately, as to imagine God as an old man with a white beard like Santa's. Without a doubt there are still many adults who still think of God as a Santa Claus.

It may be said truthfully that Santa has played a more important role in the lives of many children and their parents than has God—at least from their conscious point of view.

TWO CHOICES REGARDING SANTA

The refusal to continue believing in God because of the collapse of the image of Santa Claus leaves two choices to be made by individuals seeking to help children find the meaning of God in their lives. The two choices are: (1) to make no use of Santa Claus (which would be sad indeed), or (2) to make a genuine effort to show the full meaning of this jolly character when the time comes for a child to learn of his symbolism.

No shrugged-off, slowly fading image of a loved friend will suffice. If Santa is related to the Christian celebration of a holy day, then we must relate him in Christian terms. He must be seen as the symbol for love and giving. He is not a subordinate god, nor is he immortal and all knowing. He is a symbol to be used to point toward Christian love and the joy of giving, both of which are basic to the whole reason for Christmas.

SHIFTING EMPHASIS

Christian ideals that are a part of Christmas and its story became lost in the misuse of Santa: receiving replaces giving, conformity replaces generosity, and social practice replaces love.

Were it possible to get parents and others to devote one-tenth as much time in promoting the gospel beginnings of Christmas as they give to promoting Santa Claus, children (and adults) would gain in the areas that are, in the final analysis, most important. But in many families Santa has become an institution competing against the event and celebration from which his

character has developed. Here is another secular invasion of Christian sanctification.

One cannot help but be shaken by the "gimmie-ness" of street-corner Santas, by the competition to get customers into the stores, and by the pressures to belittle people into giving more. The race to see which place will have the first Santa, who will sponsor the longest and loudest Santa parade, and on how many floors of a store Santa may be omnipresently found, are all symptoms of a shifted emphasis now prevalent. This is not just commercialism, as we so often say as we brush it aside. It is the misuse of Christian symbols which most surely would not take place if it were not approved by the public.

BRIBERY

Pressures are not confined to urging people to buy and to give. The strong suggestion that the bounty left by Santa Claus depends on the preceding behavior of the child is about as unchristian as it is a distortion of the real importance of this character. There are two implications to such pressures—both unworthy: (1) that Christmas came about in the first place because man's behavior merited the birth of a Savior (the opposite of the truth), and (2) that God's continuing blessings come to those who "behave" themselves (a fallacy which is disclosed by a quick look around us).

Christmas is a result of love, God's love, not of merit. Presumably Santa, as a symbol, gives out this love, not in any sense because of the merit of one's behavior. Do we stop loving when a child stops behaving? There is real value in the contention that a child needs love most when he is most hard to love.

THE BIG JOKE

For those who have discovered the unreality of the person of Santa, it has become humorous to observe children eagerly looking forward to Santa's visit. This is a joke to those who really know the story!

How pitiful are those who fail to see the trust in a child's look or to hear the joy in his voice as he runs into the room on Christmas morning. How far gone toward cold and unredeemable holidayism have those gone who are unable to find a new revelation of God's love each Christmas morning as Santa brings reactions from boys and girls!

Santa is an instrument of God's love. Let us all see him as such and help our children to discover him for what he is—a symbol of love, joy, security, warmth, and brightness.

From the December, 1964,
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Christmas Morning Family Worship

Christmas is a holy day. It will become so for us and for our children only if we take time to make it so. This brief worship service for families to share in their living rooms around the tree first thing Christmas morning is offered with the hope that it may begin your day in an atmosphere which will last in a meaningful way in the minds of your family.

Scripture Story: Luke 2:1-7 (found on the inside cover of this issue)

Carol: O Come, All Ye Faithful

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold him, born the king of angels;
O come, let us adore him, O come, let us adore him,
O come, let us adore him, Christ, the Lord!

Sing, choirs of angels, sing in exultation,
O sing, all ye bright hosts of heav'n above!
Glory to God, all glory in the highest;
O come, let us adore him, O come, let us adore him,
O come, let us adore him, Christ, the Lord!

Yea, Lord, we greet thee, born this happy morning,
Jesus, to thee be all glory giv'n;
Word of the Father, now in flesh appearing;
O come, let us adore him, O come let us adore him,
O come, let us adore him, Christ, the Lord!

Prayer: Heavenly Father, help us to know why this day is so special for us as men and women, boys and girls; as we happily go about the business of celebrating the birth of Jesus, help us all to remember that he came to us because of thy love for us, that through him we have come to know thee better, and that because of his life and love we can find the importance of sharing thy love with others not only this day but every day. We thank thee for this joyful time together. May we remember Jesus often as we join together in the Christmas spirit. Amen.

